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Written for the Banner of Light, UNDER THE PALMS.

The royal palms that crown Ben More Wave their broad banners o'er the Height; The fading sunset glories pour A rich libation to the night; And yon exalted peaks are kissed With fervid gold and amethyst.

A space the twilight's flickring gleam Flares on the utmost verge of day; The glorious pageant of a dream The mountain landscape drifts away; And low upon the deepening dark Sails the fair moon-a silver arc.

A myriad odors haunt the dusk. Borne through the rich spice breathing Pen. On wooing winds—a subtile musk Of mango and of jasamine: While in the glooming lands below Like fairy lamps the fire-files glow.

It is the solemn hour of tryst! Fair spirit, passed beyond all loss, Unbar the gates of amethyst-Lift from my soul its cankering cross! Wraith of lost love, return to me, And bide, a blessed memory!

A breath ... some plaintive cushat wakes, And, cooing, stirs the dewy calms; The languorous south wind, sighing, shakes An answering murmur through the paims; But thrilled with grief's undying pain I call thee, loved and lost-in vain!

In vain? What passionate perfume (Like heart's ease wet by northern showers) Steals sweetly o'er this sensuous gloom, Steeped in the musk of tropic flowers? Ah! by what necromantic art Has that fond odor found my heart?

In vain? Of all the stars of even That gem the blue infinity, What star has trusting memory given To guide me to the light-and thee? Through some faint crevice, fair afar, It gleams a beacon-light-thy star!

In vain? Oh! subtile prescience! Oh! presence sensed, yet still unseen! Through some divine sweet influence The veil that dimly floats between Thy spirit (freed from mortal thrall) And mine, in God's good time, shall fall. WILL H. WAITT.

"Ben More," Mandeville, Jamaica.

"The Extension of Psychical Phe-

fellow man even in his earthly tabernacle ('Spiritual Tracts,' No. 5); and Dr. Brittan, away back in the early fifties, recorded the successful results of his experiments in what is now termed 'Thought Transference' and 'Telepathy,' such as impressing dreams, with great accuracy, upon the minds of absent friends, and calling persons to him by the power of his volition.'

It is true that many persons, after they have been convinced of the possibility of spirit- it is not unlikely that those wise and benign communion, are too prone to ignore the hidden powers of the incarnate spirit, just as psychical researchers, at the other extreme of folly, insist upon attributing to this power occurrences which open-mindedness would acknowledge as resulting from excarnate intervention. The fact is, however, that all intuitively recognize subjective possibilities, as the words hallucination, imagination, illusion, phantasy, etc., prove; and, had not the other highest heaven, or a dweller in lowest hell, world overcome this instinctive feeling, or sus- is an equally necessary part, each undergopicion, there would be no such thing to-day as ing its sacred ordeal of experience-whether Spiritualism.

ious value of the labors of that choice group or Whitechapel-is a beneficent contribution to of "men of science, thought and experience" (?) -designated the Society for Psychical Research. The rationale of spirit intercourse, whether rise superior to the behests of a petty æsthetibetween beings in or out of the flesh, is still cism is capable to grasp the purport of its veiled in deep mystery, and this notwithstand. | mission. ing the years of work devoted to its solution by that august cotorie. Sadly disappointing is the fact, but fact it is, that no knowledgeno. nor even theory-has come from that source which was not already in the world. New names they have given us in great plenitude. but back of the name will hoary age invariably be found. "Subliminal self" is mentioned as a "comparatively new" hypothesis in substitution for the "spiritual one"; but that wanton sprite was used forty years ago for that very purpose, as is proved by the following excerpt from a volume of lectures, entitled "Spirit-Manifestations Examined and Explained,' written and published by John B. Dods, who a/terwards became a Spiritualist :

"And here, ladies and gentlemen, I must contend, and I do so without hesitation, and with the utmost confidence, that the true medium is made to write, to tip tables and to move and fling about furniture, and to produce rappings, through the involuntary power of his own mind, and that no other spirit has any

material organs; of knowing the thoughts of our | not only of Psychical Research, but also of log ical scrutiny. Upon what basis can the church maintain its belief in the communion of saints, and whence is its authority obtained permitting it to omit a belief in the communion of sinners?

The "vulgarity" present in "what, for want of a more adequate name, I am compelled to call its literature, English and American," seems to be very offensive to the "taste, moral, liter-

ary and æsthetic," of this fastidious censor, but beings who have this inscrutable movement in their charge, may look upon this evidence of the interest of the multitude (the vulgar, using the word in its etymological sense) as a matter for congratulation rather than something to deplore. Spiritualism addresses itself, without partiality, to all, both high and low; viewing the human race as a grand unit, of which each individual fragment, be it an angel in in bishops' robes, upon the kingly throne, at

Miss X. is mistaken in regard to the prodig. | the editorial desk, or in the slums of New York the grand total of life, it recognizes no mere earthly lines of caste; and no one unable to

> The fact that "the scholar, the man of science, the woman of refinement," are so seldom found among the advocates of Spiritualism, was also deplored. But Spiritualism is not to be blamed for their absence; the discredit is theirs, not its. Scholarship, scientific attainment and culture, are too often merely superficial qualities, and experience has demonstrated that nineteenth century education is so woefully one sided that in many cases it rather unfits than aids its beneficaries to pursue spiritual investigation. How often have persons who. by reason of their training, should be presumed to be the most capable to take the lead in any intellectual inquiry, p oved themselves, when brought in conta t weth Spiritualism, most pitiable incompetents as 4 weaklings, unable to free their minds from preconception, faltering at every trivial obstacle, or wander-

> ing away into pitfalls of mysticism! The same objection might be raised against

possible arrangements for observation and un-

derstanding." Until this or similar organizations or schools are established—where uneducated, undevel-oped mediums can be properly trained and ed-ucated by those capable of doing so—it seems to me it is doing them an injustice to encour age the practice of the mediumship they claim to possess.

I am not among those who believe all per-sons are possessed of more or less mediumship, any more than that all have the faculty of be coming fine musicians or artists of any kind. But all are subject to influences, to a greater or less degree.

Such is the anxiety of decarnated spirits, who are still occupying positions but little re-moved from the earth-plane, to confer with mortals, that it is reasonable to conclude that even spirits of a lower order oftentimes exert sufficient influence with those who are anxious to become mediums to think they have the faculty, when, in fact, they have none, or but little, if any. In this way many are deceived, and still persist in attempting to practice a faculty they do not possess and after the sea faculty they do not possess, and after the sac-rifice of years of the most valuable portion of their lives, find themselves bankrupt and left

to the cold charity of the world. It is largely from the ranks of this class that Sister Rathbun so earnestly and pathetically appeals for aid and support; an appeal we can-

not ignore and ought to respond to. But with the rapidly accumulating demands upon our charities, and the result of our experi-ence in the work of reform, and the advance of the great Cause we are engaged in, is it not proper-even absolutely necessary-that we call a halt, and take up the subject of mediumship and devise some practical system by which our Cause and our mediums may be protected and advanced?

Until this is done there is no reason for expecting better results from our efforts to improve the teachings and practices of many call ing themselves mediums; and the longer it is deferred, the greater will be the number of those, Sister Rathbun suggests, who are often vorthy of our sympathy and support.

The sooner we adopt some system by which those claiming to be mediums, and desiring to enter the spiritual field as such, showing they are worthy, reliable, and capable of instructing such as are seeking spiritual knowledge, the sooner we shall remove skepticism and secure the confidence of the thousands who are hesi tating to accept our theories and who will be

come Spiritualists. At one time, within the recollection of some of our early workers, this proposition might have seemed an injustice; but the world is advancing, and the teachings and the theories that were acceptable fifty years ago are no longer consistent with the advance of education in science, morals or religion.

And hence it is necessary, if we expect to



Dr. George A. Fuller

Was born in Natick, Mass., Aug. 5, 1851. His father was an agnostic and his mother a Unitarian. Therefore he comes naturally by the liberal views he entertains and expresses from the spiritual platform. In his early childhood his father moved out about two miles from the village on to a farm, and here in communion with Nature the object of our sketch grew to manhood. While not at school his time was spent in the performance of the regular duties that fall to a boy's lot on a farm.

Mediumship came to him at the age of thirteen, although there had been premonitions of it from his earliest childhood; at the first circle he ever attended, which was held in his home, he was entranced, and spoke for nearly an hour. After that circles were held in his home twice a week for a year, in accordance with spirit direction, in order that he might be developed as a lecturer.

During that time he held many circles in connection with the local media, where all were admitted who desired. When fourteen years

nomena.

To the Editor of the Banner of Light:

The January number of Bord rland contains an article entitled "The Explanation of Psychical Phenomena," which for more reasons than one invites some comment, but especially on account of the very blind one-sidedness of its attitude toward the great movement of this time that, in its own way and under the guidance of a higher wisdom than can be comprehended by mundane intellectuality, is initiating a New Dispensation of spiritual light and strength for the ultimate blessing of both sides of life. It is by Miss X., the literary associate of Mr. Stead-I believe-and is a summary and defense of an address delivered by herself before the London Spiritualist Society.

This lady is a faithful devotee of that particular kind and quality of spiritual investigation which is prosecuted in the name of Psychical Research; and her fine literary talent, directed by a strong and acute mind, is consecrated to the elucidation (a mammoth undertaking, by the way) and laudation of the subtle theories emanating from the society of that name. Such being the case, it is quite natural | dled in the boundless regions of theory, has that Miss X. should make "Theory " the starting point of her address, and we find it stated that: "A few years ago the only theory which they had to handle in the investigation of psychical mysteries was the spiritual one. Since then, men of science, thought and experience had established others: the theory of tion" has long ago ceased to be a hypothetical thought-transference, the sub-conscious revival of memory, the action of the subliminal self and the multiplicity of consciousness. Many of these hypotheses [of which she had | conduct their investigations with minds freed only mentioned a few] were comparatively from preconception and unhampered by benew.'

deny the cleverness of Miss X.'s mastery of | say I yielded my belief. Belief came in spite $p_{sychical}$ theory-her knowledge of its won- of me, as it does that the sun shines at noondrous nomenclature alone proves that-but when she ventures into the region of spiritual- | sanity could make me doubtful as to the light istic fact she stumbles deplorably, for all who shining around me." are acquainted with the bistory of Modern Spiritualism know that from the first the inner possibilities of the person in whose presence the manifestations occurred were recognized by intelligent investigators - "men of thought "-as important factors in the strange problem.

Thus Adin Ballou, in his work entitled "Spirit Manifestations," published in 1852, devotes considerable space to his theory of the minating and rescuing from unjustifiable conduplex nature of man: "Human spirits," he | tempt those pages of history which record the wrote, "in the flesh have two different spheres of consciousness—an external material sphere. and an internal spiritual sphere.... A few persons pass and re-pass from one of these spheres to the other, so as partially to blend their two consciousnesses into one. Dreamers, states of existence, if the evidence of to day is clairvoyants, seers, and what are called spirit. | explained away, what must be the scientific mediums, are of this general description." And we find in his classification of the phenomena | prophets and Messiahs of old, upon which every not only "Those in which all the important system of religious belief is based? Surely it demonstrations were most evidently caused cannot be claimed that subliminal self-hood, by departed spirits," but also "Those in which | like its name, is a nineteenth century evolvesome of the important demonstrations were | ment without doing utter violation to the funprobably caused, or greatly affected by, un-de- | damental axiom of science, which teaches that parted spirits."

"That among those attributes which are capa- | dict of "men of science," proclaims herself a ble of cultivation and action even in this life are the power of spirit-communion; of seeing in the communion of saints, and the life ever-

agency in this matter. The medium, for instance, sits down and resigns all power over the voluntary nerves, under the impression that some immortal spirit will move the hand to write, and thus make some communication through him. He assumes a state of entire passivity, and, so far as the motion of his hand s concerned, he remains perfectly indifferent. He does not will nor exercise even the slightest mental effort to move his hand. But soon the hand does move, either more slowly or with far more than ordinary rapidity, and a sentence is produced. But in the production of this sentence the medium really and honestly had no more conscious volition than any other person present.

This was extravagant theory when it was written, and it still remains so!

Miss X. is of the opinion that "it might not yet be necessary to resort to the extreme hypothesis of spirit interference; they might not yet have exhausted all the possibilities of explanation; and what they had to do during their period of waiting was to use every means in their power to advance the time when that waiting shall be over."

But if this "period of waiting" is to continue until the human mind, roaming unbrireached its limits of "possibility," it would be foolishly wasteful of energy to strive "to advance the time when that waiting shall be over." Better to wait placidly passive for the 'change called death." It is not at all necessary to do this, however, for "spirit intervenexplanation. The presence in the manifestations of spirit-power and intelligence invariably is made so obvious to all who patiently Now, no one would have the temerity to say, with Judge Edmonds: "I ought not to day, and nothing short of the blindness of in-

Then it is altogether erroneous to assume that the spiritual explanation is an "extreme" hypothesis. It only appears to be such to minds perverted by the egotistical intellectualism of this materialistic age. "In pride, in reasoning pride, the error lies." To one liberated from that grievous bondage, it is rather the most natural conclusion to arrive at, harmonizing with the universal beliefs of the ages, and illuexperiences connected with the inner nature of man. Indeed, it is not going too far to state that from no other premise is it possible to make religion reasonable, for if an insuperable barrier of skepticism is placed between the two attitude toward the testimony of the seers, similar effects must result from like cause? Judge Edmonds, also, writing in 1856, says : | Yet Miss X., while waiting for the decisive ver-

"churchwoman," and being such "she believed

the movement of which Jesus and his disciples were the earthly initiators. The Master himself was not over-careful of his associations, so if it be true that "evil communications corrupt good manners," he must have been rather a shock to people of taste. And Peter! the very rock upon which the church is built, fresh from his nets, transformed into a "fisher of men" -nothing scholarly about that man's intellectuality! The words of the spirit Bacon are not inappropriate in this connection:

"Wherefore, to obtain a proper plane of philosophical investigation, it is indispensable that we should begin by taking ourcelves to pieces, body and soul, laying our imperfections bare before the judgment seat of reason; bringing forth the skeletons of theory which dwell within us, the prisoners of doubt and deceit which crowd the jailyards of our conceited imaginations, the clowns, the mimics, and the pompous actors that dwell in theatres of our vanity and ambition, that they may walk before truth spiritualized and perfected, and receive their proper name, place and category from the great tribunal of Reason and Conscience.'

HENRY FORBES. New York City.

The Duty of Spiritualists Toward Mediums.

To the Editor of the Banner of Light:

In an interesting article published in the BANNER OF LIGHT June 6, entitled the "Universality of Spiritualism," as delivered by the very able author, Mrs. Milton Rathbun, before the Spiritual Society at Yonkers, N.Y., my attention was called to her remarks upon the subject of "Spiritual Mediums." I quite agree with Sister Rathbun in all she says of the value and importance of this great factor wildering theory, that they are compelled to in our religion, and of the duty we owe to our mediums.

This to me involves another and a very important question, which I do not feel competent to decide, and one the writer has failed to discuss, viz., Should all that possess spiritual mediumship, or think they possess it, practice it publicly? From my standpoint I take the negative of this question.

While Sister Rathbun does not assume the positive, I think we are led to infer that she would admit all-although she says: "The gift of mediumship, or the exercise of that gift, seems to require a mind freed from anxiety and care, in order to give forth the best in spirit manifestation."

Again I quote: "Mediumship is a strange gift; a blessed one if rightly understood and appreciated-a dangerous tool in the hands of careless or unprincipled persons.

Again: "We know spirits are forced to take their mediums from the humbler walks of life, because the affluent will not give to the world that which the spirit world holds for them. We hear of splendid mediums in private life who will exercise their mediumship for a few only, and those their immediate friends.

"Unless a wise, strong, protecting band is formed about the medium, unpleasant experiences and suffering are sure to follow in the wake of development.

I make these quotations to confirm my position, as they show the necessary requisites of a good medium, and I claim a poor or undeveloped medium should not be encouraged to practice mediumship.

With one more quotation from Sister Rath-bun, I will close this review, which I do not intend as a criticism. She says: "I am happy to state that in New York City there are lead ing minds who wish to form a club or organization having for its object the care and support of mediums, giving them a chance for better development, and the investigators an opporand hearing spiritual things without using the lasting." Here is a scientific position worthy tunity to study the phenomena under the best | had reached here.

keep pace with the world, and keep Spiritualism before the people, the time has come when we must so systematize our teachings and our modes of education that they may not only be consistent with truth, but with the usual prac tice of other sects and denominations, in their efforts to disseminate their teachings.

If we ever could, we certainly can no longer ask or expect intelligent, well-educated people to accept what is to them of doubtful repute, if coming through uneducated, undeveloped, and often unknown persons, simply because they claim to be mediums-not even if they do produce some evidence of being such. I have already shown how probable and how easy it is to be deceived by a class of decarnated spirits, whose teachings cannot be relied upon. Such mediums are often sincere while

denounced as frauds. It is claimed by some that this is a "delicate subject," and should not be discussed or interfered with, as we have no authority or tribunal by which it can be regulated.

All other sects and organizations in this country have the right and power to make and carry into effect all rules and by laws necessary for the protection, government and well being of their various schemes, if not in conflict with the law. We have several hundred societies in this country, all equally interested in the promotion of this grand Cause. It is not absolutely necessary that entire unanimity should be had upon this subject, while it would seem desirable if all could agree upon what is practicable to attempt.

The National Spiritual Association is a rep resentative body, and occupies a position by which all auxiliary societies sending delegates to the annual conventions can be represented upon any subject not contrary to the constitu tion.

Any subject involving the general good of Spiritualism, as indicated by a majority of the lelegates present, would be within the jurisdiction of any regularly called convention. The first and the important thing for all Spiritualists to do is to consider well what is involved in this question, and what steps, if any, can be taken to overcome the evil referred to.

If it is admitted to be an evil, and is detrimental to our Cause, and an injury to many sincere persons who are falsely encouraged to think they possess a character of mediumshin that will benefit themselves and the cause of humanity, there is no doubt that a consistent remedy may be provided against it. E. W. GOULD.

Washington, June 9, 1896.

Alfred R. Wallace

Writes to an editorial contemporary that he believes that the individual human spirit is developed in and by means of the body, and that the mental powers and faculties of the spirit are developed along with, and by means of, the brain. "When it leaves the body it possesses the exact grade of development and amount of knowledge it had acquired in the body, the spirit of a child possessing the mind of a child, and that of a philosopher the mind of a philosopher. The statement that 'size of brain is one of the most important elements which determine mental power or capacity,' is in perfect harmony with the other statement that it is spirit alone that feels, and perceives and thinks': though, so long as the spirit is in the body, it does so by means of the brain and nervous system which formed an essential condition of its development. If this were not so, if the spirit were mentally independent of the organism it is here bound up with, there would | can Health Society.

be no close relation between the mental pow-ers and characters of the spirits of infants and adults, or those of fools and wise men, who, the moment they got rid of the body, would be alike in mental power and knowledze. But all the facts and all the teaching of spirit phenom-ena show us that this is not so, but that the spirit is exactly what it was here, and starts on its further development from the exact point it

old he gave a lecture in the school-house in that section of the town where he resided, to an audience only limited by the size of the room. He also visited Pierpont Grove and Lake Walden camp-meetings, and spoke frequently in the conference meetings of the latter, and also held circles and gave private sittings, and at that time many tests and communications were given through his organism. Here he was encouraged in his work by Drs. A. H. Richardson and H. B. Storer, Prof. William Denton, George A. Bacon, Mrs. Sarah A. Byrnes and others.

His first lecture in a public hall was given before a very large audience in Union Hall, Waltham, Mass., Jan. 16, 1870, when he was nineteen years old, and for this lecture he received \$7.00-the first money he had ever taken for lecturing on Spiritualism. During this year he also gave several other lectures in the same hall, and also several in his native town, and, beside, held over a hundred circles, all of which were free. In 1871-2 he lectured in many towns in Massachusetts, and also Woonsocket, R. I. During 1873 he lectured in many of the principal cities and towns in Massachusetts, New Hampshire and Rhode Island, and, beside, held one hundred and twenty-three circles and gave quite a number of medical examinations.

His clairvoyant power developed quite rapidly for diagnosing disease, and to-day, th same as in those early years, he is always in the

trance state while examining the sick. It was during this year that he was ordained by the Religio Philosophical Society of Chicago, Ill., as a regular minister of the gospel. In 1874-'75 he acted as agent for the New Hamp shire State Association of Spiritualists, and he did grand work for the Cause in many of the smaller towns, especially in Merrimac and Sullivan counties, and laid the foundations that made in coming years Sunapee Lake Camp-Meeting a possibility. But it was not until the summer of 1877 that the first camp meeting was held at this place, and Dr. Geo. A. Fuller was elected its President, and continued in this office for nine years.

In 1881 he was also one of the Board of Trustees of the Queen City Park (Vt.) Camp-Meeting, which was organized that year. During 1888-'89 the Doctor resided on Lookout Mountain, Tenn., occupying the position as Secre-tary of the Lookout Mountain Camp Meeting Association of Spiritualists, and also Secretary of the Southern Association. In 1885 he edited Spirit Voices, a thirty-two page magazine de-voted largely to the National Developing Cir-

In 1887-'88-'89, in connection with his wife, a very talented writer, he edited and published Light on the Way, a monthly paper promulgat-ing the principles of the Spiritual Philosophy.

After his return from the South he took up his home in Worcester, Mass., where he now has built himself a home. He at present holds the office as President of the local Society, which office he has held at several different times during his residence in that city. The Doctor has held the office as President of the Massachusetts State Association of Spiritualists since it was chartered, Feb. 19, 1894. He is also one of the Trustees of the National Association of Spiritualists.

Besides being a remarkably fine clairvoyant for medical examinations, the Doctor has made thorough study of the Didactic System of Practice, under Dr. Geo. Dutton, and graduated in 1887, and is now one of the Faculty of the Dutton Medical College in Chicago, Ill. He is also busily engaged writing a series of articles on "The Materia Medica and Therapeutics of the New Eclectic System of Practice," which is being published in the Journal of the Ameri-

The Doctor finds time for study of other sub-jects beside those intimately connected with his professional labors. He has a large library, consisting of books of reference, general literature and science. He is specially interested in floriculture and botany, also that branch of conchology that treats of land shells, and has a very fine collection of the land shells of this country; many of them were obtained during the time he resided in the South. He has also

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enriched his collection by exchange with other collectors. During the past year his labors on the plat-

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During the past year his labors on the plat-form have been more than ever successful. In January he filled the desk of the society over which Mrs. Cora L. V. Richmond is the hon-ored and loved pastor, in Schiller's Theatre, Chicago, in a most satisfactory manner. Dur-ing April he lectured for the Washington (D. C.) Spiritualist Society, in Metzerott Hall. His labors were so satisfactory that the board of management voted unanimously to engage him for the month of January, 1807. Mr. Goff A. for the month of January, 1897. Mr. Goff A. Hall, Secretary of the Society, in a letter dated April 20, says: "May I be permitted to say that I have never in my life so enjoyed lectures upon our platform as I have yours? and such is the general remark one hears on all sides." The Doctor has also filled in an acceptable manner engagements at the following places during the present season: Lowell, Fitchburg, Springfield, Hanson, Duxbury, Worcester, Marlboro, Greenwich, Brockton and Salem, Mass., Providence, R. I., and Norwich, Ct.

The Doctor has attended for many years the various camps held throughout the East, among which may be mentioned Verona Park, Tem-ple Heights, Etna and Madison Lake, Me.; Sunapee Lake, N. H.; Queen City Park, Vt.; Lake Pleasant, Onset, and Harwich. Mass.; Niantic, Ct.; Parkland, Pa., and Lookout Mountain, Tenn. This year he will attend Cassadaga, Niantic, Queen City Park, Onset, and Madison Lake.

Next season he will be heard in Berkeley Hall, and this will be the first time in many years that he has appeared there. When Mr. Colville was the regular speaker for the society holding meetings there, the Doctor frequently appeared on that platform.

Dr. Fuller is a fluent speaker, his language is plain and simple, and the matter of his dis-course is brought within the comprehension of all. He is very studious, and brings the re-sults of his readings to aid the inspirations that come from a higher source. At times his lectures are delivered in the normal state, and are the result of much study and research; at others he is inspirational, blending the thoughts of his own mind with those of the denizens of other spheres, and still at other times he is in the unconscious trance, voicing the thought of his spirit controls.

Comparatively speaking, he is a young man, although a veteran in the Spiritualist service, and truly may it be said his soul is in the work, and his voice is ever heard speaking for the oppressed and downtrodden, and declaring for a higher, nobler and more enlightened philosophical Spiritualism, resting upon the bed-rock of cultured and refined mediumship. D.



BY MILES MEANDER DAWSON.

TTE lay looking stolidly up at the ceiling awaiting death. His every lineament betokened stubborn, unyielding courage of the savage order. He was not afraid to die. Not that he had fixed opinions about what would happen to him after he forsook his clay; he had none. He was by no means sure that he had none. He was by no means sure that there was not a veritable, yawning hell; and by his daring wickedness and fascinated by his he knew that if there was, he belonged in it. self-centered power, had trusted him with soul His devout mother had told him about such a place in his childhood, and the awful picture still loomed up before him. It was too late now, however, to escape it, let come what may! Still, he was relieved when the priest came, and, after listening with a grave face to a story which no other ear should ever hear, mumbled with his pale lips a Latin prayer and slipped the consecrated wafer under his dry tongue. He did feel a little easier when it was well over -not that he had been afraid, but if so simple an expedient could ward off the ills of another was worthiy aisaom nor to ueb It could, in any case, do no harm; and when it was done, all was done that could be done, and nothing was left but to "grin and bear it 88 he remarked to Crofoot grimly. And in that spirit he had stretched himself out at full length upon his back on a narrow cot in the surgical ward of Cook County Hospital and stoically awaited his end. It was a death worthy him who had been called "The Sphinx" by his fellows—the most resolute, cool and silent gambler and sport on Clark street. "He'll be dead game to the last!" cried Crofoot in the face of the crowd as they loaded the wounded gambler into the police ambulance. "The Splinx" was now prepared to "make that bluff good." To be sure this is not the way sinners die, according to tradition; such a wretch ought to be writhing in agony, with perdition before him and his awful past cutting off retreat. But the facts are otherwise; they are often other-wise. Death is kind; he comes as a soothing friend to make departure from this world a euthanasia. The brain function is either ex-alted into delirium or depressed into coma, or the physical powers shrink away from a yet vigorous intellect which remains unafraid to the last. It was thus that "The Sphinx" was meeting death; he was ready for it. When he first discovered that his hurt was to be fatal, he was afraid of septic poisoning which might deprive him of consciousness, and afterward that fever might send him out of life raving with mania and giving up the secrets of his past. But stimulants, which had not been his beverage, could now be his medicine, and thus both these possibilities had been avoided. And now he turned a pale, cold, determined face up to the white ceiling. Though at first it frightened and repelled one, his face, upon nearer scrutiny, became handsome, and might become fascinating, so strong and firm it was. It was smooth and round, almost without a wrinkle or a furrow. It was too smooth; its want of beard had been a trial to the otherwise so virile a man, though it kept him young in appearance. His nose was a little aquiline; his brows were high and square, his lips full and sensuous, his jaws set with buildog precision, and his gray eyes de-void of human sympathy. As he lay there on his death bed, his eyes were as clear and dry as when he fleeced the callow youth who wandered into his hands, or cast into the street the trusting girl who wearied him. He was, therefore, powerful because self-centered; considerations which deter others from pursuing their undertakings had no weight with him. That trait, together with his silence and the mystery sur-rounding his past, had earned for him his sobriquet. He asked no quarter; he gave none. Yet he was not wanton; he did not injure others for the mere pleasure of seeing them suffer. He merely served himself at the least trouble to himself, expected others to do the same, and took no further thought about it. Naturally the confiding, the weak, the infirm of purpose and the purposeless, all who drifted and were the sport of their own emotions and passions, were his prey; he played with them with a fe line pleasure and despoiled them. When he had done with them he shut his heart to their fate. Only the cries of little children touched him, and he despised himself for that. As for the foolish women who surrendered themselves to him under the subtle fascination of his self-centered power, he considered it silly for them to be above their trade; when he was surfeited, he turned them away without ceremony or re-morse, receiving their reproaches, laments or curses with equal indifference. As for the poor fools who dallied with drink and play, he really considered that he did them a favor by pluck-ing them; it would either reform or sophisticate them, little matter which. Not only he, but all who knew him, had al-ways prophesied that he would meet a violent death; his cold-blooded insolence made it in-evitable. Not a few had long since picked out "Bad Jimmy" as the man to cut short his life. "Bad Jimmy" was a man of violent, uncontrollable passions, always in a tempest of wickedness or penitence. Nature made the two men foes; no overt act was required. Like ice water cast upon a heated surface, the cold cynicism of "The Sphinx" caused an explosion whenever it came into contact with the passion

"The Sphinx" with malignant, brutal, deadly contempt, and "Bad Jimmy" with demonstra-tive, fierce, fiery wrath. A conflict between the two had long been considered inevitable. It had come at last. "The Sphinx" had been sitting at his supper in a half-basement saloon and restaurant, presided over by a tall, fine-looking man, who achieved national celebrity during the "boodle" trial by his clever escape sid the bath-room window. The room was moist and cloudy with the fumes of the viands, of the warm drinks, and of pipes and cigars. of the warm drinks, and of pipes and cigars. "The Sphinx" sat a little retired from the oth-ers, with his back toward the big circular bar, within which white-aproned bar-tenders busily ducked and rose. A small steak was before him, and a cup of coffee-he never used intoxicants; his nerves never knew the need of them; they were always firm. Besides, once. long ago-but no matter about that; he did not propose to let man or drink have the mastery of him

Suddenly he heard some one cry, "Look out!" And then there was a scream of rage and a roar like the bellowing of a bull: "Le' go! le' go! le' me at 'im!" And as he turned leisurely to satisfy his curiosity, he heard a sharp report just behind him, a shot which reverberated through the room, causing the lights over the circular bar to dance and the faces of men to blanch in their shivering light. "The Sphinx" felt a shock in the back as if some one had struck him smartly with bare knuckles. And as the whiff of smoke rose above his head, they saw his face turned up, smiling in his confident way at "Bad Jimmy," who stood over him with the pistol yet smoking in his hand. Then "The Sphinx" seemed suddenly to un-

derstand. He was on his feet like a flash, wrested the pistol from the wretch and turned it upon him. 'Coward!" he hissed, "I'll get you this

time!"

The murderer started to flee, and the terror-stricken company parted before pursued and pursuer. "The Sphinx" pulled the trigger of the pistol again and again, twice with a loud report, and several times without result. "Bad Jimmy" stumbled headlong up a flight of steps into a dining-room on the street level, where a number of women of the town were enjoying what to them was a breakfast-for their day was but beginning. The women ran pell-mell, screaming with terror, into the street. After them staggered the two foes, both badly hurt, and leaving a trail of crimson behind them. And in a quiet, exultant undertone "The Sphinx" kept repeating: "Ob, I'll get you, Jimmy! Never fear, man, I'll get you!"

He caught him by the coat-collar when they were out on the street, and beat him furiously over the head with the butt of the revolver until policemen dragged him away. As they lifted him into the police ambulance, "The Sphinx" said calmly to Crofoot, "Guess I'm one for, but he'll keep me company."

Though the doctors at first considered the case of "Bad Jimmy" more hopeless than his own, he did not now in his last hours teel so sure that his foe would leave the world with him. That galled him; that was a matter for poignant regret. Else he found no fault with his fate; it was much more comfortable than dying of smallpox out at the pest-house, for instance.

He did not wish sympathy; from the first he made that clear. He did not consider himself a proper object for it; and when it was pressed upon him, he forcibly and profanely resented it as an injury and a humiliation.

and body and who still loved him blindly, had been at the door repeatedly, pleading for admittance. He had refused to see her; but now he sent for her, to turn over his "roll," as he called his ready money. He did it not as an act of justice, but merely because he would not be able to spend it and did not know what else to do with it. When she came to him with her woe-begone face and eyes red with weeping, he had half a notion not to give it to her after all; it angered him. He could not take that savage satisfaction which he found in tears evoked by his own heartlessness; it was something differ-ent, this weeping for him, something which pre-

oots with white coveriets, white faces, and strong. You have been proud of the mastery floors scoured until they were white also. you have had over men because of your reso. Wherever the eye turned it fell upon white: lute will. You are nearing a land where not and the ominous black screen was grateful to his weary eyeballs. It may be, too, that he was vaguely conscious that he was out of place amid such purity, though he would have been sure to resent such a thought. He had lived up to his ideal, more's the pity; his ideal was to crucify continuent. He was living up to it to orugify sentiment. He was living up to it now, as he lay there motionless as a statue. prone upon his back, with both arms folded across his breast and the death-chill already

creeping up his legs. It was tedious, dying like this. Though he felt the numbress in his legs, his brain was abnormally active, and he found it a little difficult to keep the hatches down upon certain memories which he did not wish to review. Not that he feared them; but there was no object in unnecessarily torturing one's self. The dreary waiting did not make him long for sympathy. The night nurse, a tender hearted girl, looked in upon him. He closed his eyes, hop-ing to escape her unwelcome attentions. She bent over and listened to his feeble heart, and then laid her soft hand upon his brow before she noiselessly withdrew.

She had hardly gone before he thought he heard steps again approaching his cot. He thought the nurse was returning, and with a curse he again closed his eyes. He felt conscious of some one seated in a chair by his side. He was about to open his eyes to see what it all meant, when he heard a strange voice saving:

"I see a woman here before me-a woman who was very old when she died. Fifty, sixty, seventy-yes, seventy-eight, she says. She is tall and stately in bearing, though so old and very wrinkled. Her hair was once a rich brown, but is now white; she has gray eyes like your own."

The gray eyes had been closed, but they were now oper, and regarded the speaker with anger not unmixed with dread. "The Sphinx "recognized his visitor as a woman reputed to possess occult powers, before whom the more superstitious stood in awe.

"She wears a shiny gray shawl about her shoulders, drawn by the points so as to form a V in front like a ball dress. She says that her name is Mil-yes, Mildred-speak it plain-Mildred Raymond, and that she is your mother.

What trick or illusion was this? Was he dreaming? Was it mind-reading, the dragging into the light of memories which had been held back by his indomitable will for these many years? Not a soul in Chicago knew his family name. He had never divulged it. To the directory men and the police justices before whom he had been dragged during the periodical raids, he had not given the same name twice, and never the real one. It was just the central part of the mystery which brought the sobriquet of "The Sphinx" that nobody knew his name. "And she says," the voice continued, "'Tell

John Martin Raymond, my son, that his old mother has been with him always since she went away from earth. She has seen all the iniquity he has wrought, and again and again has tried to impress him to open his heart, but he would not listen.""

"Woman," cried the dying man in the loudest voice he could command, which was but a poor whisper, "in some strange way you seem to have learned about me and my life. I do n't want to talk about it, least of all to-night. So leave me-go at once!

He talked to deaf ears. Without a sign that she heard, and with a strange, distant look in her eyes, the woman continued:

"She says, 'When you married against my will, I said to you, Go! you are no longer son of mine. But when death set me free I had no choice but to follow you and see what was the natural result of my early lessons in cruelty and pride. And I have seen and suffered agonies of humiliation at your horrors of bestial-ity and crime."

"The Sphinx" clutched the counterpane with his finger and set his teeth tightly together; his face resumed his olden stolidity. "She cast me off like a dog," he muttered. 'I do not care for her."

you have had over men because of your reso-lute will. You are nearing a land where not the self-centred but the self-sacrificing is strong. The weak women whom you held in subjection and contempt in life, the sinning, the foolish, the trusting, the loving, will here be queens over you by reason of that love. At their feet you must abase yourself, and by their aid work on and upward." "I will never do it, never 1" "There reaches to day in that southern oity.

"There wanders to-day in that southern city a young man who is your son; you are bound together throughout eternity. Your will, on which you rely, is nothing here; here you must see things as they are. Oh, father, husband, son! your life has been misspent. What you have built must be torn down before you cun build up again. Every blow, which in your blindness you directed at others, has fallen upon yourself, was self-inflicted. It will be your hell that you shall see this. You have never broken the hearts of those you hated, but only of those you loved and who loved you.

I cannot bear it; let me die!" The voice had sunk to a mere murmur.

"You cannot die; death is but an awaken ing. And you must face this, willingly and gladly, like an honest man paying his debt, or with added costs and against your will, like a rascal under a writ of law. The more you re-bel, the harder it will be. In this land they who love are the strong. In your love for us, rekindled, lies your only hope of deliverance and regeneration. Farewell, a little time!"

"They are gone, then?" It was a specter of voice "No, not gone; they are waiting for your

coming, a pretty group! Your fair young wife stands erect, bearing her child upon one arm and supporting your old mother with the other. And now another spirit joins them and falls at their feet, bowed to the earth. They gather about him; your wife stoops to lift him up; your child puts her arms about his neck; he partly rises and turns. Good heavens, it is—" She turned to the cot. The face was sunken, the eyes staring but vacant.-The Midland Monthly for June.

"Sweet Alice."

To the Editor of the Banner of Light:

The "Trilby" craze has often reminded me of an extraordinary experience which I had in Philadelphia during the International Exhibition in 1876, and I have frequently been upon the point of writing this experience for the benefit of the readers of the dear old BANNER OF LIGHT. This morning, while sitting at my desk, renewed revelation of my tardiness was instigated by a little boy who was whistling

"Do n't you remember sweet Alice, Ben Bolt? "

and now as this is the third experience which I have had with this beautiful melody, in an apparently accidental way, I will procrastinate no longer. One morning Ex-Gov. Wm. Bigler of Pennsylvania, who was the financial agent of the "International Exhibition," called upon me in relation to some business connected with the musical department, and invited me to walk and talk with him. During several months previous to the opening of the great Exhibition, the Ex-Governor was a frequent visitor at my home in New York, and we made almost daily excursions about the city among the business houses, in order to interest the merchants in the forthcoming celebration. We were feeling extra buoyant upon the morning above mentioned, and as we were passing along Chestnut street, I noticed an enormous sign upon which was painted, in glowing letters, 'Genuine Boston Baked Beans." Stopping short, I called the attention of the Governor to the sign, and in a sort of half serious, half

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moment I would call, or even if I would call at all, neither could the colored boy have known me, besides Mr. Knesss was not the kind of man to stoop to any such proceeding, and you know even lawyers should have the benefit of the doubt. Looking at this strange experience, in almost any point of view it was a most remarkable one, and I leave the readers of THE BANNER to form their own conclusions.

J. JAY WATSON. 1055 Bedford Avenue, Brooklyn, N. Y.

Report of Proceedings

At the Quarterly Convention of the Vermont State Spiritualist Association at Cambridge, Vt., June 12, 13 and 14, 1896.

To the Editor of the Banner of Light:

First session, Friday, 10:30 A. M., in Reynolds Hall; Don Chapman, Chairman of the Board of Managers, called the meeting to order; after singing by the choir, Lucius Colburn gave the invocation, followed by Mrs. Abble W. Crossett with a short lecture, Ad-journed till 2 P. M

by Mrs. Abble W. Crossett with a short lecture. Ad-journed till 2 P. M. Friday, 2 P. M., Don H. Chapman in the chair. After singing by the Misses Wilkins and their little brother -which was very enjoyable-Mrs. Abble W. Crossett was invited to open the Conference, followed by Mrs. Katle Stafford, Lucius Colburn, Ed. Blair, George W. Whitney; after another song by the young misses, Lucius Colburn gave an interesting lecture; Mrs. Ab-ble W. Crossett closed the session with appropriate remarks. Adjourn-d till 7:30 P. M. Friday evening, 7:30, Pres. E. A. Smith presiding, a quartet from Cambridge rendered a fine selection; invocation by Mrs. Abble W. Crossett, followed by Dr. C. W. Hidden with one of his soul-inspiring lect-ures, "Balm of Life"; after singing by the choir, came a song." Some Sweet Day," by Dr. Hidden, Mrs. Jennie Follansbec, sister of Dr. Hidden, made her first appearance in public as a test medium; she passed among the audience giving tests to a goodly number, many of them being acknowledged. Ad-journed till 10 A. M., Saturday. Saturday morning, Vice-President A. F. Hubbard presiding, singing by the Misses Wilkins. The fore-noon was devoted to short speeches, participated in by Mrs. Abble W. Crossett, Lucius Colburn, Dr. E. A. Smith, Mrs. E. L. Paul, E. B. Holden, G. W. Whitney, It was one of the most enjoyable sessions of the Con-veution; closed with a fine song by the Misses Wilkins.

It was one of the most enjoyable sessions of the Con-vention; closed with a fine song by the Misses Wil-kins.

Saturday, 2 P. M., Pres. Smith in the chair. After Singing, invocation and lecture by Mrs. Sarah A. Wi-ley of Rockingham, Vt., which was full of love and kindness toward all humanity, Mrs. Follassbee again gave individual tests to the satisfaction of those who

kindness toward all humanity, Mrs. Follansbee again gave individual tests to the satisfaction of those who received them. Saturday evening, 7:30, Pres. Smith presiding, the Cambridge Quartet furnished excellent music: Dr. Hidden gave a short but very exc-lient lecture (Bible readings), followed by an exhibition of his gift of heal-ing; several elderly gentlemen were treated, one man for rheumatism, one for deafness of long standing (that was pronounced incurable), one with a para-lyzed arm and leg, who came on the platform with difficulty, and required assistance beside the use of a cane; after being created he walked off the platform without assistance of either; another, with a lame side, could not raise his hand to his head without se-vere palu; after a treatment he could raise his hand above his head without paln. Mr. Sabin Scott of Eden, known by the Spritualists of Vermont as Fataer Scott, was very feeble, and could with diffi-culty get around the hotel; the friends arranged to have a carriage take him to the hall; after a treat-ment by Dr. Hidden he seemed to regain his old time ambition, and at the close of the session he would not wait for the carriage, but walked to the hotel. Dr. wait for the carriage, but walked to the hotel. Dr. Hidden hardly had a fair chance, as all the afflicted were old gentlemen-some of them their troubles dat-ing from childhood. Those who were in attendance must admit the wonderful power of magnetic healing.

Session closed with singing, Sunday morning, 10 o'clock, President Smith pre-sided. After singing, Mrs. Katle Stafford of Stowe, VL, read a fine poem written on the death of Mrs. Cox of Lowell, Vi

Lucius Colburn delivered the first lecture of the morn-Luclus Colburn delivered the first lecture of the morn-ing, which was attentively listened to; after slnging, an invocation by Mrs. E. L. Paul, a lecture by Mrs. Abbe W. Crossett. on "The Mission of Spiritualism," repiete with kind thoughts and noble sentiments; and singing by the Wilson Family, "We Shall Not Irass this Way Agaln"; benediction by Mrs. Wiley, closed a very interesting session. Sunday, 2 r. M.—President Smith in the chair; after fine singur (double quattet). oge hour, was spent in

fine singing (double quartet), one hour was spent in conference; Mr. Sabin Scott was the first speaker; he said it was thirty-three years to day since the first pub-lic meeting was held in nothern Vermont, and he gave quits a history of the early days of Spiritualism. Mr. Scott is eighty-nine years old; another man eighty-eight, one eighty-three, one lady (Mrs. Freeman of Cambridge) eighty-seven, and other elderly people Cambridge) eighty-seven, and other eiderly people who wate strangers, ware present at nearly every ses-sion. Mr. L. B. Hunt gave the names of several spirits present. After singing, Mr. A. F. Hubbard of Tyson, Vt., gave a fine address on the naturalness of Spirit-ualism. After singing, Mrs. Emma L. Paul of Mor-risville, Vt., gave a lecture. comparing Christianity, Spiritualism and the history of the humble Christ of long neo: excellent tests by Mrs. Follauchee. session long ago; excellent tests by Mrs. Follansbee; session closed with singing. Sunday evening, 7:30 o'clock—Dr. E. A. Smith pre-siding. The double quartet charmed the audience; Dr. C. W. Hidden's lecture was brief, yet full of good Dr. C. W. Hidden's lecture was brief, yet full of good thoughts. The time was devoted to healing. A better opportunity was given Dr. Hidden than on Saturday evening; the afflicted were men younger, and with troubles that the magnetic healer could more easily reach. One young lady, who could not hold anything in her hand any length of time, whose head and neck were in a bad condition, was helped immediately; a young girl of fourteen, who had never been able to walk without assistance, was benefited so much that the audience could plainly mark the improvement. The reputation of magnetic healing has surely receiv-ed strength at this Convention. The usual yote of thanks was passed to one and all The usual vote of thanks was passed to one and all who had assisted in making the Convention a suc-

supposed his want of sympathy, at which his

self-sufficient soul revolted. "Stop that snivelling, woman!" he snarled. "What the deuce am I to you, anyhow? I'd have kicked you out in a month. Stop, I say, or get out of here at once. I won't have it, hear!

The girl's experience with him had already taught her that she must obey, and she stifled her sobs. The pale boy who lay on the next cot, a stranger in the city and friendless, turned upon her his big, sad eyes, hungering for sympathy, and tearful that tenderness should be so wasted.

When she had composed herself, "The Sphinx" proceeded to advise her about her Sphinx" proceeded to advise her about her future movements. He told her not to "blow it in "-this was spoken of "the roll"-but to start for herself an establishment "on the avenue," to look out for "number one," and see that she staid "on top," whatever that meant, when she was already near the bottom. He counseled her to have done with her whimpering sentiment forever-very good advice, by the way, for one in her walk of life-and to take her own part and let everybody else do the same. He did not talk thus to her because he was fond of her. If he had analyzed his reasons, he would have found that his principal motive was to continue upon the earth a life like his own by inculcating his philosophy; it was the spirit of propagandism.

The girl did not understand it so; it touched her, for it was the tenderest interest in her which he had ever betraved. And she would not go away without a kiss at parting. "The Sphinx" was for a time obdurate; but he assented when her eagerness had lighted the old lust in his eye, that lust which had been all the love she knew anything about, and which even now she did not value at its true worth. Instead, it rent her heart, and she turned down the aisle sobbing, to his infinite disgust. So soon his admonitions were forgotten!

With an oath he said to Crofoot in the afternoon, "If I had been strong enough, I'd have followed her and taken every cent away. She'll only make a fool of herself over some fellow who'll get it from her in a jiffy."

Crofoot made no comments, but determined to be that fellow, if possible. He had not been without hopes of falling heir to "a slice of that himself, as he had privately confessed to wad" one of the "boys"; and-well, if he had to take the girl over into the bargain, he would not object; he usually had to take things at second hand.

"The Sphinx" understood him through and through, and trusted him not at all. His craven character had made him useful at times, for he was utterly conscienceless. "The Sphinx" had admitted him and shut out the others because he did not wish any display of feeling. That Crofoot, the hard hearted, should lament over any other person's misfortune would be ludicrous only and not provoking. And Crofoot tried it, and was laughed at for his pains.

He soon drove Crofoot away and lay there alone amid all the suffering, moaning wrecks, maimed and wounded, himself the most hopeless but the most complacent of them all. In death as in life he asked no quarter, even as he had given none. Neither his own pain nor the agonies of those about him broke through that stern indifference which had been his chief pride. His surroundings in death were also much as in life; he lay among the poor, the outcast, the vicious, the criminal.

Even in the very presence of death, with the crumbs of the last sacrament, which signified that One had died for men who hated Him, yet dry on his tongue, his beart was true to the instincts of the brute. The tears of the girl who had trusted him to her own damnation, the priestly appeal to the faith of his childhood, the nearness of the awful mystery of death, did not soften his hard heart. Had he been blots between the childhood and to relive his able to return to childhood and to re-live his life in the light of his experience, it would have been rather worse than better; he was utterly unregenerate.

It was a relief when the black screen which betokened the near approach of death was set about him. For not only did it shut out the pitying glances of other patients who knew that he was doomed, but his eyes were weary

"There is another woman here—a taller one, and younger and much darker-with raven hair and sloe black eyes. Her face is radiantly beautiful: rich, warm color floods her cheeks. I should call her French or Spanish. Eh, what was it? Both, she says, a Creole. Her name was Celia-no, Celestine, and she was once your wife."

The composure of those stern features, now becoming grim and ghastly at the approach of

death, was again disturbed. "Your mother embraces her fondly. Yes, I understand; they did not so in life. But this is a different world where they are living now, a world where birth and station have no significance. Here love and the capacity to love are everything. Your mother sees things dif-ferently now, because more clearly. These two bear me south into a distant city in a country almost tropical in its luxuriant vegetable growth, and foreign in its appearance. They pass into an old and foreign looking part of the town, away from the busier streets, and to a rambling old house. It was your home, where you lived with your young wife. Your portrait hangs upon the wall, draped about by loving hands. Ah! you were a handsome man then.

Did the dying man moan?

"Your wife is just entering the door with your little daughter by her side; they are searching for you, and they open a door which leads into a chamber off the parlor. Horrors! your infidelity to her is discovered. Your wife sinks to the floor in a faint and your child shrieks in terror. All is confusion; I see no more."

"See no more. woman, see no more," implored the wretch. "What avails it to harrow up my soul with this?" But she heard him not, for her ear was attuned to the voices of another world; and she continued:

"The scene changes. I go to a yet humbler home, still in the foreign part of the city. It is her father's. Your wife and child have found a refuge there, and you have come to win them back. You seek to palliate your crime: you beg; you threaten. But the awful scene is yet too fresh before her. She can only shrink from your touch. You have been drinking, nerving yourself to face her. Her gesture of dread and disgust frenzies you. You seize her in your arms in a close embrace; as she struggles to free herself a bright blade flashes in the air and into her bosom. There is a groan, stifled by your hand, a child's cry, a gasp, a sigh, and you hold a dripping dagger in your hand, while she is prone upon the floor with your child pulling at her dress and screaming. You lift the child upon your shoulder; she screams at the top of her voice. There is a sound of hurried footsteps: there is no time to lose, and you drive the blade into her breast also. You lay her down and flee for your life."

"And now she comes to take her revenge!" "There is no revenge on this side of life. To injure is of the animal, not the spirit. She comes to love and comfort you. She says, 'Oh, husband, husband, you have never done a base and dishonorable act that it has not struck a deadlier blow at my heart than that first and bloody one. You have never shut your soul against the tenderness and love of even the basest harlot that you have not also shut the door against me. You never cast from you a poor girl who trusted you, that you have not murdered me afresh." "You cast me off first, both you and mother

-you cast me off like a dog. I will have none of you." His teeth were set again. "There is yet another here, a purer soul

than either, one who never knew the baseness of this world except as you have dragged her through the mire with you. She has lain every night with her little arms about your neck, seeking to reach you with her lamentations. And often you have felt them there and have been near to opening your stony heart. But it was vain, you lived your life. But, father, you never dishonored another's daughter with-out dishonoring her; she bore all the shame and pain which others suffered at your hand."

"If hell is to open for me in a few minutes more," whimpered the now thoroughly broken wretch, "leave me in peace my last moments

here." "The hell which will be yours-son, hus of his adversary. They had repeatedly come of the unbroken white. The ghastly white band, father-will be the consciousness, the near to blows. And they hated each other- light cast its pallor upon white walls, white realization that you are weak instead of

joking way, remarked:

"Let's go in, and have some of those beans." The Governor had already breakfasted, and politely declined the invitation, but remarked : "Have some yourself, and I will go in and talk with you while you solve the bean question." Upon entering the restaurant I asked one of the colored waiters if the beans offered were baked in Boston.

"Don't know 'bout dat, sah," he replied, 'but dey am nice all de same, sah."

"All right, Sambo," said I, "trot out the beans."

We had scarcely seated ourselves at the table, when a fine-appearing gentleman, who knew the Governor, and who had also been attracted by the big sign, took a seat at our table, and ordered "Boston baked beans." and we soon found ourselves learnedly discussing the merits of this celebrated viand, of which the "Hub" so often boasts. In a few moments our conversation struck a "chord of the seventh," and modulated into the subject of music. As we were about to separate, the gentleman who had joined us handed me his card, at the same time inviting me to drop in at his office at my leisure. As I looked at the card, I saw that his name was Kneass, a lawyer. The name of Kneass instantly recalled to my mind the author of the beautiful melody so touch ingly wedded to the poem of "Ben Bolt."

This incident again started our conversation in a new vein, and, as neither of the trio seemed inclined to depart, I remarked that Nelson Kneass, the composer of the melody. was a dear old friend of mine. "Yes," said the lawyer, in a sort of disparaging way, "poor 'Nelse' never amounted to much," and was proceeding rather eloquently in this vein, when I quietly stopped him by saying: "Wait a moment, my dear sir. I see you are a lawyer. Will you please allow me to reverse the ordinary rules of legal etiquette, and cross-question you a bit? Please do n't say that 'Nelse' did n't amount to much, for the birth of that one immortal, soul-entrancing melody of 'Ben Bolt' has caused more genuine happiness amid this vale of tears than all the learned law pleadings-I venture to say-that you have ever made. As a lawyer, your fame probably does not extend far beyond this city; but the name and fame of Nelson Kneass (who, by the way, was an own cousin of the lawyer) is not only worldwide, but will live and cause the name of Kneass to live as long as music finds a corner in the human heart."

Mr. Kneass seemed to be somewhat taken aback by this evidently unexpected turn which our conversation had taken, and, bidding me good-morning, extended a second cordial invitation to both the Ex Governor and myself to drop in to his office.

Happening the next day to be passing near, I suddenly wheeled about, and walked up to the door of Mr. Kneass's law office. As I was about to pull the bell, a colored man, who was engaged in sweeping in the passage way, broke forth, and began to sing in a sweet voice:

"Do n't you remember sweet Alice, Ben Bolt?"

For a moment I was certainly thoroughly nonplussed, but mustering up courage, I walked into the office, and found that Mr. Kneass had also been attracted by this most unexpected, as well as unexplained coïncidence! Call it this if you will, but is there any man or woman who possesses the temerity of solving this problem through the ordinary channels of cause and effect? To be sure Lawyer Kneass could have engaged this colored boy to sing the song, but he certainly could not have known at what

Dr. Hidden needs no words of praise, he is so well known by the Spiritualists of New England. His sister, Mrs. Follansbee, blds fair to become a good test medium. The Vermont speakers, who have always worked

for the good of their Conventions, did their best; the Wilkins children deserve a word of praise from every one present for their contribution of song. At all the morning services the younger people who formed the quartet and double quartet, with their well-cultivated vices and the fine selections, added much to the Convention.

It was the first Convention ever held in Cambridge, and surely must leave a good impression among the people. JANUS CROSSETT, Secretary. Waterbury Vt., June 22, 1896.

Passed to Spirit-Life.

From Ashland, N. H., June I, after a long period of suffering from heart disease, SYLVESTER D. HOWE, aged 67 years 8 months and 22 days.

He passed quietly away. During the war he acted as nurse, enlisting May 4, 1861, and receiving final discharge sout the 1965 nurse Sept. 10, 1865.

Sept. 10, 1865. By his request Mrs. A. P. Brown of St. Johnsbury Centre held services at the house of his nephew, R. L. Howe. Sub-ject of the discourse, "We have waited for him; it is now well with blun." A large circle of friends were present, and all seemed sat-isfied with the words of comfort given them. His comrades of O. W. Keyes Post were in attendance, and held services at the grave.

From Glens Falls, N. Y., on Friday, June 19. 1896, after many months of suffering, MRS. EMELINE WINTER, sister of Mrs. M. G. Rosa and Mrs. M. Flagg, who were with her devotedly to the last. Death had no fears.

devotedly to the last. Death had no fears. She was a Spiritualist, as are her sisters—all made so through early manifestations in their own home. Her only regret was that she could not share in the care for her aged mother, and see her comforted to the end, rather than add to her loneliness by going first. The funeral was held the following Tuesday forenoon, the writer officiating at the residence before a very large as-semblage of friends, and also at the interment in the atter-noon in the Bolton Cemetery, well up into the Adirondack hills. J. FRANK BAXTER.

From her home in Berlin, O., June 18, 1896, EDITH SORR, laughter of James and Mary Sorr, aged 6 years and 4 months. A sweet and beautiful child, her suden death, after an illness of a single day, overwheimed her fond parents. A large number of friends and neighbors attended her funeral on the 20th, Budson Tuttle delivering a discourse replete with the consolation Spiritualism only can give.

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

In Memoriam.

To the Editor of the Banner of Light: On the 21st day of June, at her home in Boston, the spirit of LUCY ANN MELLEN was born into the new life.

She was, nearly seven years ago, and ic the midst of her activity and usefulness, stricken with paralyof her activity and usefulness, stricken with paraly-tis, which partially disabled her. Prior to this she was active in all good works, but more especially among those whose efforts were directed to the pro-mulgation of the Spiritual Philosophy, of which she became, ou: of her personal experiences and convic-tions, an ardent and life-long supporter. Her deeds of charity and benevolence were many and often, particularly with those of her friends whose way of life had been less fortunate than hers, but always in so quiet and unobtrusive B way as to leave be marks along the pathway of her goodness.

uo marks along the pathway of her goodness. Many will be the hearts that will mourn in her the departure of a sincere friend.

"Though lost to sight to memory dear."

BANNER OF LIGHT.

LYCEUM AND HOME DEPARTMENT.

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?

DO ALL THAT YOU CAN.

"I cannot do much." said a little star, "To make this dark world bright; My silvery beams cannot pic roe far Into the gloom of night; Yet I am a part of God's great plan, And so I will do the best that I can."

"What can be the use," said a fleecy cloud, "Of these few drops that I hold? They will hardly bend the lily, proud, If caught in her challes of gold; But I too, am a part of God's great plan, So my treasures I 'll give as well as I can."

A child went merrily forth to play, But a thought like a silver thread.

But a thought like a sliver inread, Kept winding in and out all day Through the happy, golden head— "Mother said: 'Darling, do all that you cau, For you are a part of God's great plan.'"

She knew no more than the twinkling star, Or the cloud with its rain cup full, How, why, or for what all strange things are— She was only a child at school. But she thought, "'T is a part of God's great plan, That even I should do all that I can."

So she helped another child along When the way was rough to his feet,

And she sang from her heart a little song That we all thought wondrous sweet; And her father-a weary, toll-worn mau-Said, "I, too, will do the best that I can." MRS. M. E. SANGSTER.

A Plea for the Children.

I once read a story of a dear old grandmother whose son had built for himself and family a fine new home, "complete in every particular."

There was an elegant reception hall, with its polished floor, costly rugs and elaborate staircase. The two parlors were models of taste and cheerfulness. There was a well-equipped library with a great fireplace and numerous cosy corners and easychairs. There was also a music room, as well as a kitchen and a laundry supplied with every modern convenience.

Upstairs there was a luxurious bathroom and many commodious, well-ventilated cham-bers—the daintiest of all for "Maud," the only daughter of the house.

"You have a beautiful home, George," said the old lady, when in company with her son and his wife, she had made a tour of the new-ly-furnished home. "Which of these rooms do you intend for

the boys?" Then her son informed her they had finished several rooms in the attic, and that one of these was for the boys. He explained that, like all boys, they were in the house very lit-tle, and that when they were in they were so noisy and disorderly that it seemed a pity to put them in one of the beautiful rooms on the second floor; so their mother had fitted up a room for them in the attic. Now it happened that these same noisy boys,

who were aged fourteen and sixteen, respectively, occupied a very large place in their grandmother's heart, and when she saw the small attic room, with its odds and ends of fur-niture and its general lack of beauty, her ready sympathy was enlisted in their behalf.

Tender but most convincing was the logic she employed, and the result was that very soon two happy boys took possession of a pleas-ant, sunny room on the second floor. Best of all, it was furnished in a manner dear to their boyish hearts; although the furniture was new and attractive, there was nothing too good for

them to enjoy. Of course the moral of this story lies in the fact that the boys learned to love their home better, and became more orderly and careful. If God bless the dear old grandmothers! there be one in your family, do n't forget when about to build the new house to plan a beautiful room for her-a room where the children may go for comfort and entertainment, and the older ones to learn lessons in patience and hopefulness. But my especial plea is not for the boys, nor their grandmother, but for the very little ones who seemingly have every want supplied. I refer especially to the children from eighteen months to five years of age-the little ones who are not old enough to go to school, and who have not always a kindergarten near. It takes the baby a long time to learn that he "must n't touch," and the lessons required to perfect this part of his education often cost him many tears. Every woman knows how much books, photographs, and bits of bric-à-brac scattered about add to the "hominess" of a room, and every woman who is a mother knows what an attraction these things have for busy little fingers. I would not ask to have them banishedand the child certainly should be taught to consider the property of others-but I would ask for a room where he may touch and investigate anything he may see.

to blame those who have kept her ignorant and helpless. On the other hand, if she marries, she enters upon her new life with no conception of the duties and responsibilities before her and but scant preparation for them.

Is there not too much false modesty among us? However tenderly girls may be reared, is it not a cruel kindness to keep them in ignorance of facts which are regarded as unnatural and improper only because they are treated as mysteries? Certainly a more natural system of education would tend to develop womanliness in girls, and would save them from much unrest and many mistakes. A frank, scientific treatment of the subject

is equally essential in the training of boys. Parents should be ashamed to leave their children of either sex to receive from others knowledge which it is their duty and privilege to impart. Rightly given, such knowledge must tend to purity of thought and action and a deep sense of personal responsibility.- The Congregationalist.

Good Things to Learn.

These bits of gratuitous advice, going the rounds of the press, are to the point, and, who-ever wrote them, you can credit with having had experience in life: Learn to laugh. A good laugh is better than

medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and

sorrows. Learn to stop croaking. If you cannot see any good in this world, keep the bad to your-

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend strictly to your own business. ery important point.

Learn to curb your sympathy for and gener-osity to tramps. They deserve neither the one nor the other.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

Watch the Tongue.

It is your tongue, it belongs to you, and is the only one for which you are responsible. Your neighbor's tongue may need care also, but that is his business; this is yours. See that it is properly attended to.

Watch your tongue, if it needs watching. It "is a fire" - watch it. It is a helm which guides the vessel. Let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts or blight hopes; it can sow discord or separate chief friends.

Watch your tongue. No one but you can take care of that tongue. Your neighbors may hate or fear it, or wish they could bridle it: but they cannot do it. - Christian Uplook.

THE FOUR T'S.

There are four T's so apt to run, 'T is best to set a watch upon:

Our Thoughts-Oft when alone they take them wings, And light upon forbidden things.

Our Temper-

Who in the family guards it best Soon has control o'er all the rest. Know when to speak, yet be content When silence is most eloquent.

tive, received strength and power, as did also the au dionce, from the sweet sougs of Bro. Charles W. Suili van, who sang with his old-time ferver: Miss Lottle French of Brockton, and Miss Alice Suinclair, whose volces of melody and harmouy touched all hearts, and filed them with the sweetest music of heaven. Miss Lilitan Hathaway presided acceptably at the organ. Thus closed the services of the opening day of the camp-meeting of the year at Onset Bry. The thought, if such a grand success was to crown the meetings at the start, what would it be to the finish? was the one uppermost in all minds. Upon you, camp-meeting friends, the whole thing depends. Work in harmory with one another! with chairman, directorship, speakers and mediums, and I prophesy that the grandest victory ever achieved in the world of thought and split, and in the annals of Onset's his-tory, will crown the camp-meeting of 1896 of the little "city by the sea." Jay DEE.

ten months."

July 4.

PSYCHE,

Grand Ledge Spiritualists' Camp-Meeting.

Opening of the Second Annual Session of the Grand Ledge Spiritualists' Camp Association, at Riverside Park, Grand Ledge, Mich.

PROGRAM.

Sunday, July 19, 10:30 A. M., Opening of camp ses-sion by the Chairmar, Mr. B. O'Deil of Paw Paw, Mich., followed by Mrs. Anna L. Robinson of Port Huron, Mich., with lecture; 2:30 P. M., Anna L. Rob insop, lecture and tests. Tuesday, 21, Mrs. Anna L. Robinson, lecture and

tests. Wednesday, 22, 10:30 A. M., Children's Services; 2:30 P. M., Anna L. Robinson, lecture and tests. Thursday, 23, Moses Hull, Chicago, Ill., lecture. Friday, 24, Moses Hull, lecture, followed by tests. Saturday, 26. Moses Hull, lecture; evening, musical

and literary entertainment. Sunday, 26, Moses Hull, lecture at 10:30 A. M. and 2:30 P. M., followed by Dr. W. A. Mansfield of Cleve-land, O., with a public independent slate writing sé

ance.

ance. Tuesday, 28, Mrs. Marion Carpenter of Detroit, Mich., lecture and tests. Wednesday, 29, Woman's Day, 10:30 A. M., Mrs. A. E. Sheets or Grand Ledge, Mich.; 11 A. M., Mrs. Martha E. Root of Bay City, Mich., subject, "What the Ballot Means to Woman"; 2:30 P. M., Mrs. Martha E. Root, subject, "The New Man." Thursday, 30, Mrs. Marian Carpenter, lecture and tests. Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to de-velop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 3X613 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelli-gences, and is THOROUGHLY MAGNETIZED. Price \$1.00. When sent by mall or express, 20 cents extra.

tests

Friday, 31, test séance (free), Mrs. Marian Carpen-ter, Mis. N. M. Russell, Mrs. T. V. Jackson, and others.

Saturday, Aug. 1, Mrs. Marian Carpenter, lecture and tests; evening, musical and literary entertainment.

Sunday, 2, 10:30 A. M., Mrs. Martha E. Root, lecture; 2:30 P. M., Mrs. A. E. Sheets, followed by Dr. W. A. Mansfield with a public independent slate-writing séance

Tuesday, 4. Mrs. Eva Payne Hopkins, of Owosso, Mich., lecture, followed by Mrs. N. M. Russell with

tests. Wednesday, 5-Soldiers' Day-J. Frank Baxter, of

Boston, Mass.; 2:30 p. M., lecture and tests. Thursday. 6, J. Frank Baxter, lecture and tests. Friday, 7, Rev. G. S. Bradley, Grand Ledge, Mich., lecture. Saturday. 8, J. Frank Baxter, lecture and tests;

Sunday, 9. 10:30 A. M., Dr. J. C. Batdorf, Grand Rap-ids, Micu.; 2:30 P. M., J. Frank Baxter, lecture and

ids, Mich.; 2:30 P. M., J. Frank Baxter, lecture and tests.
Tuesday, 11, Dr. P. T. Johnson, of Battle Creek, Mich., lecture and tests.
Wednesday, 12-State Association Day-10:30 A. M., lecture by Hon. L. V. Moulton, President, of Grand Rapids, Mich.; 2:30 P. M., lecture by Hon. L. V. Moulton, State and tests.
Friday, 13, Dr. P. T. Johnson, lecture and tests.
Friday, 14, Dr. P. Johnson, lecture and tests.
Saturday, 15, Lyman C Howe, of Fredonia, N. Y.;
evening, musical and literary entertainment.
Sunday, 16, 10:30 A. M., lecture by Lyman C. Howe;
2:30 P. M., lecture by Lyman C. Howe, followed by public test scance by Mrs. Augusta Ferris, of BayCity, Mich., Mrs. N. M. Russeli and others.
The week day forenoon exercises will consist of conferences, reading classes, parliamentary, etc. (un-



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A REVIEW

OF THE

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WHAT I SAW AT CASSADAGA LAKE.

BY A. B. RICHMOND, Esq.,

A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison,""Dr. Crosby's Calm View from a Law-yer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

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Striday, 14, Dr. P. T. Johnson, lecture and tests.
Saturday, 15, Lyman C. Howe, of Fredonia, N. Y.;
evening, muscal and literary entertainment.
Sunday, 16, 10:30 A. M., lecture by Lyman C. Howe, followed by
public test séance by Mrs. Augusta Ferris, of Bay City,
Mich., Mrs. N. Russell and others.
The week day forenoon exercises will consist of
conferences, reading classes, parliamentary, etc.
der direction of chairman), unless otherwise programed.
PHENOMENAL MEDIUMS.
That the investigating public may have opportunity
the services of Dr. W. A. Mansfield of Cleveland, O.
have been secured from July 22 to Aug. 4 inclusive,
He will give public independent state writing séances
upon the rostrum Sunday afternoon, Aug. 2 (for which ten cents admission to Auditorium will be etarged); he will also give
light séances and private sittings daily for independent state writing séances
medium, who contributed last ye2r to the success of the sequent commission; Chapter XI, Linay and Appropriate introduction of the Beylert Commission; Chapter XI, II, and IV.
are devoted to a searching criticism of the Report of the Seybert Commission; Chapter XI, II, and IV.
are devoted to a searching criticism of the Report of the Seybert Commission; Chapter XI, eves an incident which took place in 1990 the giota and private sittings daily for independent state. writing season.
Mrs. A. Rugusta Ferris of Bay City, Mich., will be reserved the and recard happenenic of Spiritualism. Chapter X, gives Professor Crookes's testimory from two with the and human progress.
Mrs. F. V. Jackson, Mrs. Joo. Lindsey, Mrs. W. C.
Mrs. F. V. Jackson, Mrs. Joo. Lindsey, Mrs. W. C.

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the large, smooth kidney' of English authers-the urine gave a faint acid reliction, specific gravity 1008, and contained

about three per cent of albumen. (Edema of the foet and legs extending to the knees, face p-fied almost beyond recognition, and considerable effusion in the great cavi les. BUFFALO LITHIA WATER, Spring No. 9, was ordered at once, and in twelve days the BUFFALO LITHIA WATER, Dropsy was

entirely relieved, the specific gravity had risen to 1012 and the albumen had disappeared to a more trace; the Water was continued for a few weeks and the patient was entirely well, and has remained so to this time, a period of more than

Spiritual Philosophy.

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AGENTS.

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Philadelphia, Pa.-F. H. MORRILL, 221 Chestnut st.

Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrick st.

Call it a nursery-a playroom-whatever you will-only, do not forget to plan for it.

I once saw such a room, and the children who reigned over it were supremely happy. It was a rather small room, in an old-fash

ioned house, but it was well-lighted and wellventilated, and there were deep window seats cushioned with some bright colored calico. The walls were covered with a paper gay with roses and butterflies, and there was plenty of gold" on the border.

There was a low, comfortable lounge, where the tired little bodies might rest when weary with too much playing; some tiny chairs like those used in kindergartens, and a diminutive table, where lunches were served by a small hostess to the hungry and appreciative little guests.

There were pictures on the wall-pictures that the children could understand-and a tall screen most useful in the exciting game of "hide and seek." This same screen, by-the-way, was a never failing source of interest. It was covered with bright pink and blue cambric, and this cambric was decorated with in-numerable pictures. Many lessons in natural history were learned in this way, and more than one little tongue learned to speak the names of the objects represented. All their toys were here, and there was no lack of cup-boards and boxes in which to stow them away. There was no carpet on the floor, and no draperies at the windows. There was absolutely nothing in the room for the children to spoil.

This place was a safety valve for the restless energy of the little ones who lived in this home, and a favorite retreat of the older children when they returned from school. So, in planning the new house, remember

the babies. Make the room as large and sunny and beautiful as you can, for children care for these things more than you sometimes think they do, but remember that a very small room, if it is comfortable and cheerful, is much better than none at all.-Experience.

A False Modesty.

I believe that married women in general and mothers in particular are unanimous in maintaining that a girl shall be led blindfold through life. She is guarded, shielded, restricted, and taught to suppress as unmaidenly the innocent and natural questions which must arise in her mind. Even the text book upon physiology which is studied is incomplete, misleading and utterly unscientific. If her curiosity is excited by this system of avoidance she may perhaps gain information indirectly, but it is a half-knowledge which is worse than ignorance, and she must still feign innocence before her mother. If tempted, her resistance is due merely to timidity and the strong instinct of maidenbood. If she falls, no one ventures

Our Time-Once lost, ne'er found ; who yet can say

He's overtaken yesterday? - Golden Days.

Truly, as our slightest, most unconscious acts occasionally justify us, so do even slighter ones undo and make of no avail the good we hoped to accomplish. It is sad to think of the extent to which careless, vulgar speech on the part of men, and frivolous, idle opinions let fall by women, are the seeds that find fruitful soil in children's minds. That parent has not learned the first syllable of the law of influ-ence who will freely criticise the foibles of neighbors before children.—Paul Frothingham.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations-these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.-F. W. Farrar, D. D.

Little words, not eloquent speech; little deeds, not miracles, nor battles, nor one great heroic act of mighty martyrdom, make up life. - Sel.

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

Onset, Mass.

To the Editor of the Banner of Light:

Beautiful skies, pleasant, magnetic weather, were the climatic conditions which greeted the large numbers assembled at Onset Bay-the lovely Mecca to which thousands make their annual pilgrimage-upon

the opening day of the season of 1896. The physical presence of our beloved President, Dr. Heman B. Storer, was greatly and sally missed, cre-ating a vacancy in our ranks as head officer of the Onset Association, which few if any will be able to fill. But the consciousness of his spiritual presence demonstrated in many ways, had the tendency, some-what at least, to mitigate the pangs of his enforced mortal absence and to give us the comforting assur-ance that in heart and spirit he held the interests, advancement and progress of his beloved Ouset as dearly and sacredly as when he presided so gracefully and acceptably over its immortal destinies in the

The management was fortunate in having for the Chairman of the day, Mr. Charles A. Day of Charles town, Mass. Bro. Day is a man in the prime of life, and was and

is a warm friend of Dr. Storer. From this associa tion and companionship the latter naturally would feel a deep interest in him, and a desire to assist him in a cause into whose wide field of labor Bro. Charles A. Day purposes soon to enter. His excellent inspirational utterances manifested in his opening address, his elocutionary powers, developed under and by the his elocutionary powers, developed under and by the instruction of h s uncle, the well-known Wyzeman Marshall of Boston, far-famed in his delineations of tragedy and comedy, will make him a very important addition to our ranks in the solution of the great problems. Life, Death and Immortality. Societies far and near will please take notice. The address of Maj. Charles Howard in introducing Mr. Day as the presiding officer of the day was brief, unique and pertinent. His references to the ascended

Mr. Day as the presiding otherer of the day was brief, unique and pertinent. His references to the ascended Dr. Storer were received with emotions of sympathy and sorrow and a deep-felt reverence and iove to a hallowed memory. Mrs. Carrie B. Loring followed with well-chosen remarks, into which were also woven many sweet reminiscences of Bro. Storer's work, which found an echo in the brief address of Joseph D. Stilee apother devoted friend of the arisen Presi. D. Stilles, another devoted friend of the arisen Presi-dent. A satisfactory séance closed the forenoon ser-vice given by Mr. Stiles.

vice given by Mr. Stiles. In the afternoon Mrs. C. Fannie Allen opened the services in one of her enthusiastic, inspirational and soul-touching addresses, which found a ready ac-ceptance in the hearts of all present. Mrs. May S. Pepper, the queen of the test platform. followed with her worderful demonstrations all of which acco reper, the dece of the reseptations, all of which were readily recognized. Mrs. Loring gave many excel-lent readings, to the great delight of the audience. The session closed with a poetic tribute to the mem-ory of the excarnated President. Dr. Storer, delivered

by Joseph D. Stiles, supplemented by one of his finest séancer

The speakers, media, inspirational and demonstra-

Mrs. F. V. Jackson, Mrs. Jno. Lindsey, Mrs. W. C. Cauffman of Grand Rapids, Mich., all of whom are test mediums, have promised attendance. Other mediums are expected, and all are cordially invited and welcomed.

The city of Grand Ledge is situated in Eaton Coun-ty, twelve miles west of the capital city. Lansing, ninety-eight miles northwest of Detroit, and fifty two miles southeast of Grand Rapids, upon the Detroit, Lausing & Northern Railroad, connecting at Grand Rapids with the Chicago & W+st Michigan Railroad. Also a branch running from Grand Ledge north to losts Bir Bastide Boal and Unarat duter Theorem Ionia, Big Rapids, Reed and Howard cities. There are three daily passenger trains each way over the D. L. & N., making access to our city extremely accommodating.

RAILROAD CONNECTIONS.

Foledo & Ann Arbor Railroad at Howell Junction. Kalamazoo & Hastings Railroad at Woodbury. Lowell & Hastings Rain ad at Eimdale. Trains going east arrive at Grand Ledge at 8:25

A M., 2:18 P.M., 6:55 P.M. Going west: 10:55 A.M., 4:00 P.M., 9:10 P.M. A py information desired will be willingly furnished by addressing the Secretary, J. P. Russell, Grand Ledge, Mich. Box 805.

All indications point to the largest attendance at

Maple Dell Park, at Mantua, Ohio, during the coming

season that has ever been known there. Extensive

improvements on the public buildings and numerous

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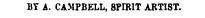
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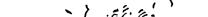
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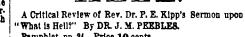




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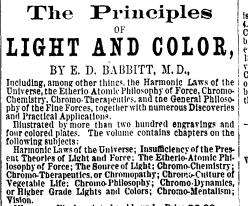
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deal with their characteristic traits. It is to these same Puritan leaders that we directly trace the existence of the birthright of our freedom. They had the courage to demand of Charles the First, afterward beheaded by their authority, the famous bill of rights. In that single grant was included the charter and prophecy of American liberty, to follow not for nearly a century and a half afterward. After they came over to New England in such numbers, they enacted statutes and executed them

in a rigidly narrow spirit that no rightly informed reason or just sense of justice can excuse. Their character and conduct are to be judged by the times in which they lived. As their political views broadened, their religious views narrowed and hardened. It was what transpired on both sides that completes the interest felt in these later times in their curious history. We want the portraits of the period painted at full length. And especially do we want a connecting history of the two countries at that prophetic period. What was done in Old England on both sides will poorly stand the search-light of investigation. Things were said and done whose present recital would not be received with credit except at the hauds of worn partisans. Yet it is essential to the plain truth and to a just judgment that the representation should be full and complete.

It is to be hoped, though hardly expected. that this new course of lectures will open the way to a more full and exhaustive treatment of this peculiar race of men of local effort and world-wide renown than has hitherto been given to their character. They invite a new page in universal history, on which to inscribe it reaches a judgment perfectly just and inexa larger portrayal of their deeds and lives. If the interest felt in them is something more or less than the human, it will so far prove a refreshment to minds jaded with repetitions long | fabricated in spirit-life the garments we shall ago grown stale. We get hints and foregleams of this newer and larger and deeper treatment of the theme from time to time, but the writer of the history is yet to appear who will give us all that was and all that was said and done in its reality and its farthest relations. Every generation asks for a history of what interests it from its own standpoint of experience and observation. We are continually writing over our Revolutionary history, to harmonize it with our larger experience and conform it to our broader wisdom. So should the history of the Puritans be re-written. It is an entirely new world that has been created since their time, and the history of men so close to our lives deserves to be written in the new spirit and the enlarged method.

Judaism and Americanism.

Dr. Fleischer, at the Temple Adath Israel, | industry. The gospel of the one is obedience in a lecture on "Moses and Washington," after | to authority, and of the other progress. The reading portions of Washington's farewell address, said it was an interesting coincidence | is not power but growth. All depends on culthat this year the birthdays of these two men us, as Jewish-Americans, said the Doctor, We need just now the free coinage of American the two are doubly dear. Moses and Wash- manhood. ington-the former the prophecy, the latter the fulfillment thereof. For it is no mere fancy, nor is it the boast of pride, which prompts the statement that America is Judaism applied. This is no Christian country, if judged by principles and not by people, except | forces of the present. A greater than Shakin so far as Christianity is Jewish. Such principles as are the very spirit and essence of Americanism were first outlined by the great Jewish legislator, Moses. The ideals of the legislation of Moses are embodied in the American government. The law of Moses says: The stranger that dwelleth among you shall be unto you as one born among you, and thou shalt love him as The heroism of unselfishness has come to take thyself. Thus America also holds out to all the hand of hearty hospitality, and knows no difference between "stranger" and "nativeborn." The former said : "We shall have one law for the stranger and for the native born." It is characteristic of America, as of no other country or state, that all men, native and stranger alike, are equal before the law. Lib erty and justice and the pursuit of happiness are the equal boon of all. Thus, in a most real sense, are Washington and America the fulfillment of the prophecy of Moses and Judaism. And it seems natural, when we recall that the founders of America were the pupils and descendants of the English Puritans, who drew their chief inspiration from the Old Testament, and were largely a reincarnation of the Jewish spirit. Thus, naturally, the guiding principles of the American government are but the application of the principles which Moses laid down for his Israelitish state. The representative democracy of the Old Testament finds its counterpart in our American form of government. No wonder the Jews feel at home in America. No wonder they assimilate so readily American conditions. Here they feel that they have found, not a home at last, but a home again. Then, too, for the first time since the dispersion, the Jew has found a country he can call his very own. He is not here on sufferance. Here he is the man, the American, first; his Judaism can well afford to come second where the two are practically one.

LIGHT. BANNER OF

Spirit Laws and Influences.

We would make another reference to the discourse not so long ago brought out (by the son of Prof. Henry Kiddle,) on the subject above rendered. The keen minded author has gone out from the pressure of the life that now is, and has entered into the clearer light of that "which is to come," and he seeks, without special reference to that which he has now learned, to convey to mankind a sort of understanding of the great principles which underlie the spiritual laws and influences-hoping that the meaning will in time become full and open to those for whose use it is so apt and pertinent. To begin with, we find that there is a spiritual side as well as a physical one to the universe, and it is obviously requisite that we should explore it with the same earnestness; with the certainty that the truths obtained will be capable of an application that will promote the spiritual if not the temporal wellbeing of our race. This position being proved, it is necessary to be adjudged that we may be fitted to be the associates of the wise and good in spirit life.

Hence the next step is a consideration of the laws by which we are related to the spiritworld. The spirit-world, at least as far as its influence upon mankind is concerned, has not always been sensuously obvious. Spiritual waves seem to have passed over the earth in particular cycles. There have been periods when "open vision" was clearly apparent, and others in which just such an age as always appears toward the close of a spiritual cyclewhen the antecedent to a new dispensation of life is apparent.

To become able to understand so important a rudimental law of spiritual progress it is not necessary to do so that the disembodied spirit inquire concerning it-since it is all spirit, whether in accord with the flesh or decarnated, that must adjudge it.

There is an intermediate state into which the "disembodied spirit" enters, and wherein orably severe. The spiritual environment is the spiritual condition. We are each and all supplying the materials out of which will be wear, and the homes where we shall dwell. To build for the spirit-life we must build from within.

War and Business.

War is not more deadly than is competitive business, but it is more brutal, said Mr. Casson in an address in the Labor Church-called the Faneuil Hall-of Lynn. War is an outgrown brutality, and business is not. The duty of all thinkers and teachers is to represent war as an unthinkable horror, and to kill with their contempt the un-American militarism that is thrusting itself to the front in our celebrations and festivities. We have a right to make a national boast that we spend less per capita on army and navy than any other country in the world. There are two sets of forces all the time at war-church and army against science and majority rules to day, and the important word tivation, not threats or promises. Human nashould have come so nearly together. Accord- ture is infinitely improvable. There is no on June 30 at the Commencement exercises demand of the times, which everywhere calls ing to tradition, Moses was born on the sev- limit that can be set to its perfection. Condi- held in Webster Hall, Fordham. Miss Goodenth day of the lunar month, Adar. This year tions chiefly make us what we are. All reform win has studied very hard, and carried off the that day fell on Friday, and Washington's oc- to day must be social, and concern itself with honors of the occasion in a most creditable curred on the following day, Saturday. To the laws and surroundings of the whole nation. manner. No one can be left out in the new educational work. Instead of sending the wicked to hell. we need to send them to school. Education no longer means studying the stale fictions of history, but rather getting in touch with the vital speare will some day find his kings and queens among the common people of the street. Those conservatives who limit both knowledge and achievement to the past are but whetstones for radicals to sharpen their wits on. Civic prosperity, larger intelligence and kindly brotherhood, are better than all the military glory that ever painted itself red with human blood. its place. Instead of the war fever we are to have the enthusiasm of helping, improving and persuading. Pens to the front and swords to the rear! exclaimed the speaker. It is more glorious to uplift one single fellow man by love and reason than to overcome all the armies of the earth.

TIMELY TOPICS.

Not Practicing Medicine.-The Rhode Island Statute relating to the practice of med-

icine in the State does not cover hypnotism. So held Judge Wilbur in the Common Pleas Court recently. As a result of his decision of the question Prof. Borris Cajono went free on a charge of violating the law, which forbids the practice of medicine without a license.

At the close of the State's case, Mr. Beagan asked that the indictment against his client be quashed, on the ground that hypnotism was not medicine or surgery. Dr. Swartz, Secreta-ry of the State Board of Health, had testified that the science was not included in the medi-cal or surgical branches. Mr. Beagan refer-red Judge Wilbur to the New York case, where Judge Daniels deolded that the laying on of hands did not constitute the practice of medi-cine, and could not legally be construed to be such. Massage was cited as something which was absolutely independent of the practice of

medicine. Judge Wilbur agreed with Judge Daniels, and the plan was followed. What comes next in Rhode Island regarding the matter?

A Mine Horror. On June 28, at 9 o'clock in the morning, the city of Pittston, Pa., was thrown into the greatest excitement by the news from Wilkesbarre that the twin shaft, operated by the Norton Coal Company, had been seriously shattered, and at least one hun-dred men imprisoned (with little hope of es cape) in the ways beneath. Five men only reached the surface to tell of the destruction. Brave volunteers strove to help, but the result brought out by three searching parties was that the cave-in had become more extensive; that the search parties had faced inevitable dangers, and that no news had been secured of the unfortunate men. The accident is similar to that of the Avondale disaster on Sept. 11, 1869, when one hundred and nine men were lost ₩_₩

Pacific Utterances. - In addressing a deputation of the International Arbitration League, London, recently, Lord Salisbury thus made himself the utterer of the following pacific points regarding arbitration, and the relations of Great Britain and the United States:

"There is every hope that Great Britain and the United States will give to the world the first instance of a principle which, more than anything heretofore, will tend to abolish war. It is my desire to extend arbitration as far as consistent with inst vielt to these where interconsistent with just rights to those whose interests are committed to the government's charge, and 1 do not believe any other view is held by the United States. The highest desire on both sides is that every important issue should be arbitrated.'

A Pleasant Seance

Was held on Monday evening, at the residence of Mrs. Snow, 142 West Concord street, Boston, by Mr. Campbell (the younger). There were thirty-two at the sitting-and all were satisfied with the results obtained. Jennie K. D. Conant, THE BANNER'S medium, received a picture painted on a slate in oil of her sister, that was very satisfactory. The picture was found to be damp, but was easily recognized.

There were several other parties who were specially noticed by the control-among them Mr. Craig of the West End, who received very satisfactory messages. A representative of THE BANNER, who was present, received a fine painting of wild flowers upon a slate.

Miss Nellie Goodwin, oldest daughter of Mr. and Mrs. Robert Goodwin of Ryer Avenue, New York City, delivered the valedictory

NEWSY NOTES AND PITHY POINTS

JULY 4, 1896

An unexpected victory for Woman Suffrage has been gained in Michigan. The Convention of the Protestant Episcopal diverse of that State has decid-ed to permit women to vole upon election of vestry-men, and other church matters. It was adopted by a vote of 29 clergymen and 34 laymen for, and 20 clergy-men and 15 laymen argunt men and 15 laymen against.

VASSAR PIE.

NO. I.

- KO. 1. Give me a spoon of oleo, ma, And the sodium aikali, For I'm going to make a pie. For John will be hungry and tired, ma. And his tissues will decompose; So give me a gramme of phosphate. And the carbon and celuiose. -Chicago J

-Chicago News

The warm subshine and the gentle zephyr may melt the glacter which has bid deflauce to the howing tempest; so the voice of kindness will touch the heart which no severity could subdue.—Herder.

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

The secret of success is to know how to deny your-self. If you once learn to get the whip-hand of your-self that is the best educator. Prove to me that you can control yourself, and 1'll say you'r- an educated man; and without this all other education is next to within Mine Origination. nothing .- Miss Oliphant.

BIGGEST OF BIG TREES.—The largest tree in the State of California, or on the American continent, per-haps, is "Old Sequoia," the titan of all the redwood glauts, which stands at an altitude of 5.300 feet above glants, which stands at an altitude of 5.300 feet above sea level, at a distance of seventeen miles from the Yosemite Valley. At present the "Old Sequola" is but a blackened stump, but as it stands it is without doubt the oldest representative of the vegetable king-dom in the world. At one time, before fire and wind partially destroyed the grove of "big trees," of which it was the chief, "Old Sequola" was more than one hundred yards high, and upward of fifty feet in diame-ter. At present the "stump" is one hundred and eighty-five feet high, and about forty-nine feet in di-ameter near its charred and blackened roots. Out a meter near its charted and blackened roots. Quite a "stump" aiter all.-St. Louis Republic.

Tell me, ye winds that round my pathway roar, do you not know some quiet spot where wives clean house no more; some lone, sequestered, leafy dale, some island ocean girt, where he is not one craseless fight with colwebs and with dirt; where only nature's car-pet spreads beneath the tired feet, and whither men are ue'er compelled its emerald folds to beat? The light breeze fanued my head and race, and said: Beat on, there's no such place."-Ex.

There are very many who have reached the conclusion that the supernatural has nothing to do with real religion. Religion does not consist in believing without evidence or against evidence. It does not consist in worshiping the unknown or in trying to do some-thing for the Infinite. Ceremonies, prayers and in-spired books, miracles, special providence and Divine interference all belong to the supernatural and form no part of real religion.—Robert G. Ingersoll.

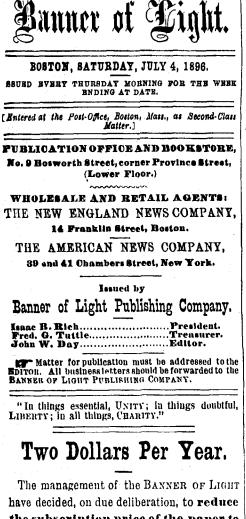
We attract hearts by the qualities we display; we retain them by the qualities we possess.

He-" Oh, dear! I wish I could get hold of some good biscuits like my mother used to make for me." She-" And I wish I could get some good clothes like father used to buy for me."-Indianapolis Journal,

Eccentricity has always abounded when and where Strength of character has abounded. And the amount of eccentricity in a scorely has been proportioned to the amount of genlus, of mental vigor and of moral courage which it contained. -J, S. Mill.

We are ruined, not by what we really want, but by what we think we do. Therefore never go abroad in search of your wants; if they be real wants, they will come home in search of you. For he who buys what he does not want will soon want what he cannot buy.— Colton.

A SUSPECTED INSULT.-- A north side man was coming down town the other afternoon. In the car coming down town the other afternoon. In the car was a placard advertising that popular remedy, Deut's Toothache Gum. There was a picture representing a small boy with a badly swollen cheek, and underneath were the words, "A swell affair," which one of the boys quoted aloud. The "loud woman" glanced at it, and then said to the mother, "Madam, that little boy is altogether too tresh." "He did u't bother you." "He has no manners." "What did he do?" "Did n't you hear him?" And they were still trying to straight-en it out when the north side man left the car.—Chica-oo Record. go Record.



SPROIAL NOTICE.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

acceled articles.

inspection, should be marked article or articles in question.

the subscription price of the paper to Two Dollars per year (former price \$2.50) -beginning with the issue for March 7, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the country will coöperate heartily with us in the step taken by THE BANNER in recognition of the upon magazines, newspapers and current lit erature for some reduction of former prices.

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

The National Holiday.

July 4 being a holiday throughout the length and breadth of the nation, the BANNER OF LIGHT establishment will remain closed during that date.

Parties having advertisements they wish to renew in the issue for July 11 can make application for the same at THE BANNER Counting-Room, on the 3d inst.

The Puritans of Old England.

A course of lectures on this subject is being delivered in the Old South Meeting-House of Boston, the precise object of which is to present the personality of the men who led in the struggle for religious and civil liberty in England in the sixteenth and seventeenth centuries. The list comprises such names as those of Hooper, Hampden, Pym, Cromwell, Sir John Eliot, Sir Harry Vane, and John Milton. The very just suggestion is made that the leaders on the other side, who were opposed to them, ought to be exploited in a similar manner, and in connection with those named, there certainly were as learned and able men who stood for things as they were as those who received the title of Puritans. Richard Hooker, Archbishop Land, and the conservative statesmen of the period, were very far from being common men. This would serve to rescue the lectures proposed from the imputation of partisanship into which the exclusive treatment of only one side of the subject would inevitably incline to fall. The habit has been to consider the Puritans as wholly right and their opponents as equally wrong. It is both unjust and untrue,

For the first half-century of their separated existence the Puritans in Old England were engaged in profitless and pitiful controversies over priestly vestments and the paraphernalia of ritualism. In fact, the ritualism of the Church of England of the time was assailed on its clothing side. From this comparatively insignificant beginning the Puritans widened | selves; and that an attempt to follow up any and deepened their charges, until great and of the lines suggested by reforming ideas is no living principles became involved. The millinery of the question gave way to the underly. | headway would the world make if such views ing principles. The attack on the symbol expanded to that on the thing signified. The breach grew larger all the time, until it ended in open assault on the sovereign and his assumed authority. That brought them down to the early part of the seventeenth century. They were then at the height of their religious ' ruts of habit and convention.

The Kind Patrons of Reform.

About the time when the reform sentiment begins to flower out in reform ideas that promise to be practical in their application to affairs, a portion of the public press affects a patronizing manner, and talks loftily about mankind's passing through a form of febrile disease that will have to run its course-and assures everybody that it will have to run its course, and that nothing can be done until the crisis has been reached. As if all enthusiasm for a vital idea was no better than a harmless form of insanity which had better be let alone; that things will come out all right of themless than folly because so useless. How much were universally cherished. How fast progress would be made, and old errors would be abandoned, and the new and the better would come in. It is plain enough that a certain few should be inspired with the spirit of progress, or the world would never get out of the old

Cruelty to Animals.

In pursuing scientific research a great deal of needless cruelty is involved, as in the practice of vivisection. But when it comes to torturing the sensibilities of such nobly intelligent animals as elephants, as was done in the turn (price \$5 00), good from June 15 to Sept. 15, are case of those in Bridgeport not long ago, by letting a tethered rat loose among them, those who could witness the effect without emotions

that would drive them from the scene were guilty of a brutality that no one of common sensibility could exhibit. A rat was let loose among the herd of elephants for the inquiring amusement of a number of persons bent on the study of the animal nature. How much has the civilized Christian world advanced, asks the Boston Herald, when such a trial affords amusement. The result only confirmed a long established fact. There is little that is 'funny" in experimenting with animals incapable of reasoning upon the object of their tormenters, while nothing new is learned, either. Natural history is, no doubt, an inter- to ceiling on three sides, presenting the apesting study, and the biologist may desire to try all sorts of experiments; but animals, like human beings, have rights to be respected, and they are entitled to our kind consideration while we keep them in captivity.

Mrs. M. A. Brown-recently residing at the Glendon House-has now removed her resdence to the Biner House, 1282 Washington street, Boston, (suite 2) where her profession has grown, and her followers have obtained positive evidence of the presence of the spirit. Mrs. S. F. Stevens and Mrs. P. C. Anderson have already borne witness to the powers met with in Mrs. Brown.

We are in possession of a pleasant reminder of an old time friend, in a copy of a well printed card setting forth the fact that Mrs. John Biddulph Martin will be "at home," at 17, Hyde Park Gate, S. W., London, Eng., Saturday, July 4, 10 o'clock P. M., Independence Day.

The Peebles Publishing Co., of San Diego, work, entitled, "Who Are These Spiritualists, work, entitled, who Are mese spiritualisis, and What Is Spiritualism?" It is to be a pamphlet of from seventy to one hundred tain a thorough knowledge of the country's pages.

537 "Marie Corelli and Spiritualism," by J. William Fletcher, will appear in our next issue.

137 The "Students' Standard Dictionary," now in preparation by Funk & Wagnalls Company (30 Lafayette, Place, New York,) will contain upward of fifty thousand words, and from eight hundred to nine hundred pages. The volume, which will be issued under the supervision of Prof. F. A. March, has been edited by the Rev. James C. Fernald, editor of the department of Synonyms, Antonyms and Prepositions of the Funk & Wagnalls Standard Dictionary, assisted by a staff of skilled workers formerly engaged on the same undertaking.

The "Students' Standard " will preserve the distinguishing excellences of the Standard Dictionary. The type is clean cut and clear, the paper will be of superlor quality, and the binding attractive and durable.

Dr. C. W. Hidden of Newburyport, Mass. whose remarkable success as a lecturer, hypnotist and heater has been calling forth high praise from the press, north and south, will begin his tour of the camps at Onset Sunday evening, July 19, on which occasion he will lecture on "The Wonders of Hypnotism," and give an exhibition of healing. The exercise of his gifts in the latter direction always creates intense excitement.

Dr. E. A. Smith, President Queen City Camp, informs us that excursion tickets (additional to the list of excursions which appeared in last week's BAN-NER) from Lake Pleasant to Queen City Park and refor sale by N. S. Henry, Lake Pleasant, or M. B. Smith, Miller's Falls, Mass.

Wm. Foster, Jr.

To the Editor of the Banner of Light:

I had the pleasure of calling on Wm. Foster, Jr., a few days since, and spending an hour with him in his sanctum sanctorum. Mr. Foster is as active as most people are at 35, although he is fast creeping toward the nineties. His eye is bright and piercing, and his voice is strong and pleasant to listen to. He is a most interesting conversationalist, a deep thinker, a bright scholar, an indefatigable student and a most interesting writer.

His sanctum is packed with books from floor pearance of a public library

Mr. Foster is an enthusiastic Spiritualist, and probably no man in the country is better informed on the subject of materialization than he.

He has attended over three thousand materializing scances, and the phenomena are a knowledge, not a belief, to him. He ranks Mrs. Allen of Providence one of the best of mediums for this phase.

Mr. Foster is a medium, getting communica tion through the planchette. He is a typical Spiritualist; his Spiritualism makes him spir-itual, and his very atmosphere is perfect harmony to the sensitive. He is a man of great power, and could he be placed in the right position, surrounded by the right opportuni-ties, he would be a mountain of strength to the Cause of Spiritualism—a happiness that will be eternal. Would that Spiritualism had more in her ranks like Bro. Foster. DELOSS WOOD.

Danielson, Ct., Box 199.

Gen. Miles is a strong advocate of the introduction of the bicycle into the army, and has recommended that a force equal to one full regiment of twelve companies be equipped with motor wagons and bicycles. There are at present more than four thousand men and officers send us advance sheets of Dr. Peebles's latest of the army who are able to use the bicycle, work entitled "Who Are These Spiritualists, and it is the intention of Gen. Miles to use topography.

The Catholic Winter School of America will be a source or satisfaction, for the second term arrange-ments are moving forward with a fine promise of successful consummation in all the details. The Catholie Winter School follows closely upon the Mardi Gras pageants, which bring such vast throngs to New Or-leans, and by arrangement with the railroads, excur-sionists who attend the lectures may have their tickets extended.

The persons of African descent in the United States are classified according to the degrees of colored blood into 6,337,980 blacks, 956,989 mulattoes, 105,135 quadroons and 69,936 octoroons.

A Florida paper, quoting what we said in last edi-tion of Our Dumb Animals about wanting another President like Abraham Lincoln, "whose great heart would not do an act of injustice to even the feeblest of God's creatures," adds: We are airaid the politician who resembles Abraham Lincoln is dead.-Geo. T. Angell.

Forty-five accidents in twenty-five days was the trolley record for December in Chicago.

In an article entitled "Glimpses of Venezuela and Guiana," which W. Nephew King will contribute to the July Century, the author says, in reference to the "forty thousand British subjects" of Lord Salisbury's statement, that there are not to exceed twenty thousand inhabitants in the entire district. Nine-tenths of these, he says, are wandering tribes of uncivilized Indians.

The Cretan rebellion has been put down, and the Turkish authority is supreme in the land—the Greek nation being repulsed by the European powers in its effort to assist its neighboring friend.

One curlous effect of blcycling in England is the elimination of chaperons out of doors. Young women who would not have dreamed of riding horseback unattended by a groom, now go wherever they please alone on their bicycles.

Once, but oh! once more to wander 'mid the honeysuckle vines, And the schoolhouse rising yonder in the shadow of

the plues! Oh! the windows-they are darkened, there the gray

owls dream and dwell; Soldier of the Legion-Curfew-Mary's Little Lambfarewell!

A French paper says that the United States is com-mercially a great and powerful rival for all Europe combined.

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.-Prov. xiv., 29.

The Hon. T. H. Carter, United States Senate, is thanked for a pamphiet containing a speech on "The Revenue Bill and Silver Coinage."

THE BANNER OF LIGHT .- We call attention on another page to the prospectus of this old reliable spir-itual journal. During its long successful career it has always been a consistent, independent and devoted advocate of the Spiritual Philosophy.—The Investigator, Santa Barbara, Cal.

A little bit of patience often makes the sunshine

come, And a little bit of love makes a happy home; A little bit of hope makes a rainy day look gay, And a little bit of charity makes glad a weary way. -Exchance

Stick to your aim: the mongrel's hold will slip. But only crowbars loose the bull-dog's grip.

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay you and what people think of you.- Charles Kingsley.

A mao's love for his bative land lies deeper than any locical expressions, among those pulses of the heart which vibrate to the sanctities of home and to thoughts which leap up from his father's grave.-Chapin.

"You made a slight mistake in my poem this morning." said the poet. "Sorry," teplied the editor, "what was it?" "Well, I wrote 'The clouds hang murky o'er the west,' and you made me say, 'The crowds hang turkey o'er my desk.'"

THE CABLE CAR.

The boy stood in the cable car, He scorned to hold a strap; The car went round a curve, and he Sat in somebody's lap.

It is the close observation of little things which is the secret of success in business, in art, in science, and in every pursuit in life. Human knowledge is but an accumulation of small facts made by successive generations of men-the little bits of knowledge and experience carefully treasured up by them growing at length into a mighty pyramid.-Samuel Smiles.

Commercial Hall, 604 Washington Street, cor-ner of Kneeland.-Meetings every Thursday, 2% P.M. N. P. Smith, Chairman,

Friendship Hall, 12 Kneeland Street.-Meetings every Sunday at 11 A. M., 2½ and 7½ P.M. N. P. Smith, Chairman.

Chelsen.-Spiritual meetings every Sunday evening at 7% at 206 Broadway. Charles H. Heavner, Chairman.

Rathbone Hall .- A correspondent writes: Sun-

day, June 28. morning service opened with song ser-

vice, conducted by Prof. Pierce; also invocation by

the same. A very enjoyable meeting followed, in

which speaking, tests by a number of good mediums

And developing by Mrs. Collins took place. Afternoon session, song service led by Mr. J. Bart-lett; reading and invocation by the Chaplain; open-ing remarks, Mrs. Wilkinson. After a song by the choir, the following mediums took part in giving readings and tests, all of which were recognized. Mr. Jackson, Mr. Bartlett, Mrs. Peak, Mrs. Osgood, Mrs. Collins, Mrs. West, Mrs. Treen, Mrs. M. Knowles, Mrs. Woods, Mrs. Irwin and Mr. Abbott. Evening session organ prelude also song service

and Mr. Abbolt. Evening session, organ prelude, also song service led by Mr. Bartlett; reading and invocation by the Chaplain after a song by Mr. Bartlett, Mrs. Nutter, tollowed by several mediums, gave a number of very fine tests and readings; Mrs. Dr. Wilde, inspirational poem, entitled "Old Age." Prof. Howe, Mr. Martin, Mr. Bartlett, Mrs. Knowles and Dr. McCrea were amongst those who participated during the evening.

Bagle Mall .-- Hartwell writes: Sunday, June 28,

At 2:30, plano solo by H. C. Grimes. Mrs. A. Wil-

kins, tests; she also sang a fine song, under influ-ence. Excellent remarks, readings and tests by Mrs.

J. A. Woods, Mrs. M. Ratzel, Mrs. S. E. Rich, Mrs. Gulterrez, J. Hillings, Mr. Cohen and E. H. Tuttle.

Guiterrez, J. Hunngs, Mr. Cohen and E. H. Tuttle. At 7:30 Invocation by the chairman. Mr. and Mrs. J. B. Tyler sang several beautiful songs. Mrs. M. Ratzel, Mrs. Brown, Mrs. Guiterrez, Mrs. S. C. Cun-ningham and E. H. Tuttle, accurate tests in song. Pi-ano solo by Mr. Grimes. Benediction by Mr. Tuttle. THE BANNER OF LIGHT, a welcome friend, is for sale each session

Allerton Hall .- "B." writes: The United Spirit-

ualists of America held meetings Sunday, as usual-

three sessions-which were well attended, and the

Infed sessions—which were well attended, and the exercises were interesting and instructive. There were present and participating 40 following named mediums and speakers: Mr. H. W. Martin, Dr. Am-erage, Mrs. Hatch, Mr. J. L. Bartlett, Mrs. C. A. Smith, Dr. B'ackden, Mme. Haven, Mrs. A. E. Wheel-er, Mrs. Erwin, Mrs. William S. Butler, Dr. J. T. Coombs and Mr. S. E. Hulsse, who gave some phre-nological examinations that were well received. BANNER OF LIGHT on sele

BANNER OF LIGHT on sale.

the morning circle was harmonions and very interest-

ing.

sale each session.

and developing by Mrs. Collins took place.

BANNER LIGHT. OF

READ THIS.

5

We want to secure a large number of new sub-seribers to the BANNER OF LIGHT, and is order to accomplish this end without fall, make the following liberal offer for a limited time:

To any person not now a subscriber to the BAN-NER, who will send us **50 cente**, we will not only send the paper for three months, but also one CODY OF

AFine Musical Tribute

TO OUR ASCENDED WORKERS,

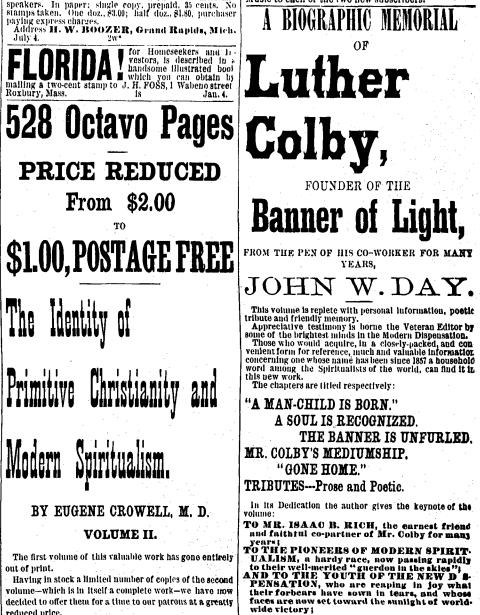
LUTHER COLBY.

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choice This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion plece to that standard melody, "Only a Thin Vell Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Oh! What Will it Be to Be There?" It has a handsome iltho-graphic title-page, which bears a faithful likeness of each of these three lamented and ascended workers each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of

In the Spiritual Cause, which of itself makes it of value it all Spiritualists. We will furnish free one copy of the Musical Trib-nite to any one that is already a subscriber to **The Banner** who will secure and send us the names of two new three-months' subscribers and §1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.



cated.

CALCO. The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty third year), and a fine likeness of William Berry (co-found-er of the BANNER OF LIGHT); also views of the FOT OOt-tage, the First Spiritual Temple (Newbury and Ereter arcets, Boston) and the Birthplace of Mr. Colby in Amee-bury, Mass.

Straws in the Wind; or, Spiritual Spiritualist Camp-Meetings for 1896 MEETINGS IN BOSTON. Engle Hall, 616 Washington Street.-Sundays at 1] A. M. IJ and 75 P. M.; also Wednesdays at 1 P. M. E. Tuttle, Conductor. Gleanings.

BY JOHN WILLIAM FLETCHER.

(Special to Banner of Light.)

 Mainter, Conductor.
 Elysian Hall, 890 Washington Street. - Meetings are held every Sunday at 11 A.M., 34 and 74 F.M.; Tuesday at 25 and 74 F.M.; Tuesday at 25 and 74 F.M.; Tuesday at 25 and 74 F.M.; Tuesday at 26 and 74 F.M.; Tuesday at 26 and 74 F.M.; Conductor.
 America Hall, 794 Washington Street. - Meetings Sundays at 104 A.M. and 25 and 74 F.M.; Good mediums, fine music. Eben Gobb, Conductor.
 Marmony Hall, 794 Washington Street, one Filght. - Sundays at 11 A.M., 34 and 74 F.M.; Tuesday and Thursday, circle and meetings. At 7 Lewis Park Rozbury, (get off Highland avenue or Highland street). / ednedays and Saturday, 8 F.M.; Fridays, 3 F.M.; Seating ispacity, 100 persons. S. H. Nelke, Conductor. Mrs. Fleming is free! After months of suffering, and the strain of a public trial, she goes forth from the Toombs, acquitted. And what good purpose has been served? The record of a life, sad and unpleasing, has been Bathbone Mall, 694 Washington Street, corner of Kneeland.-Society of Ethicai and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 24 and 75; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi unrolled to the curious gaze of the scandalloving community, and a sensation furnished to the general public; but that seems to be about all. The cause of Mrs. Bliss's death is Allerton Ball, 1284 Washington Street.-The United Spiritualists of America (incorporated) hold meet-ings Sundays, at 11 A. M., 2½ and 7½ F. M., and Tuesday at 3 and 7½ F. M. Dr. George E. Dillingham, President. as much of a mystery now as the first moment she closed her eyes in the long sleep of death; Jand 75 P. M. Dr. George E. Dillinghain, President.
 Hiawatha Mall, 241 Trement Street. — The Gospel of Spirit Return Society—Minnie M. Boule, Pastor—will hold services Bundays at 25 and 75 P. M., Bautrdays 25 and 75 P. M., Conference meeting (seats free in the evening).
 The Home Eostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tucsday and Thursday evenings, at 75 o'clock. and all that has been proved is that she died suddenly. Mrs. Fleming has expended at least half her fortune in proving her innocence-and if she had not been possessed of it, what possible chance would she have stood?

What reparation does the State propose to make for all that it has done against her? What return for having exploited all the sickening details of her unfortunate life? For having lifted the curtain and dragged forth much that had best never been known?

No return whatever. Surely there must be something a little wrong somewhere when time, money and intellect are all employed against the life of one poor human being when Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers out-side 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 contin-ued as heretofore. The reports of any services in Boston that fail to reach this office on Monday will not appear in THE BANNER of that week. if she had been convicted and executed the law itself would have been as guilty of murder as the criminal herself. Whatever is said it must be admitted that Mrs. Fleming conducted herself in a most creditable manner, and to day, the majesty of the law is to be upheld, and its decisions accredited, stands forth as inno-cent as the young babe she bore forth from the prison gates.

Cheiro in reading her hand long ago said: "This woman can never be convicted of mur-der," and that was when every one was as cerder.' tain of conviction as possible.

The Vermont healer, celebrated first as a blacksmith, and then, later on, as possessed of great magnetic powers, has been in New York for a few days, and has now gone to his native heath to recuperate. He denies all connection with Spiritualism, but as yet has failed to give any clear explanation of the source from which his wonderful gift is derived. He is to leave his wonderful gift is derived. He is to leave for England soon, so it is said, to treat the Princess of Wales, and perhaps that is one rea-son why he does not give the "spirits" any credit-since consulting with familiar spirits is still a criminal act in England, punishable with imprisonment. Wonderful age, is it not? The Philosophical Journal, that formerly had the Beligio prefix has removed to San Diego the Religio prefix, has removed to San Diego, Cal., with Thomas G. Newman as publisher. In its present form it is neat, attractive, and also entertaining, and if carried on in the line of the present issue, has a future. But-well, it is of no use to go into post mortem examinations; the only way for a paper to succeed is by being true to its constituency—otherwise it fails, and deservedly. THE BANNER has held its own against all opposers and rivals, because it has ever kept the word and the movement of Spinitualism elicit in minum.

of Spiritualism plainly in view. It will continue to live and do its work, because it is not forever harping upon the bad things in our Cause, but also is able to chronicide the good. Few really are able to appre-ciate what THE BANNER has done for the movement. They see it coming forth every week, always clean and up to the standard, which we have for so many years been engaged : full of encouragement and ready to wage war with error whenever it lifts its hand to stay the good, progressive work. Behind it all are warm hearts, determined heads, who for all these long, long years have ever done all they could to further the truth as they understood it, expecting no recognition and receiving little commendation for their zeal and devotion. It may be-I believe it is-a work that will be rewarded beyond rather than here-in those realms where the secrets of all our lives are known, and where we are judged not by the few meagre results that at best seem so small, but by the motives, which, if they could be

Friendship Hall.-"N. P. S." writes: Services realized, would transcend all outward forms and conditions. The Philosophical-Journal has a future. There is room for all who work upon right lines and keep to the broad path that leads to the truth, the whole truth, and nothing but the truth. Mrs. Williams, 232 West 48th street, will hold one séance for materialization, and that on Sunday evening, during the summer months. Mr. J. W. Fletcher will leave New York shortly for a long rest, returning in the late autumn. His address will be 1554 Broadway, New York City, from which point all letters will be forwarded.

Clear Complexions. PERSONS with Rough Skins, Pimples, Bolls, and Erup-tions on the Face and Rody, may be reasored to Health and Brouty by saling BR. A. J. DAVIE'S ALTERA. TIVE COMPOUND, Price SLOD per bottle; six bot-tics for \$500, Pro. ared on iv by S. WEBSTER CO., Warren Avenue, Boston, Mass. For sale by HUDNUTS PHARMACY 201 Broadway. New York City: BLANDING & BILANDING, Providence, R. I.: II. P. B. GOULD, 547 Con-gress street, Portland, Me., and FULLER & FULLER CO., Ubicago, III. The reader will find subjoined a partial list of the localities and time of sessions where these Convoca-tions are to be held.

tions are to be held. As THE BANNER is always ready and willing to give all the Spiritualist Gamp-Meeting proceedings free of cost to those increased 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 fail to call attention to it as occusion may offer-blue and marging in afforts in including the visitors. thus coloperating 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 Aug. 30.

Lake Pleasant, Mass.-New England Spiritual ists' Camp commences July 4, closes Aug. 2. Ocean Grove, Harwich Port, Mann,-Camp

Meeting commences July 12, closes July 26. Lake Sunapee, N. H.-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-Westorn Camp.-Begins June 21-closes at the end of July.

Cawadaga Lake Camp.-July 11-Aug. 23. Mag-gie Gaule from Aug. 8th to 23d. Lake Brady, O.-June 28-Sept. 6.

Lake George, N. Y .- Meetings begin July 11 and continue until Sept. 7.

Camp Progress, Upper Swampscott, Mass., opens une 7, closes Sept. 27

Niantic Camp, Coun.-Commences June 28, conlinuing till Sept. 2

Summerland (Cal.,) Camp-Meeting comnences July 26, closes Aug. 15.

Devil's Lake, Mich.- From July 24 to Aug. 10, nclusive.

Mount Pleasant Park, Clinton, Iowa.-Commencu g Sunday, Aug. 2, closing Sunday, Au4. 30. New Ern, Clackamas Co., Oregon.-June 20

to July 12, inclusive. Island Park, Winfield, Kan.—Elk Grove Spir-itualists and Liberalists—July 11 to 21.

Grand Ledge (Riverside Park), Mich.-July 9, continuing to Aug. 16.

Island Lake (near Detroit, Mich.), opens July 15, and closes Aug. 23.

Look-out Mountain (Chattaneoga, Tenn.), July 2 to 19.

ing Lake, thirty miles east of Columbus, O.), com-mencing June 28, ending Aug. 2.

Oak Cliff Park, Dallas, Tex.-Aug. 29, closing

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-

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

"I give, devise and bequeath unto the 'BAN-NER OF LIGHT PUBLISHING ('OMPANY,' of Bos-ton, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor de-sires 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

Copies of Banner for Circulation.

which we have for so many years been engaged :

shall deem expedient and proper for the pro-mulgation of the doctrine of the immortality of the soul and its eternal progression.

H. F. TOWER. Bookseller, 312 West 59th street. New York City. Feb. 29

Old Melodies Spiritualized. ESSAYS in chythm teaching our Phenomena. Philosophy and Ethics; for the lecture and seance rooms; the pub-lic and home circle; each fitted to some old melody. A uni-versal Song Book; always ready, because the airs are well-known; of unusual interest to soloists, elocutionists and speakers. In paper: single copy, prepaid, 35 cents. No stamps taken. One doz, \$3.00; half doz, \$1.80, purchaser payling express charges. paying express charges. Address H. W. BOOZER, Grand Rapids, Mich. July 4. 2w*

HERBA A SPIRIT REMEDY through one of America's most distinguished medi-lims. A positive cure for Leucorrhiea, or Whites. A

Leucorhiea, or Whites. A never-failing specific for Inflammation and Congestion of the Womb and Ovaries; Failing or Displacement of the Womb: Suppressed, Scanty, Profuse or Painful Menstrua-tion, and every form of Female W-akness. A package sufficient for a month's treatment, postage pre-paid, §1-9. Also Costivine cures Habitual Constipation. Two weeks' treatment 50 cents, postage prepaid. Address HERBA MEDICINE COMPANY, 418 Penn Ave., Pittsburg, Pa. Is May 23.

Works on Hypnotism, Animal Mag-

netism, Spiritualism, Theosophy,

Christian Science, Occultism,

Astrology and Freethought,

BOUGHT AND SOLD.

May 23.

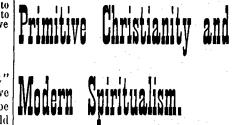
FLORRIDA Votes and In-vestors, is described in a handsome flustrated book mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street Roxbury, Mass. Is Jan. 4.

PRICE REDUCED

From \$2.00

\$1.00, POSTAGE FREE

The Identity of



BY EUGENE CROWELL, M. D. **VOLUME II.**

The first volume of this valuable work has gone entirely out of print.

Having in stock a limited number of copies of the second volume-which is in itself a complete work-we have now decided to offer them for a time to our patrons at a greative reduced price.

This volume is designed to accomplish a much-needed object—that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spirittacings of the Bale with those of Modern Spirit-ualism. Its contents comprise chapters on Spirit-Writing; Levitation and Conveyance by Spirit-Power; Insensibility to Fire; Clairvoyance and Somnambulism; Clairaudience; Dreams and Vis-

THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are iovingly dedi-



Central New York Camp, Freeville, Tomp-kins Co., N. Y., from July 18 to Aug. 2. Woolley's Summerland Beach Camp (Lick-

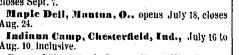
[We shall be glad to hear from the Secretaries of

camps.-ED.]

lept. 12.

an of the BANNER's readers. The Secretaries of the believe fit of THE BANNER's readers. 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

Etna, Me. (Buswell's Grove), commences Aug. 28,



Orion Lake (Mich.), July 6 to 14. loses Sept.

In this new name at 10:30 A. M., 2:30 and 7:30 Р. М.

Commercial Hall .- Thursday, June 25, 2:45 P. M. Mr. Coolbaugh presided and made the opening address. The following mediums participated in the exerclses in tests and psychometric readings: Mr. J. Hilling, Mrs. L. J. Ackerman, Mr. C. W. Quimby, Miss Annie Hanson, Mrs. E. F. O'good, Mrs. A. P. Guite-rez, Mrs. C. H. Ciarke, Mrs. A. Woodbury, Mr. W. J. Hardy, Mr. T. Jackson, N. P. Smith, Mrs. Mary Lovering read an original poem on the passing to spirit of our sister medium, Miss Knox. Miss A.J. Web-ster gave tests and improvised a poem. Miss Lovering, pianist.

Elysian Hall .- A. R. Gilliland, Sec'y, writes: The United Thought Society held three sessions June 28. The morning circle was full of harmony and spiritual power. The attendance during other sessions was small, but full of interest to those who attended. Me-diums present during the day: Mrs. L. M. Millen, Mrs. Millau, Mrs. Hughes, Katle Butler, Mrs. Gill-laud, Dr. J. Milton White, Mr. Hersey, Mr. Farnum, Mr. Liudsay. Others assisted in the morning circle who have not yet entered into the public work.

In the evening we had congregational singing for fif-teen minutes. During the session little Helen Gale sang a song, and Marle Gale read an interesting poem. During the summer the afternoon session will con-sist of a test strale. sist of a test circle.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.]

Mrs. Wm. Peyser, Providence, R. I., will now make engagements for the fall of '96, also the spring of '97-commencing the first Sunday in October, September already filled. Address for the months of July and August at Bucksport, Me.; fall months, 19 Snow street, Providence, R. I.

De Loss Wood, journalist and lecturer, will accept engagements with societies in New England for ensuing season.

Seymour Van Brocklin, inspirational speaker, psy-chometrist, tenor soloist, has open dates for season 1896-97. During the summer months Mr. Van Brock-hn can be found daily from 1 to 6 p. M., Sunday at 3 p. M., at 137 West Thirty-Fourth street, New York City. City.

T. Grimshaw writes that "all my Sundays for seasous '96 and '97 are full, with the exception of Sundays Nov. 15, 22 and 22; would like to make engagements for those dates. Address T. Grimshaw, box 122, Lily Dale, Chautauqua Co., N. Y."

At the present summer at camps at Onset and Lake Pleasant, Mass., Dr. Charles W. Hidden of Newbury-port, Mass., will be present; also at Niantic, Conn.; Queen City Park, VI., and Lake Brady, O. The doctor is a talented speaker, and is in demand almost every-where. Next winter he will visit California, Mexico and the South, and in the spring goes to Europe and India India.

Mrs. Ida P. A. Whitlock spoke at Somersville, Ct., June 21 and 28. She will speak at the following camp-meetings: Onset, Lake George, Queen City Park and Sunapee. She would like to correspond with socie-ties desiring her services for the season of '96 and '97. as she has a few dates not taken. Address her care BANNER OF LIGHT, Boston, Mass.

Dr. Babbitt is to spend July and August at Onset, Mass., at which place he will attend to the educational interests of the College of Fine Forces, the same as if he were at East Orange, N J.

Boston Spiritual Temple.

At the meeting of the Directors of the Boston Spiritual Temple, held on Tuesday evening, June 23, Wm. H. Banks was reëlected President for the season of 1896 and '97. At the same meeting it was voted that the Boston Spiritual Lyceum have the use of Berkeley Hall Sunday afternoons during the season, commenc-

Ing in October and closing June 1. J. B. HATCH, Jr., Sec'y Boston Spiritual Temple. The following speakers and mediums have been engaged for the coming season for the Boston Spiritual Temple, and will appear at Berkeley Hall Sunday mornings and evenings during the season:

October-Prof. J. Clegg Wright. November - Mrs. Abbie N. Sheets (first appear ance).

December-Prof. Wm. M. Lockwood.

- December-Prof. W.M. M. Lockwood. January-Prof. A. E. Tisdale. February-First Sunday, Mrs. Carrie F. Loring. February-Three last Sundays, Geo. A. Fuller, M. D., President Massachusetts Spiritualists' Associa-
- tion, and Mrs. May S. Pepper. March-Moses Hull. Esq.

- March-Moses Hun, Log. April-Open to be filled. May-Prof. F. A. Wiggin. J. B. HATCH, JR., Sec'y. Cut this out and keep it in sight.

"If there is any duty which specially rests at this time upon the Spiritualists of the country, it is to properly sustain the spiritual press everywhere," remarks the BANNER OF LIGHT. The speakers and mediums do a great and needed work wherever meetings are sustained, but there are thousands of places all tover the country and world where Spiritualists are few and scattered, and where there is no opportunity—through this paucity of num bers—to advance the cause as they desire; these parties hail the appearance of a Spiritu-alist paper which they can put confidently be-to the country and use the provided to the cause as they desire; these parties hail the appearance of a Spiritu-alist paper which they can put confidently be-to the country and world where there is no the country of the cause as they desire; these parties hail the appearance of a Spiritu-alist paper which they can put confidently before the mental gaze of their creed-bound neighbors. Such papers "speak for those who cannot speak for themselves," and this wide-spread missionary work of which the spiritual press is capable, if properly supported, is of vast importance to the Cause. See to it that the spiritualistic papers are properly sustained. as they all surely deserve to be. Do not leave the work to other hands, but let each make it a special duty to strive individually in this important and beneficent direction.-Philosophical Journal.

To restore gray hair to its natural color as in youth cause it to grow abundant and strong, there is no bet ter preparation than Hall's Hair Renewer.

Some Explanations.

The Attitude of the Management at Cassadaga Camp Toward Physical Mediumship.

To the Editor of the Banner of Light:

In my report of last week, of the annual picuic at Cassadaga Camp, it was stated that President Gaston wished it to be understood that all the mediums on the grounds were endorsed by the management and would be protected by them unless proved unworthy. On reading the printed report it is evident to me that said report would convey to the public a more sweeping endorsement of mediumship than Mr. Gaston intended; and I hasten to make amends. After the troublous times of last season and the great ef-forts that were made to cleane the camp, they feel that their efforts should not relax until it is thorough-ly purged and stands upon the high ground of spirit-

ly purged and stands upon the high ground of spirit-uaity and integrity to truth. Mr. Gaston said in effect that the management en-dorsed the mediums that are advertised or noticed in *The Cassadagan*, the same as they endorse speakers on the program. They, torether with all other true Spiritualists who have the good of the Cause at heart, desire to stand upon broad, high ground, where just-ice prevails, and to recognize and sustain mediums that can stand the test of honest and fair investiga-tion, and have proved that they can give evidence of the life to come-yet not necessarily endorsing all the life to come-yet not necessarily endorsing all their individual acts or guaranteeing all séances. He believes that we must all pull together for peace and harmony, and at the same time be watchful, and ready to exterminate fraud and hypoerisy. ORPHA E. HAMMOND.

IF Of the many vacation resorts of New England, those of Maine, New Hampshire and Vermont are by far the most picturesque and delightful, and many of them, while many miles distant from Boston, are easily accessible, so frequent and fast are the trains of the accessible, so frequent and fast are the trains of the Boston and Maine Railroad, which is the line travers-ing Northern New England. The climate of these popular resorts is everything that you can ask for, while the driving, bathing and other pleasure advan-tages that are offered are without number. Hotels and boarding-houses in Northern New England are nu-merous, and excellent accommodations may be had at a very acceptable cost. Rates, routes, hotel lists and other touring information are given in a concise form in the Excursion Book which is issued by the Boston and Maine, and which is sent free of expense to applicants Maine, and which is sent free of expense to applicants by the General Passenger Department, Boston and Maine Railroad, Boston.

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SPIRIT Message Department.

SPECIAL NOTICE.

Guestions propounded by inquirers-having practi-cal bearing upon human itis in its departments of thought or isbor-should be forwarded to this office by mail or foit at our dounting. Room for answer. It should also be dis-tinctly nuderstood in this connection that the Messages pub-lished in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy lives-whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-nally progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they percive-no more. It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact. John W. DAY, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 22, 1896. Spirit Invocation.

Oh! Spirit Divine, once more have we come together to open up the channel of sweet communication between the two worlds. Be with us this morning, help us to bring still stronger power and knowledge to the world at large. Guide us while we are trying to do our duty, and also as we hold the instrument to give voice to those that are gone. We ask thy blessing upon those that are not able to be with us this morning, and we beseech thee to bring all strength, and to raise them up to health once more, and to realize and realizing when thy divine power is with us we can rise superior to the firsh, and that we may be able to stand, yea to conquer.

Bless us while we are here, guide us each day of our lives so that the thoughts that are sent forth from each brain may be like the tiny seed-may not only be able to bring forth flowers of beauty, but flowers of knowledge. Hear us, guide us now and forever. Amen.

INDIVIDUAL MESSAGES.

Frances Fitzgerald.

with us, and would like to say also that the near and dear conditions of the mother's heart is in the interest of those that are left in earthlife. I wanted to say that I can name them all, because it seems sometimes as if it was almost foolish for us to mention the happy companion we have, when those that we love so dearly in earth-life are still feeling badly.

I want to say, also, that while I am taking control of this instrument it is hard work for me, because I was very, very tired and exhaust ed before I passed out of the body, and it seems as if I was so anxious that they should know the spirit can return. I should say also that I was not a stranger to Spiritualism; I knew the spirits returned; I knew they helped me in my latter days. I want those in earth-life to know also that we have still an interest in them, and will make them feel the spirit is not selfish. but returns to benefit them.

You may put me down as Mary A. Fletcher. My husband's name was Israel, and my home was in West Sumner, Me. If they will read my letter, and have it understood, I think it will bring great comfort.

Frank Miner.

Good morning, Mr. Chairman. I have approached this beautiful channel, or this circle, a stranger, as this world would call it, but not a stranger to the spirit control nor a stranger to the medium-although I presume time has elapsed so that the instrument has forgotten me. I have returned this morning by the request of a friend who has wished me to manifest through this valuable paper-as a possibility, or as a question, could it be done-and to convince them that it can be done I have got permission to voice the few sentiments that I am now giving. I hope it will not only be received by the one that has been wondering whether I could manifest or not, but also by others.

I have a great many friends in Lawrence, Mass., where I was well known in business and also in the spiritual circle; I have a daugh ter, also, who does not live in Massachusetts, with whom I should like to come in contact; although she has no faith in spirit-return, and as her physical body is not well (she has been in somewhat of a depressed influence of late), I feel as if I would like to encourage her if it was possible to come in contact with her; I should like to say I understand the mortal so much better than I did while I was in life.

I should also say that it seems to me that the mortal understands me better, and I should like to extend my assistance and help, especially to those who are endeavoring to promulgate Spiritual Philosophy and to bring each their work is not completed. Guide us, oh! thou great one closer to the consciousness of the necessity spirit of love; let us realize thy divine blessings, and that to make their light shine, and to sow their seed we may fully comprehend that in unity there is strength; on good ground-and to be sure when they sow the seed to sow it in love, and they shall reap in love; but when they sow in jealousy, they shall reap in jealousy.

I would like to send greetings to all my own friends, and will say that I have found many on the spirit side who have joined me since I passed over-as I have been out of the body some little time.

You can put me down as Frank Miner, Lawrence, Mass.; I used to know this instrument years ago, but do n't know whether she will re-Good-morning, Mr. Chairman. I am glad member me or not, but that do n't make any welfare of humanity of progress, and to give mended itself as the best and the only reason that I have been permitted to come here this difference, I am going to send it just the same. those that are in weakness, strength, and those able solution of the problem of human existmorning and send forth a few words of encour- Thanking you very kindly, I hope this message that are in discouragement, give them cheer. ence as we find it, to hundreds of millions of agement, and also to give cheer; for 1 have will be received with the same spirit that I I should like to say also I send forth greetings, human beings from the earliest times to the those that do n't think that I am still alive and sent it, and that is with the spirit of sweet and I hope that God and the angel-world will well, because I do not feel that, although I am memory and of the close associations that the bless every one of the human family.

Louise Downing.

Good morning, Mr. Chairman. It took me a good while to get control, because I don't know how to talk, especially when 1 take up the influence of some one else's brain. It seems my throat troubles me a good deal, because I was carried out of the body by pneumonia, and I feel that effect as I take control this morning. I sometimes feel that if I could only get away from these old conditions I could do so much better. The good kind spirits that surround us this morning have given me to understand if I don't try I will never get over it, so I make an effort to send forth greetings and love to those that are still on the earth plane-because I have got those so near and dear that I should like for them to realize they are not fighting the battles of life alone.

I would like to come in contact with those that do not really believe in the spirit return, although I feel there are those of my family that do recognize it-but all things are not clear. I did not understand much about it when I passed on to spirit-life.

The one I should like to come in closest contact with is not a great ways off-I should say more in South Boston than in Boston. I would like to have them understand more of themselves, with more completeness, and use more their own brain, because the spirit is trying to make them understand that out of all darkness cometh light, and just now they are understood. Oh! I am so anxious to help them; I am so anxious to make them feel that they are not standing all things alone; for while the clouds of uncertainty are hanging over them they will pass away, and they will see the virtue and the blessings that are behind the change.

I would like to say that I find that many others are interested in their welfare, but do not want to speak of personal matters through the newspaper, because I know it would not be liked. I know my dear ones are very sensitive about personal affairs, so will merely say, if they will give me an opportunity in private, where I can talk personally, that I should like to give them some advice. Will say there will be a change, especially during the latter part of September of the present year, that I think will be beneficial for them. You can merely say my name is Louise Downing.

Jacob Edson.

I suppose that those we are familiar with are just as welcome as those that are strangers: but I presume that the strangers sometimes raise more curiosity, and sometimes reach those that have had no light on the subject. I have not come in to advise, either in the phenomena or philosophy; when I was in the body I was absolutely conscious of it, and I was much benefited by it: but I believe in work and not words. So this morning I have been listening to so many that have been voicing their sentiments, and sending forth their word of cheer through your valuable paper, that I felt that I should like to be identified as one among them, as I never believe in hiding my colors wherever I am. I have got a purpose this morning in returning through this instrument-not only to demonstrate what has already been said, and endorse what others have said, but I want all to know that I have still an interest in the

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

QUES 1.-[By T. Heywood, Brisbane, Queensland.] Is the theory of Refugarnation, as generally under-stord, true? If so, what evidence can be produced in proof?

2. [By same.] A talent-d lecturess on Theosophy has said that no spirits from the higher spheres influspirational mediums. Also, that all spirit manifesta-tions or controls were from the astral plane; that it was not desirable that spirits should control or mani-fest through mediums, because it retarded their progress and was not beneficial to the medium. Give us your views or opinions of the above from the spiritual standpoint.

3. [By same.] At occasional seances communicat-ing spirits cannot, or refuse to give their names, alleg-ing that they are not permitted. What is the "power behind the throne" preventing them doing so, and why is it so exercised?

ANS. 1.-The theory of Reïncarnation is expressed and explained so much better and more fully in the book entitled "The Soul and its Embodiments," comprising a valuable and highly interesting series of teachings through the mediumship of Cora L. V. Richmond, than in any other treatise with which we are familiar, that we invariably recommend that book to all who question us on this great subject.

From our own particular standpoint, we would give the following general reasons in proof of the doctrine so sharply contested by many Spiritualists, and so warmly advocated by others:

1. The idea of a soul-entity perfect in itself, and equal with all other soul-entities, is a profound and very ancient conviction among philosophers. Whence came it, if not from that entity which has spoken and declared its presence by means of interior revelation addressed to the enlightened perception of earth's truest seers and greatest thinkers?

2. There is a sense of the need of equity in all life-relations so s rong in the human heart that the idea of physical re birth has comJULY 4, 1806.

The phrase "astial plane" is a very convenient one to use indisoriminately to cover iguorance, as astral means pertaining to stars, and therefore the exact application is far from obvious.

If the term interstellar should be employed it would be correct, but it would overturn the argument, as the interstellar planes are numerous and penetrate the atmosphere between all planets and the solar systems.

What many Theosophists and Occultists usually call the astral plane is, in spiritualistic parlance, the first sphere, and as this lies within the earth's atmosphere, and is so close to the ordinary every-day life of a majority of earth's inhabitants that it is inseparable from the earth, there is no possibility of preventing spirit communion of that order, for even though people should remain in total ignorance of it, it would take place all the same, though without their knowledge.

It is ridiculous on the part of any would be teachers of occult philosophy to say that any phase of spiritual manifestation which accomplishes good anywhere, in any direction, retards the spiritual progress of any who participate in it. There is certainly a vast difference between arbitrary and unwelcome control which amounts to obsession, and such spiritual communion as is plainly voluntary on both sides.

If the lecturer referred to had carefully discriminated between what is enforced and what is natural in psychic phenomena she might have conveyed a useful lesson, but the declaration as it stands is altogether too sweeping to be accurate.

Mediumship is a very great blessing when exercised under favoring conditions: no baneful effects can follow its exercise unless it be perverted.

A. 3-Sometimes the conditions at séances are such that ideas can be communicated, but not names, which are purely arbitrary. In such cases the medium's brain is impressed to give utterance to thought, but external details relating to physical facts cannot be given.

In instances where it is stated that certain spirits are not allowed to give their names, two reasons may be assigned for the prohibition:

1. There are many people who attach undue importance to great names; if, therefore, a celebrated name was given, the effect upon the sitters would not be beneficial, as it would induce in them blind acceptance of whatever was communicated, instead of fostering a desirable spirit of sober investigation, based on the intrinsic merits of the message itself.

2. If a very ordinary name were given, and the identity of a very humble individual disclosed, such a revelation would detract from the value of the communication in the estimation of many who care too much for personalities.

In the spiritual universe all things are governed by immutable law, and there is unquestionably a supreme directing intelligence, but the immediate "power behind the throne" is very often a guardian spirit, or a band of guides, who give opportunity for less advanced spirits to communicate with friends on earth under their supervision, and the permission alluded to refers to this assistance and direction.

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It repairs broken nerve-force, clears the brain nginens the stomach.

anxious to send this communication, it will be mortal and the spirit can be to each other. fully received by those who see it; because I am not what the world calls a Spiritualist. neither are my friends; yet I feel they are anxious to hear what has become of those that we call "dead."

They all believe by our faith; we feel that if we could only get on the spirit side we would know our own; but it is hard for them to understand that we shall know each other, even now. I am anxious to reach my sister, who is still in the body, that she may know that mother and I are all right, that we are together in spirit life, and that there are many more with us, especially Cousin Sarah. I speak of this because I know she will be satisfied to realize that we do truly know and understand our own after we pass through death. I want to say, also, that I would like this communication to be printed, for the reason that others sometime may see it, and it may be a benefit to more perhaps than one.

my husband, also, who is in earth-life, although perhaps circumstances that surround him there would not approve of it. I will say, gotten. I feel, also, that I should like to draw if he will seek it in private I will make him doser to them, so that they may realize that I understand that all things are well. I am per- have the same interest and hold the same love, fectly satisfied with what changes have come and would like to protect them and instruct to the ones in mortal since I passed on to the them as far as I can, and to give them encourhigher life.

Mr. Chairman, you can put my name down as Frances Fitzgerald. You can put my home down as some ways from here, and that is Chicago, Ill. My husband's name was William. I want this to go out, because I see where they need advice in material matters. I think that if they open up an avenue it would be beneficial for them, and I know that I can assist them.

Mary A. Fletcher.

It is very hard sometimes for a spirit to take control, and send forth its independent thought; but I feel that I would like to try, and do it this morning, on account that there is so much that ought to be done in earth-life that has not been done. There are a great many conditions that I wish were a little different. I have not returned this morning to criticise, or make the mortal feel unhappy, because I feel that they have done all that they can, and perhaps, under the circumstances, more than others would have done if they were in their place, but I want to help them. I want to reach those that I have an interest in, especially in | conditions that will be satisfactory; and I have family ties, because I see where there is so felt a great many times if I could voice myself much that they need both to be cautious about, also to be careful, because they are so surrounded in earth by their material business and circumstances that I feel that there are conditions that they must be careful about.

You may say that I don't feel like speaking may find this communication will be able to interpret it; and I want them to be cautious in their undertakings. May they realize I have still an interest in the welfare of those that tell them that the spirit is more active to-day there. than it was for a long time before I left the body, although I was pretty well rounded out previous to leaving the mortal existence.

me, and many others that come in contact [the mortal will.

Daniel R. Parker.

meet with this circle this morning; but I have | like to say to the Veterans especially, that we been here many times since my liberation from the mortal and my sweet reception in spirit: it is a beautiful thing to lay aside the old wornout body and take up a new one with new life, new vitality, new surroundings, and, thank God above! all freedom. I love freedom, free dom of action, freedom in all things. I was pleased, also, that I had spent a little of my time in investigating Spiritualism, and I found it a great benefit to me when I got on the spirit side; what knowledge I did collect in my earth-life was certainly a benefit, and with | that I am desirous to return to those in earthlife, and hope to make them feel that I was not disappointed.

I should think, Mr. Chairman, that I had now been in spirit-life about three years; time I would like to come in communication with | to the spirit is not as it is to the mortal, and there are those still in earth-life, I think, who hold the memory so close that I am not foragement to fight the battles of life. I know that all life is a battle; all life has its own effects and its disadvantages: yet I would like to say to my fellowmen at large, fight the good fight of faith, and thou shalt reap the reward. I have those who are closely tied by the laws of nature, and especially those who were so kind to me in my last hours on earth-life; and the kindness of those who contributed and gave flowers in paying the last respect to the dead. Oh! what a happy time it was to me when I knew I was actually separated from mortal existence; but it was not so happy to look back and see the shadows that the missing of the form (the activeness of the form) had made in earth-life. So I feel, as I want all to know, it is not a vacancy, only a vacancy from the external, but not from the spirit; I

am with them in spirit always. I feel I have been associated both by the influence of the mortal and also the spirit; and I feel there are so many things I would like to say to the ones whom I control at my own home place. There are many ways that the spirit has to manifest to bring to the mortal the knowledge and the through this glorious old BANNER Circle, I would like to do it, because I feel how essential it is for us to demonstrate what we know of our phenomena and also our philosophyand I know I hear people make remarks many times that the spirit does not always give the of the personal conditions here, but those that same ideas or same things through different mediums. We only utilize according to what we can find.

You can put me down as Daniel R. Parker. and my home was in Sturgis, Mich. They will are left, and those that are around us in com- find out, for I am well known in the State and munication with mortal existence. I want to around the country, but will be more known

Good morning, and thank you very much, because it has been a great privilege that I had an opportunity to communicate this morn-You might say that my companion is with ing, and I certainly appreciate it, and I hope

I will say that my work did not cease with death. I have still an interest in the Veterans' Union, and also in other societies that [I have traveled some ways from home, to was connected with while in the body. I should have organized on the spirit side a Veterans' Union, to coöperate with the workers of the Union of earth-life, and hope that those that are entrusted with the work and the managing of affairs will let the spirits lead them, and be guided by the higher powers, because there is so much yet to be accomplished that has not been on the mortal side, that must be given through education, growth and experience.

> Should like to send greetings to those I love of my own family, as there are those that are near and dear to me that are still not conscious of the beautiful philosophy that brings so much light, comfort and consolation to the heart; and yet I feel within their souls they recognize my presence around them. I am desirous also to say that in bringing forth our spiritual band to coöperate with the mortal band much work can be done, and I hope that all will cooperate and work in harmony, and destroy all discord and petty feelings, and try and bring the spirit closer. The spirit is the object, and our purest desire is the principle. I want this to go forth universally; I from the other, for all men are my brothers, and all women are my sisters.

I want them all to know that Jacob Edson is our Veterans and our co-workers. I do n't want to take up too much of your time, Mr. President, but, thanking you very kindly, I will now bid you a good-morning.

Messages to be Published.

May 29.-Mary A. Barnicoat; William Frank Bartlett James Peabody; Archibaid Moore; John Burns; Arthur James Prabony; Archionia Moore; John Burns; Arthur Carter. June 5.-James Kent; Catherine Martin; Joseph Seavy; Ely Roldnson; Mary Wiley. June 12.-Mary O'Reilly; William Knights; Lucinda Mor-rill; Emma Nickelson; Samuel Stowell; Henry Franklin Clark.

June 19.-Ainos Atwood; Maria Jennes; Caroline Whit. comb; John Kelley; George Adams; Mary Ann Hanson. June 28.-Banuel Black; Eben Gordon; Mary De Witt; Seth Witham; Maria F. Weilington; Ritchie Weils.

THE PAINTER.

Nature hath taken her delicate brush, Her palette, and paints, and all, She hath worked in the silence of starlight hush, She hath worked in the storm's loud brawl She works-and lo! The frescoes grow On the sides of her ample hall. She hath tinted the apple with flushes of rose. She hath covered the pear with white, And the olser blooms where the honey-bee goes She hath crowned with a golden light, The leafing sloe Is draped in spow And the celaudine stars gleam bright. She hath sprinkled the meadows with silver and gold. And the cuckoo flower's delicate hue, She hath kindled the gorse on the wind haunted wold, And hath garnished the woodlands anew; The speedwell's eye, Demure and shy, She hath touched with a heaven-born blue. And in and about, and around them all She bath filled in a background of green, The leaf-buds burst at her poiseless call, And spread out a verdurous screen, And wearied eyes In quiet wise Find rest in the soothing scene

-T. Bruce Dilks in Temple Bar.

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present hour.

3. Many children have distinct recollection of previous embodiments, and insist upon speaking of these reminiscences of former terrestrial states, and the same is the case with many adults who are peculiarly open to interior illumination, and possess the gift of demonstrable seership in high degree.

4. Many wise intelligences in the spirit-world declare that they know of the truth of successive embodiments or repeated expressions of the same soul on earth, for they have themselves a record of their own earth experiences. A. 2.—The talented lady referred to may be a person of considerable external information derived from books, but she is sadly lacking in personal experience of a spiritual character. Theosophy, as at present offered to the public by its avowed representatives, is a strange conglomeration of truth and error, and nowhere are the errors more conspicuous than when such statements are indulged in as our questioner has quoted.

Negative assertions cannot be proved unless affirmative evidence of the contrary of whatsoever is negatived can be brought forward with sufficient wealth and clearness to sustain a contrary position.

Now where is the affirmative evidence of any sort which justifies the assertion that entranced or inspirational speakers are never inpoint out to no one, nor do I discriminate one fluenced by spirits from the higher spheres? Such blind, bigoted denials are prompted only by ignorance and unreasoning prejudice, and should be emphatically discountenanced in the still in active service, and wants to hear from | name of true theosophy, which distinctly teaches that we can and do commune with all orders of beings in the universe according to the direction of our aspirations. We know that some professed authorities claim that inspirational speaking is due to telepathy or some sort of interchange of thought between the speaker and the audience whenever the subject-matter of an address transcends the normal capacity of the medium; but in numerous instances the thoughts expressed in a discourse are entirely foreign as well as greatly superior to the theories entertained by the audience; therefore Dr. Hartmann and others will have to guess again before they can sustain a pet theory invented to rule out of the case the real facts in it, viz.: the certain communion between the "living" and the "departed" and the transmission of intelligence from the spirit-world through the lips of inspired sensitives, whether entranced or otherwise.

We do not know that "the most eminent" mediums are any more truly inspired than those who are less prominently before the public eye, and probably no speaker is always inspired to an equal extent, but there are abuncentral claim of inspirational oratory.

On some occasions when a determined set of bigots have resolved upon trying their hypnotic power upon an entranced sensitive, they have utterly failed of their purpose; but the very attempt made to interfere with the work of a powerful spirit-band has given opportunity for an extraordinary display of ability to withstand all mundane pressure on the part of the unseen organization.

Materialists and ecclesiastical bigots have been equally nonplussed at the utter failure of their mental machinations, intended to upset the plans of influences far more powerful than these opponents.

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Vermont Spiritualist Convention.

The June Convention of the Spiritualists of the State was held at Cambridge, beginning last Friday morning, and closing Sunday eventug.

The writer, who was present, is glad to be able to state that it was a success in every particular. The attendance was large comprising nearly all the wellknown memters of the denomination in the State, and many new ones. With one exception, the addresses were made by Vermonters, and were of an unusually excellent quality. Dr. Hidden of Newburyport, Mass., one of the best

known speakers for the Cane, was present, and gave two admirable addresses, tesides performing some wonderful cures of disease from the niatform, the patients being residents in the vicinity taken from the audience. Dr. Hidden's cures are made after the same manner as those of Newell, and they certainly demonstrate the wonderful curative power of strong currents of animal magnetism, the life principle. Sixty per cent, of the cases undertaken by Dr. Hidden are either very considerably helped, or absolutely cured. This is not imagination; at least it was not to the audiences at Cambridge who saw the treatment, and it was not imaginary to the patients themselves. The Vermont Association of Spiritualists is largely

increasing in membership every month, and if the names of all those were on the rolls who believe in the grand science and philosophy, but who don't dare admit it for fear of the ridicule of friends and neighbors ignorant of what they are talking about, the Association would include many hundreds of the best known peop'e of Vermont. As it is, the list of membership in Vermont would surprise the general public. Spiritualism is judged usually by the frauds who sometimes deceive the people in its name. If the churches were thus judged, the verdict would be an astounding one. And, tee, many good people refuse to investigate the matter for fear of the uproofing of old defusions and superstitions. Many have admitted this to the writer. To them I say that a religion that will not stand the jar of truth is a religion that I have no we for. But, finally, no oue is so helplessly and hopelessly ignorant as the person who refuses to be shown the truth.

The Spiritualist Camp-Meeting at Queen City Park, near Burlington. will open early in July, and continue to September. Twenty-five thousand people attended the meetings last year, and with the distinguished list of speakers this season, at least twice that number confidently expected. - Cambridge (Vt.) Transcript.

July Magazine.

THE ATLANTIC 'MONTHLY for July reaches us from its publishers dight with the attractions of the season. This is No. 1 of a new volume of the old favorite. An important grasp is shown by its contents to be existent in its contributors and editors alike. Hon, E. J. Phelps, Ex-Minister to England, discusses "Arbitration and Our Relations with England"; Prof. Geo. B. Adams of Yale holds that the key of worldsupremacy in future will repose in the possession of the United States; E. L. Godkin, editor of The Nation, writes on "The Real Problems of Democracy": Prof. John Fiske gives a comprehensive summary of "A Century's Progress in Science"; Mr. George W. Cable writes of "Speculations of a Story-Teller," in the course of which he tells the secret of the povelist's art, as far as it can be told; this number treats of the timely subjects in International Politics, Democratic Tendencies, Science, Literary Methods, Fiction, Criticism, Literary Reminiscences and Suggestions and Education, with an unusual variety of minor topics. The distinctly literary articles of note in this number of The Atlantic are another installment of the Rossetti Letters; pleasant reminiscences of Browning; another part of Henry James's novel "The Old Things." dant evidences before the world to sustain the and another installment of Miss Jeweit's romance of the Maine woods, "The Country of the Pointed Firs." Houghton, Mifflin & Co., Publishers, Boston and New York.

> The best way to discipline one's heart against scapdal is to believe all stories to be false which ought not to be true.



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LIGHT. BANNER OF



knowledge to humanity than all others, and should be sustained.

All letters for Frank T. Ripley, addressed to Ox ford, O., will reach him."

Massachusetts.

FALL RIVER.-Secretary (108 Snell street) writes: "Despite the extreme heat, two goodly audiences gathered to welcome and listen to the favorites, Prof. Pierce and D. G. F. Abbott. B th are warm favorites, and deserve recognition by reason of their honesty of carriage and apparent sincerity in their work-some-thing to be desired, but not always found.

Dr. C. L. Willis and Messrs. Abbott and Pierce will be on our list for the coming season. Mediums and entertainers are again requested to

correspond with us."

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

On Sunday, June 21, another grand meeting was held in the afternoon, in the Temple, it being preceded by the Lyceum, which opened with the Banner March, led by Mr. George Cleveland and Miss Fisher, twenty-two children participating.

Recitations were given by Charlie Clark, Joseph Saunders, Bertha Bryant, Lida Tower, Ruby Sauer and Raymond Squires.

Mrs. C. M. Cooley presided at the organ during both meetings, and furnished the vocal music, assisted by Mr. Cleveland. The Clerk acted as Chairman.

Dr. Smith of Brandon was the first speaker, and made brief remarks regarding the advance of the Cause in which we all are so much interested. Mrs. Amanda Curtis read a poem very acceptably, and, after a song by Mrs. Cooley, Mrs. Shirley was called upou, and spoke in her usual cheety, encouraging manner. Mrs Shirley is always ready to add her mite to help along the good work. Mr. Charles M. Cooley made brief remarks, and was followed by Mrs. Nora Dowd, who gave several satisfactory tests to those present.

those present. In the evening Mr. Chauncy Palmer gave a physi-cal séance at Fales Block, about which reports have reached us from many of those present, who were well pleased. In fact, the séances held here by this medium have all been very satisfactory. Once more this season the angel of life, not death, has visited the camp and released from a bed of suf-fering our good sister, Mrs. Carrie 1.elande, who passed away at the cottage of her brother-in-law, Mr. Frank Bryant, on Sunday evening, June 21, at eleven o'clock, Although her suffering has been intense. o'clock. Although her suffering has been intense, her passing to the great Beyond was very peaceful, and the relatives have the sympathy of the entire camp. The funeral services were beld in the Temple on Tuesday, June 23, and the body was buried at Montague.

The services opened with a song by Mr. Cleveland, followed by a poem by Mrs. Wood. Mrs. Clara Field-Conant offered an invocation, and then, in her grand, impressive manner, gave utterance to those words received by her from the spirit-world, which at such times, more than at any other, mean so much to us and help us to endure bravely the burden of life. which at times is almost heavier than we can bear, which at times is almost heavier than we can bear. Mre, Conant said that the great mystery which we call death is misnamed. It is life, not death, which is every-where. In the fail the trees die, the flowers fade, and inanimate nature apparently puts on a garb of woe; but in the spring there comes a new awakening and grander, more beautiful life than before. Such is this mystery called death. It is a new birth. Listen to mother Nature, and let her teach us the truth. Mrs. Cohant went on to say that this mortal sphere is only

a suburb of a grand, beautiful city into which we are transported by this beautiful cood angel, Death. Mrs. Hattle C. Mason then sang, aiter which she ad-dressed the friends with hopeful, encouraging words of contect of comfort.

The services closed with singing by Mrs. Cooley and Mr. Cleveland. It is at such times as this when we really appreciate the helpful, healing power of Spiritand encourages us for the future.

The warm weather has made sojourners in the cities long to be again at the old camp, and every day is bringing old friends and new faces to Lake Preasant. On Saturday Mr. and Mrs. Dowd. Mrs. Willard, Mrs. L. W. Chamberlain and Perley Chamberlain, Mr. Byron

Loomis and wife and Miss Nellie Carter, and Mrs. Seaman and Miss Sherwood arrived.

The Fourth of July will be a grand success. The Fitchburg Railroad and Central Vermout Railroad will iun extra trains that day, and Lake Pleasant will present a gala appearance. On Sunday, July 12, an excursion train will run from

Troy to accommodate the mary trilands who wish to bear Mr. L. K. Washburn lecture upon "Public Schools and the Catholic Church." On the 5th Mr. Washburn's subject will be "What is Christianity?' For coltages or circulars write to the Clerk,

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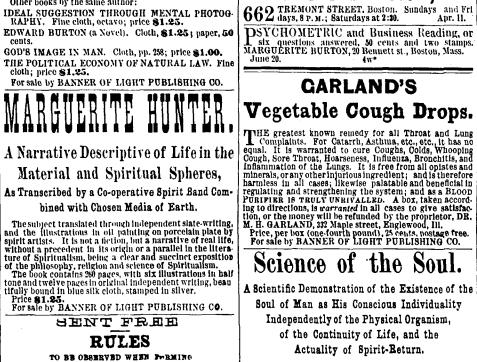
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defines. The book is replete with experiences of individuals, and can be relied upon as being accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independ-ent existence while still incarnate. Part second, comprising four chapters, sets forth the Philosophy of the linfinite, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifesta-tions of deservate souls. tions of decarnate souls

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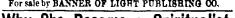
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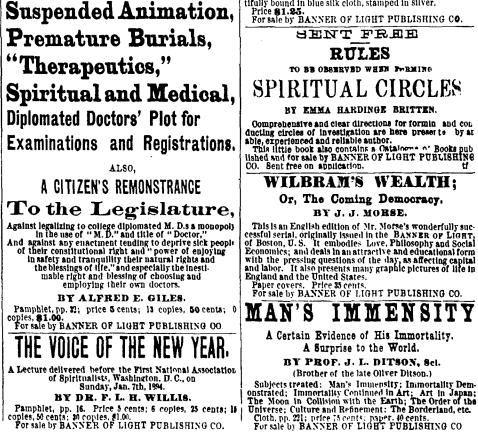
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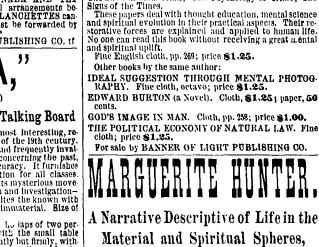


To the Legislature,

BY DR. F. L. H. WILLIS.

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BANNER LIGHT. OF



THE AUDITORIUM AT CASSADAGA.

LIST OF SPEARERS. Saturday, July 11, Mrs. A. E. Sheets, of Grand Ledge, Mich.; 12, Mrs. A. E. Sheets and R. G. Inger-soll, of New York City; 13. Conference; 14, Mrs. C. D. Grenemyer, of Cincinnati, O.; 15, Thomas Grimshaw, of Pittsburg, Pa.; 16, Geo. A. Fuller, of Worcester, Mass.; 17, T. Grimshaw; 18, Mrs. Carrie E. S. Twing, Westfield, N. Y.; 19, Mrs. Carrie E. S. Twing and Geo.

Cassadaga Lake Free Association Program for 1896.
The Camp at Cassadaga was established as a rally-ing-point for those interested in the fact of a continued existence. First, can that truth be established? Having been demonstrated, then what of the future life, and the laws relating thereto? The managers have, in line with this thought, always encouraged the attendance of sensitives, and such mediums as could prove the existence of so-called dead, as well as the inspired teachers that deal with the philosophy of that life.
The year 1896 will be no exception to this rule, and it is with pleasure we announce that first-class mediums for all phases will be in attendance to give how; thich they are seeking, viz., evidence of a contined individual life after the dissolution of the physical body.
LIST OF SPEAKERS.
Saturday, July 11, Mrs. A. E. Sheets, of Grand Ledge, Mich.; 12, Mrs. A. E. S

Mond. Among the mediums taking part will be A. Camp-hell, spirit artist: Miss Maggie Gaule, test medium; Pierre L. O. A. Keeler; Mrs. J. J. Whitney, test; F. Corden White, test; with George H. Brooks as chair-

Central New York Camp-Meeting. To the Editor of the Banner of Light:

Please allow us the use of your much read columns to announce that the Spiritualists of Central New York will hold a sixteen days' camp-meeting, beginning on Saturday, July 18, and holding until Sunday, Aug. 2, 1896.

Aug. 2, 1896. This first meeting will be held for the purpose of or-ganizing a permanent Camp Meeting Association for the years to come, and will be held at the Riverside picnic grounds at Freeville. Tompkins Co., New York. People of all creeds, beliefs and denominations are cordially invited to come and aid us in establishing this camp. We appeal especially to our Spiritualistic friends to come forward at this time and aid us in this good work, so that we can collect proper speakers and good media to prove to the world the fact of a contin-ucus life bey ond this earth-life of ours. We cannot at this time announce a full program, but will endeavor to engage the best to be had. Bro. J. W. Dennis of Buffalo, N. Y., will deliver the opening ad-dress, and a conference will be held each day, as well as a thought exchange meeting, and an address from some good speaker.

some good speaker. Bro. H. C. Sessions, formerly of Ohio, is the prime mover in this new undertaking. Let us aid him and

mover in this new undertaking. Let us aid him and his fellow-workers all that we can. The BANNER OF LIGHT will be for sale at the camp, as well as other spiritual reading matter. Good hotel accommodations can be had for \$1.00 per day, and good board for from \$4.00 to \$5 00 per week. The camp-grounds are a most beautiful spot-well shaded and well watered. A fine auditorium is al-ready erected upon the grounds. There will be first-class accommodations for horses and carriages, and they will be well cared for during our meetings. Picnic parties will be cared for, and seats for lunches pro-vided. Tents can be had quite cheaply for any length of time. of time.

These grounds are located on the line of the Elmira, Cortland & Syracuse Railroad. The Southern Central Railroad, now called the Lebigh Valley Railroad, makes a junction at Freeville, and connects at Au-burn with the New York Central Railroad. Freeville burn with the New York Central Railroad. Freeville is about thirty miles from Auburn, N. Y., right south. Passengers change from New York Central Railroad at Auburn, Syracuse or Weedsport, for Freeville. Wa-verly is about fifty miles from this camp; Big Flats and Corning are about forty miles away; and Roches-ter, N. Y., is about one hundred miles northwest; Lake Untario is about sixty miles north of us. Our Camp is situated right in the centre of the lovellest portion of our green and beautiful State, where lies the best of farming country in the world. So, come one and all, and help us to prove that we can meet our loved ones while we yet dwell in earth-life. For further information, address H. C. Sessions, Esq., Cortland, N. Y.

Esq., Cortland, N. Y. For tents and camp accommodations, address H. C. Sessions, For tents and camp accommodations, address H. W. Roe, Freeville, N. Y. Fraternally yours, J. W. DENNIS. 120 Normal Avenue, Buffalo, N. Y.

Verona Park, Me.

To the Editor of the Banner of Light:

At the close of the annual camp-meeting held Aug. 17, 1895, a business meeting was held to legally organize.

On investigation it had been found that the omis-sion of records of legal steps in the original organiza-tion had placed the Association in a position where it could not transact necessary business according to 8.W

law. The officers were chosen as follows: Freeman W. Smith. Rockland, Me., President; Peter Abbott, Ve-rona Park, Me., Vice-President; Mrs. William Pey-ser, Providence, R. I., Clerk; John H. Eldridge, Bueks-port, Me., Treasurer; Directors, Thomas Fowler, Med-way, Me.; A. F. Smith, Bangor, Me.; R. H. Emery, Bucksport, Me.; William Peyser, Providence, R. I.; Susan Stobbs, Bucksport, Me.; Mrs. Kate Pishon, Augusta, Me.; Col. S. P. LaGros, Orland, Me. †

Lake Helen, Fla.

To the Editor of the Banner of Light:

Lewis P. Ord, an engineer in the employ of W. A. Flagler, has been surveying and platting the remainder of the Southern Cassadaga Spiritualist Campgrounds.

A new Auditorium is to be built this coming season, toward which many business men of DeLand have contributed.

contributed. Lots are leased for twenty-two new cottages to be erected before the meeting of 1897. The management seem dauntiess in their deter-mination to make this naturally beautiful spot a prom-

inent winter resort. The movement has attracted the attention of people from many parts of the country, and a strong local interest is manifest in the en-

J. Frank Baxter's Camp-Meeting

MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists held services as usual in their hall, 88 Summer street, Sunday, with good attendance,

At 2:80 they held a developing, healing and test. otrole. Mrs. Melissa K. Hamili presided at the plano; Mrs. J. A. Prentiss, under control of Dr. Storer, gave a sublime invocation; Mrs. L. A. Prestiss, Mrs. Alloe M. Lefavour, Miss F. Isabel Hancox and others gave many tests and spirit-messages; Wm. J. Powers of Chejses apoke on "The Duty of Spiritualists"; Mr. P. A. Thorner of Marblehead, Mr. Edward F. Mur-ray, W. H. Rounseville, Mr. A. E. Warren and others, gave many magnetic treatments, tests and communi-ortions cations

cations. At 7:80 the services opened with appropriate selec-tions rendered by Misses Lena and Elsie Burns; Os-good F. Stiles of Boston gave an invocation; Mrs. L. A. Prentiss, many recognized tests and spirit-messages; Mrs. Osgood F. Stiles of Boston, excel-lent tests and messages: Mrs. Lizzie D. Butler, ex-cellent readings, tests and spirit-communications. Through Luky and A under the Solicipation of Lynn

Through July and August the Spiritualists of Lynn will only hold a developing, healing and test circle at their hall at 7:30 p. M. Sundays. Wish to see all medi-um and filends there ums and friends there.

Mrs. Dr. M. K. Dowland's meetings Tuesday and Friday evenings, which are run in the interest of mediums, are increasing in numbers, and good work for the Cause is being done, for there are many from the churches who attend, and all go away satisfied that they have had a message from their spirit friends. they have had a message from their spirit/friends. Tuesday evening, June 23, session opened with ser-vice of song, Mrs. M. K. Hamilt presiding at the organ. Mrr. Dr. Dowland read one of Arnold's poems on "Adella," also gave very interesting remarks on "Spiritual Tuths." Mrs. D. E. Matson spoke on "Spiritual Tuths." Mrs. D. E. Matson spoke on "Spirits and Their Influence on Humanity." Mrs. L. A. Prentiss then gave a grand scance of an hour's du-ration giving may avealled spirit communications

A. Frentiss then gave a grand searce of an icur's du-ration, giving many excellent spirit communications and tests. Mr. A. E. Warren gave a number of recog-nized tests and messages. Friday evening the hall was packed. Mrs. M. K. Hamili presided at the organ. Appropriate singing by the audience. Mrs. Alice M. Lefavour gave a most re-markable independent musical searce. Autoharp was played upon. Rays and other menifestations given markable independent musical searce. Automarp was played upon. Raps, and other manifestations given, satisfactory to all. Mrs. Dr. M. K. Dowland spoke on "Genulneness of Spirit Manifestations." Her re-marks were listened to with the closest attention. Mrs. C. B. Hare gave many recognized tests and mes-sages. Mrs. Lizzie D. Butler followed with many communications and tests, all said to be correct.

Worcester. - Mrs. Delia M. Lowe, Cor. Sec'y, writes: The Worcester Association of Spiritualists held its annual meeting in Grand Army Hall Wednesday, June 24. The following were elected as officers for the ensuing year: President, Woodbury C. Smith; Vice-President, Dr. Geo. A. Fuller; Secretary, Mrs. Jennie Greenleaf; Cor. Sec'y, Mrs. Delia M. Lowe. Our meetings for the season closed on Sunday. June 28, with Dr. Geo. A. Fuller as speaker, to be reöpened Sept. 6, with Miss L'zzle Harlow as speaker, followed by other avgellent telent during the season

by other excellent talent during the season. This closes the seventeenth consecutive year of our

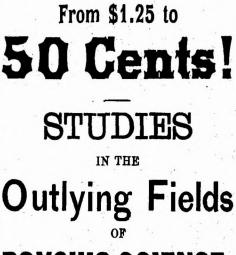
This closes the seventeenth consecutive year of our work as a Society. Much credit is due to the faithful few who have stood by us from its early inception. While our sailing has not always been on smooth waters, we believe that a vast amount of good has gone out from our efforts as a people and from the ministrations of our speakers and mediums. Some of those who stood upon our platform in its earlier days are to-day interested in our work from the spirit side of life. Their memories we hold in sa-cred trust, and we believe the greatest tribute we can pay them to day is to faithfully carry on the work that they left behind, not only in supporting our meet-ings, but also in supporting our spiritualistic journals. This is the one great duty devolving upon Spiritual-ists as a people, and we hope to see the day when every Spiritualist home in the land will contain one or more subscribers to our valuable papers.

Cummington.-Florence Sampson writes: On Sunday, June 21, we were honored by having with us Dr. C. W. Hidden, of Newburyport, who gave two able and instructive lectures, and at the close of the evening lecture he gave an exhibition of his powers as a healer.

Dr. Hidden is, both in personality and inspiration, a wonderfully gifted man. His subject for the alter-noon was. "At the Threshold of the Great Beyond," and with the flow of eloquence that poured from his lips one was carried to heights sublime, almost catch-ing a climpse of the beauties of the "Beautiful Land Over There" which seemed so clear to his vision.

DISTRICT OF COLUMBIA.

continuing its sessions every Sun ut the Lycent



PSYCHIC SCIENCE.

BY HUDSON TUTTLE,

Author of Arcana of Nature, Origin and Development of Man, etc.

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The author sets out to put on a more scientific and ration-al basis the proofs of the doctrine of Immortality. He rec-ognizes the fact that we live in an age of growing skepti-cism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold.

The book contains 250 pages, 12mo, is well printed, and neatly bound in cloth. Price 50 cents, postage free.

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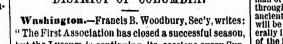


Ancient Voices from the Spirit Realms **Disclose the Most Startling Revela-**

tions, Proving Christianity

to be of Heathen Origin.

to be of Heathen Origin. The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1880. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from it in the year 315. The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, gen-erally in full corroboration of the truth of its contents. and of the identity of the communicators. Cioth, 12mo, pp. 669. With portrait and other illustrations Price §1.50, postage 12 cents. For sale by BANNER OF LIGHT PUBLISHING CO. Horeo You Dood the Through the stown





JULY 4, 1898.

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SUNSET ON THE LAKE, CASSADAGA.

Onset, Mass.

To the Editor of the Banner of Light:

This charming spot, a fine specimen of Nature's handlwork, is again receiving with open arms a multitude of campers from all sections.

Many improvements have been and are now being made. The flat, so long an eyesore to many, and lo-cated in a most conspicuous spot in front of the Asso-ciation offices, has been filled in, and is protected from the action of the sea by a solid stone wall. The moist weather of the early days of the month gave a good opportunity for grass to get thoroughly started, and the result is a fine growth, which gives promise of a beautiful green by the time the season is at its height. Opening day has come and gone, and the arrivals are increasing daily, and everything is indicative of a

most successful season at this resort this year. Opening day exercises were held both morning and afternoon, and were attended by larger gatherings

than last year. Major C. F. Howard opened the exercises with general remarks, and introduced Mr. Charles A. Day of Charlestown as Chairman of the day. Mr. Day dis-Charlestown as Chairman of the day. Mr. Day dis-charged the duties of his office in a manner acceptable to all, and has gained for himself many friends. His remarks in reference to the departure of Dr. Storer, who in the past had occupied the position of Chairman as well as President of the Association, were well se-lected, and were followed by eulogistic passages by other speakers. Mr. Day was followed by Mrs. Carrie F. Loring of Fast Braintree, who delivered the address of the

Rast Braintree, who delivered the address of the morning, and was followed by Miss Lottle French in vocal solos, and Mr. Charles W. Sullivan. Mr. Joseph D. Stlles then gave to the assembly one of his thoughtful and witty addresses, followed by Lu

mercus tests. The morning services were closed by solo by Miss French, and benediction by Mrs. Loring.

In the afternoon the same Lumbers greeted the speakers. The services opened with prayer by Mrs. Loring, followed by solo by Miss Alice Sinclair, whose clear and expressive voice is always appreciated.

Mrs. C. Fannle Allyn, fresh from the Pacific slope, gave the discourse of the atternoon, and was heartly received; her recent trip across the continent had ap-

received; her recent trip across the continent had ap-parently given her more vigor, rather than fatigue. Mrs. Aliyn was followed by Mrs. May S. Pepper, whom Mr. Day said he would not introduce, as she was so well known, but would simply anntuace her as the next speaker. She gave her tests through the assist ance of Bright Eyes, as she alone can give them, and was followed by Mrs. Loring, Mr. Sullivan, Mr. Stiles in a near Missinglicit in other Mr. Stiles in a poem, Miss Sinclair in solo, and Mr. Stiles in tests, followed by benediction by Mrs. Loring.

The afternoon services were very lengthy, not clos-ing until after five o'clock, but the gathering did not appear to get fatigued, and remained throughout the entire service.

THE WIGWAM.

This pleasant camp of the Indian influences will open for the reception of the pale-faces, and demon-strations by their controls and spirit bands, July 15, and remain open to Sept. 15. H. E. GIFFORD. June 27.

Camp Progress, Upper Swampscott.

To the Editor of the Banner of Light:

Sunday, June 28 .- Uncertain as the day was, we had quite a large attendance, and those who did come, enjoyed the meetings very much.

We were very much pleased to have a visit from We were very much pleased to have a visit from Boston Lyceum, twenty three persons in all, including Mr. and Mrs. J. B. Hatch, Sr., J. B. Hatch, Jr., Mrs. J. B. Hatch, Jr., Mr. Packard, Mr. and Mrs. Lewis and others, who have never been to our camp before. They were perfectly delighted with our Grove, and we hope they will make many more trips to our meetings. for they will always be welcome.

for they will always be welcome. Our it o'clock meeting was omitted, on account of the small number present. The meetings for the day commenced at 3 o'clock, as follows: Sincing by the choir; remarks by the President, L. D. Milliken; in-vocation, Mrs. H. A. Baker of Danvers; singing by vocation, Mrs. H. A. Baker of Danvers; singing by the choir; remarks by Dr. Furbush of Lynn; remarks, test and poem Mrs. R. B. Robertson of Boston; re-marks, J. B. Hatch, Jr., of Boston; remarks, J. B. Hatch, Sr., of Boston; singing by the choir; remarks by Dr. Huot of Boston; remarks and tests by Mrs. S. K. Hall of Roxbury. At 4 o'clock, singing by the choir; remarks by Mrs. M. K. Dowland of Lynn; remarks by Vice President N. H. Chase; remarks by Mr. Lewis of Boston, of Berkeley Hall Boclety; remarks by Prof. C. H. Web-ber of Salem; singing by the choir; inspirational poem

by Mrs. M. E. Stone of Swampscott; remarks by Mrs. M. E. Cross of Lynn; singing by the choir, "America." Next Sunday we intend to set apart as Patriot's day, as it is the day following our glorious Independence. We expect good speakers and a very large attendance We expect good speakers and a very large average and salem Electric cars pass the Grove from Lynn and Salem N. B. P. every fifteen minutes.

To the Editor of the Banner of Light:

Spiritualists can spend a delightful day at Camp Progress, for there they can have plenty of woods in which to roam, a good chowder lunch, plenty of fine speaking and tests and good music. If going from Boston, you can have a splendid ride via the electrics, passing through Charlestown, Chelsea, West Lynn

A party of Boston Spiritualists made the trip there Sunday, and a good time was enjoyed by all. The party consisted of the following: Mr. and Mrs. J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr., Mr. and J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr., Mr. and J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr., Mr. and J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr., Mr. and J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr., Mr. and J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr., Mr. and J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr., Mr. and J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr., Mr. and Mrs. And Mrs. J. B. Hatch, Sr., Mr. and Mrs. And M J. H. Lewis, Mr. and Mrs. J. B. Hatch, Sr. Mr. and Mrs. J. B. Hatch. Jr., Masters Eddle and Charlie Hatch, Mr. and Mrs. Armstrong, little Maud Arm-strong, Mr. Charles Thomas. Mrs. Alice Pool. Mr. E. B. Packard, Mrs. Eldridge. Mr. Taylor, Mrs. Caswell, Mr. Cox, Miss Loveland, Mr. Larkham, Mr. Patrick, Mrs. Gary, Mr. and Mrs. Hall, Mrs. Shackley and Mr. Dunkley of Providence, R. I. Other parties will be made un during the season be made up during the season.

The only disappointment was in not hearing those ble speakers- Mrs. S. A. Byrnes and Mrs. Nettle Holt Harding, who were to be there, but possibly did not appear owing to the weather, which looked badly in the morning. We hope to meet them later in the HATCH. leason.

Texas Spiritual Camp-Meeting Assoclation.

To the Editor of the Banner of Light:

The Texas Spiritual Camp-Meeting Association will hold its second annual encampment at Oak Cliff Park, Dallas, Texas, beginning Aug. 29, and closing Sept. 12, 1896.

Oak Cliff is a beautiful 1 ttle city of five thousand people, just two miles southwest of Dallas, and of easy access by the Oak Cliff electric railroad, which runs within two blocks of the Park every fifteen minutes

utes. A beautiful lake, covering a number of acres, is within the Park, where all who desire can be accom-modated with boating and fishing, a commodious Pavilion, well seated, a lovely grove, and, taken al-together, it is one of the most delightful places in the southwest for a camp-meeting. Inspirational speakers and mediums of the differ-ent phases of mediumship, who would like to spend one or two weeks in the "Lone Star" State, will be promptly answered if they will give a their phases

promptly answered, if they will give us their phases of mediumship, terms, etc. The Texas camp is barely on its feet yet, and I would be glad to have the co-operation of all friends. The "harvest is plenteous, but the laborers are few." Address.

J. C. WATKINS, Pres. Dallas, Ter. June of toce'y. Dallas, Tex., June 25, 1896.

Woolley's Summerland Beach Camp. To the Editor of the Banner of Light:

The Spiritualists' Camp Meeting at Woolley's Summerland Beach, on the Licking Lake, thirty miles east of Columbus, is now under way. Moses Hull speaks here on the 3d, 4th and 5th of July.

The best speakers and mediums of the land will be here. The camp opens June 28, and will continue to August 2.

The large and fine hotel, the best of any camp in the United States, is now ready to receive guests. Rates very low during camp-meeting-80 cents to \$1.50 per dav.

The best of boating and fishing on the lake. Fraternally yours. Columbus, Ohio, June 24, 1896. 8. J. WOOLLEY.

Blood purifiers, though gradual, are radical in their effect. Ayer's Sarsaparilla is intended as a medicine only, and not a stimulant, excitant or beverage. Immediate results may not always follow its use; but after a reasonable time permanent benefit is certain to be realized.

Schedule for 1896.

Mr. J. Frank Baxter will begin his camp-work with Onset Bay, on Sunday, July 26, and continue there through the following week.

The next week, ending with Sunday, Aug. 9, he will be at Riverside Park, Graud Ledge, Mich.; the week ending with Sunday, Aug. 16, at Mount Pleasant Park, Clinton, Iowa; the week ending with Sunday, Aug. 23, at Frazer's Grove, Vicksburg, Mich.; the week ending with Sunday, Aug. 30, at Lake Pleasant, Mass.; the week ending with Sunday, Sept. 6, at Lake Brady, Kent, Ohio; and the week ending with Sun-day, Sept. 13, at Hayden's Lake, Madison, Me. Mr. Baxter has but three Sunday onen between

Mr. Baxter has but three Sundays open between now and the summer of 1897. Address him at 181 Walnut street, Chelsea, Mass.

Dr. Freedman's Work in New York City.

To the Editor of the Banner of Light:

Spiritualism contains within its ranks many noted and conscientious workers who deserve a wider recognition than that accorded to them by the spiritualistic public. Spiritualists should sustain by earnest effort those who have given palpable proof substantiating their claims as mediums.

Among those who stand ready to assist in the hour of need, irrespective of praise or censure, is Dr. Louis Freedman, of Melbourne, Australia, now located in New York City. He is one grandly endowed with the glit of healing. The cures performed by him are many, and marvelous in their nature. All who come en rapport with his talented guides cannot fail to recognize the benefit derived from such an opportunity. The writer publicly acknowledges with pleasure the curative forces possessed by the subject of this article from personal experience, after having been pro-nounced incurable by two eminent physicians who are acknowledged specialists in the domain of the materia medica.

Following is a case of peculiar and unusual interest, slace it serves to illustrate the potency of thought-suggestion, when legitimately guided and directed by spirit-intelligence. It is that of an elderly lady re-siding in Harlem, N.Y. She has been an invalid for some time, suffering from a complication of diseases intricate in their character, from which she had partially recovered, but being unfortunate in meeting with a severe accident, the effects of which placed her in a more critical condition than her previous illuess. In a more critical condition than her previous liness. Her former medical practitioner informed her daugh-ter that nothing more could be done, and, as a last re-sort, Dr. Freedman was requested to treat her mag-netically; the result was one of great benefit. This lady is a member of Rev. R. Heber Newton's church, and is the mother of Miss Clementine Smedley, the accomplished and well-known teacher of oratory and physical culture.

Drysical culture. Dr. Freedman's practice extends over a period of

Dr. Freedman's practice extends over a period of some years; during this time he has met with unvary-ing success here and abroad. Medical science is largely built upon theory, and when the individual is dependent upon this experi-mental theorizing it is anything but a pleasant expe-rience; but psychical illumination is now pervading the sphere of scientific research, giving prophecy of the timely end of this Cimmerian darkness that has enshrouded the mentality of humanity.

enshrouded the mentality of humanity. LILLIAN MEDORA STONE. 180 West Eighty-First street, New York City.

CONNECTICUT.

Nerwich .- Mrs. J. A. Chapman, Sec'y, writes: Sunday, June 28, the Children's Progressive Lyceum of the Norwich Spiritual Union closed for the summer vacation, with interesting floral services in Grand vacation, with interesting floral services in Grand Army Hall under direction of our Conductor, Miss Eleanor Kloppenburg. The exercises consisted of music, singing, recitations and readings by the chil-dren; the platform, stand and orcan were profusely decorated with roses, ferns and wild-flowers; a pillow composed of red clover and daisles, with the words "Our Lyceum" in white, was a pretty effect, resting on the stand in the centre of the platform. Miss Ruth Spaldug, musical director, presided gracefully at the organ. Each child received a bouquet of flowers, and the Conductor announced that the Lyceum would re-sume its sessions the first Sunday in September.

Bridgeport. - A correspondent writes: The Bridgeport Spiritual Union having closed its meetings for the summer, a seance was held at the restdence of Mrs. Mattle A. Ogden, 22 Wood Avenue (formerly of Providence, R. I.,) Sunday evening, June 28. There were about thirty people present. The tests given by Mrs. Ogden were phenomenal and very remarkable, calling full names of spirit-friends and giving very fine messages to those present. All were recognized.

recognized. We hope to have Mrs. Ogden continually with us, for we find her a fine test medium and an earnest worker for truth and Spiritualism.

day with an attendance of about seventy-five; the children begged that the school be not discontinued, and so the faithful Conductor, Mrs. Stephens, listened to their appeal.

A conference is held after each session, which has been well attended each Sunday, and the discussions have been exceedingly interesting. Mrs. Wheeler Brown, Capt. Gould, Mr. Humphrey, Mr. Wood, W. E. Clendaniel, Mr. Geo. A. Bacon. Mrs. Stephens, Mr. Stanglen of Baltimore and many others, have participated in the sessions-the subjects recently consid-ered being "Prayer," and "How to Successfully Con-duct Lyceums and Liberal Sunday Schools."

The Ladles' Ald has not discontinued its meetings for the season yet. Miss Steinberg was recently elect-ed Secretary and Mrs. Wheeler Brown Treasurer, and the meetings are harmonious and well attended.

Fivehundred dollars were put on deposit the present week toward the National Spiritual Temple Building

Fund, which it is hoped will gain many additions this summer. This flourishing Association also has about one hun-

dred dollars on deposit beside. The National Association is progressing slowly and

well; the recent enthusiastic meetings in California, and the organization there of a strong and healthy State Association, are encouraging indeed.

An active campaign is being inaugurated to organ-ize State Associations in other States where none exist. The splendid work accomplished in Massachusetts by its State Association can in some measure be accom-

Justed hevery State. Let not the President of the National Spiritualists' Association be forgotten in the aspirations of all true Spiritualists, that one so faithful, so true as he, may, indeed, realize while in the body that-north, south,

east and west—thankful hearts are ever sending out their love and good-will to assist him and bless him. The work which Luther Colby, Dr. Storer, Dr. Beals. Dr. Hodges, Henry Newton, Clarz Banks, Olive Blodgett, Mrs. Skidmore, Fannie Davis Smith, and hundreds of other arisen spiritual saluts were in-terested in, must go on. Shall we not all endeavor to do our share?

ILLINOIS.

Chicago .- A correspondent writes: The wellknown speaker and platform test medium, Mr. Frank T. Ripley, has just closed an engagement for the First Society of Spiritualists (South Side), in Masonic Temple. Brother Ripley has given great satisfaction, and we are well pleased with his services. All letters for Frank T. Ripley to be sent to Oxford, O., for July and August.

MAINE.

Rockland.-Scribe writes: June 21, 25 and 28 it was our good fortune to listen to Edgar W. Emerson for the first time in this place. His earnest utterances in behalf of true Spiritualism, supplemented by convincing tests of spirit-return, called out good audi-ences, and gave excellent satisfaction.

No more round shoulders. Wear the Knickerbocker Shoulder Brace and Suspender combined. Sold by Druggists, Surgical Appliance stores, general stores, etc., throughout this continent and abroad. See advertisement.

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um Songs, Marches and Responsive Readings; to-getter with beautiful select Poems and Hymns; also original Music, with words, for dedicatory services, and miscellane. uis and children's songs for home entertainment or concert. The most replete book of its kind ever issued. Fine paper, pp. 363, elegant print, and handsomely bound. Price **33**.00.

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Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. By KPES SAR GENT. The work contains a wood-cut of the materialized spirit of Katle King, from a photograph taken in London,

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fired at 30 cents. For sale by BANNER OF LIGHT PUBLISHING CO. A Book which Everybody Should Read.

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A work which gives a remarkable experience of spirit power through the wonderful mediumship of a little girl. She goes off into unconsciousness while on board ship and tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are sared. Each page of the boak sparkles with the brightness of spiritualistic power, bring-ing hope and comfort to mourning hearts. 170 pages, good clear type. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake'spar-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'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, 869 Bedford Avenue, near Myrtle Avenue,-Meetings Sanday 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 Small's Parlors, 37 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.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 86th and 87th streets, on Seventh Avenue, entrance on 87th street, where the BANNER OF LIGHT can be had. Services Sundays, 16% A. M. and 7% P. M. Afternoon meetings for facts and phenomena at 2%.

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, President

Medings in Yonkers, N. Y .-- Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, Presi-dent; 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 24 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 Paulina streets, entrance 107 Bouth Paulina street. Services every Bunday 11 A. M., 2% and 7% P. M. Mirs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednes-day S. B.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 74 P. M., Orpheus Hall, Schiller Theatre.

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

MILWAUKEE, WIS. Spiritual Unity Society meets at Ethical Auditorium, 569 Jefferson_istreet, every Sunday at 1% P.M., and Thursday at 8 P.M. J. C. Bigler. President.

day, 8 P. M.