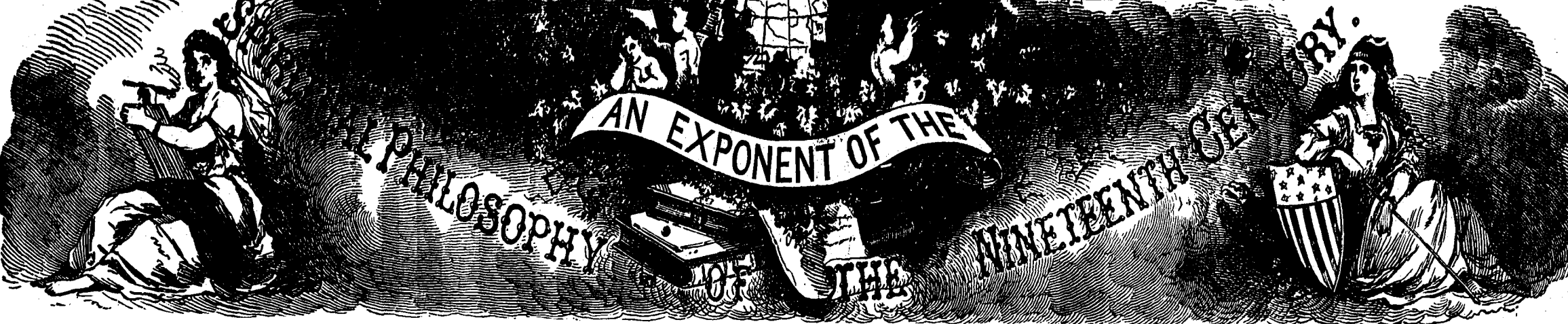


# BANNER OF LIGHT.



VOL. 79.

{ Banner of Light Publishing Co.,  
9 Bowditch St., Boston, Mass. }

BOSTON, SATURDAY, JULY 4, 1896.

{ \$2.00 Per Annum,  
Postage Free. }

NO. 18.

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 flickering 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 subtle musk  
Of mango and of jasmine;  
While in the glooming lands below  
Like fairy lamps the fire-flies 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!  
Wrath 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 palms;  
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! subtle presence!  
Oh! presence sensed, yet still unseen!  
Through some divine sweet influence  
The veil that dimly floats between  
Thy spirit (free from mortal thrall)  
And mine, in God's good time, shall fall.

WILL H. WATT.

"Ben More," Mandeville, Jamaica.

## "The Extension of Psychical Phenomena."

To the Editor of the Banner of Light:

The January number of *Bond 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 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 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 only mentioned a few] were comparatively new."

Now, no one would have the temerity to deny the cleverness of Miss X.'s mastery of psychical theory—her knowledge of its wondrous nomenclature alone proves that—but when she ventures into the region of spiritualistic fact she stumbles deplorably, for all who are acquainted with the history 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 duplex nature of man: "Human spirits," he 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, clairvoyants, seers, and what are called spirit-mediums, are of this general description." And we find in his classification of the phenomena not only "Those in which all the important demonstrations were most evidently caused by departed spirits," but also "Those in which some of the important demonstrations were probably caused, or greatly affected by, undeveloped spirits."

Judge Edmonds, also, writing in 1856, says: "That among those attributes which are capable of cultivation and action even in this life are the power of spirit-communication; of seeing and hearing spiritual things without using the

material organs; of knowing the thoughts of our 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-communication, 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 incarnate 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 world overcome this instinctive feeling, or suspicion, there would be no such thing to-day as Spiritualism.

Miss X. is mistaken in regard to the prodigious value of the labors of that choice group of "men of science, thought and experience" (?)—designated the Society for Psychical Research. The rationale of spirit intercourse, whether between beings in or out of the flesh, is still veiled in deep mystery, and this notwithstanding the years of work devoted to its solution by that august coterie. Sadly disappointing is the fact, but fact it is, that no knowledge—no, 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 afterwards 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 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 is 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 unbridled in the boundless regions of theory, has reached 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 intervention" has long ago ceased to be a hypothetical explanation. The presence in the manifestations of spirit-power and intelligence invariably is made so obvious to all who patiently conduct their investigations with minds freed from preconception and unhampered by bewildering theory, that they are compelled to say, with Judge Edmonds: "I ought not to say I yielded my belief. Belief came in spite of me, as it does that the sun shines at noonday, and nothing short of the blindness of insanity could make me doubtful as to the light shining around me."

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 illuminating and rescuing from unjustifiable contempt those pages of history which record the experiences 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 states of existence, if the evidence of to-day is explained away, what must be the scientific attitude toward the testimony of the seers, prophets and Messiahs of old, upon which every system of religious belief is based? Surely it cannot be claimed that subliminal self-hood, like its name, is a nineteenth century evolution without doing utter violation to the fundamental axiom of science, which teaches that similar effects must result from like cause? Yet Miss X., while waiting for the decisive verdict of "men of science," proclaims herself a "churchwoman," and being such "she believed in the communion of saints, and the life everlasting." Here is a scientific position worthy

not only of Psychical Research, but also of logical 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, literary and aesthetic," of this fastidious censor, but it is not unlikely that those wise and benign 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 highest heaven, or a dweller in lowest hell, is an equally necessary part, each undergoing its sacred ordeal of experience—whether in bishops' robes, upon the kingly throne, at the editorial desk, or in the slums of New York or Whitechapel—is a beneficent contribution to the grand total of life, it recognizes no mere earthly lines of caste; and no one unable to rise superior to the behests of a petty aestheticism is capable to grasp the purport of its mission.

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 beneficiaries 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, proved themselves, when brought in contact with Spiritualism, most pitiable incompetents and weaklings, unable to free their minds from preconception, faltering at every trivial obstacle, or wandering away into pitfalls of mysticism!

The same objection might be raised against 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 ourselves 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."

New York City.

HENRY FORBES.

## 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 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 Rathbun, 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 leading 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 opportunity to study the phenomena under the best

possible arrangements for observation and understanding."

Until this or similar organizations or schools are established—where uneducated, undeveloped mediums can be properly trained and educated by those capable of doing so—it seems to me it is doing them an injustice to encourage the practice of the mediumship they claim to possess.

I am not among those who believe all persons are possessed of more or less mediumship, any more than that all have the faculty of becoming 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 removed 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 sacrifice 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 cannot ignore and ought to respond to.

But with the rapidly accumulating demands upon our charities, and the result of our experience 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 calling themselves mediums; and the longer it is deferred, the greater will be the number of those, Sister Rathbun suggests, who are often worthy 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 hesitating to accept our theories and who will become 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 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 practice 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 reputation, 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 representative 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 constitution.

Any subject involving the general good of Spiritualism, as indicated by a majority of the delegates 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 mediumship 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 be no close relation between the mental powers and characters of the spirits of infants and adults, or those of fools and wise men, who, the moment they get rid of the body, would be alike in mental power and knowledge. But all the facts and all the teaching of spirit phenomena 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 had reached here."



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 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 1871-72 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, the 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 Hampshire State Association of Spiritualists, and he did grand work for the Cause in many of the smaller towns, especially in Merrimack 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 Secretary 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 devoted largely to the National Developing Circles.

In 1887-88-89, in connection with his wife, a very talented writer, he edited and published *Light on the Way*, a monthly paper promulgating 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 a 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 American Health Society*.

The Doctor finds time for study of other subjects beside those intimately connected with his professional labors. He has a large library, consisting of books of reference, general literature and science. He is especially 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



enriched his collection by exchange with other collectors.

During the past year his labors on the platform have been more than ever successful. In January he filled the deck of the society over which Mrs. Cora L. V. Richmond is the honored and loved pastor, in Schiller's Theatre, Chicago, in a most satisfactory manner. During 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, 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, Temple Heights, Etna and Madison Lake, Me.; Sunapee Lake, N. H.; Queen City Park, Vt.; Lake Pleasant, Onset, and Harwich, Mass.; Nanticoke, Ct.; Parkland, Pa., and Lookout Mountain, Tenn. This year he will attend Casagada, Nanticoke, 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 discourse is brought within the comprehension of all. He is very studious, and brings the results 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.

## IN THE SURGICAL WARD.

BY MILES MEANDER DAWSON.

HE lay looking steadily 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 there was not a veritable, yawning hell; and he knew that if there was, he belonged in it. 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 alone 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 world, it was worldly wisdom not to neglect it. 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," as 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 Sphinx" 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 otherwise. Death is kind; he comes as a soothing friend to make departure from this world a euthanasia. The brain function is either exalted 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 bulldog precision, and his gray eyes devoid of human sympathy. As he lay there on his death-bed, his eyes were as clear and dry as when he fled 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 surrounding 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 feline 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 despoiled 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 sufficed, he turned them away without ceremony or remorse, receiving their reproaches, lamentations and equal indifference. As for the poor fools who dabbled with drink and play, he really considered that he did them a favor by plucking them; it would either reform or sophisticate them, little matter which.

Not only he, but all who knew him, had always prophesied that he would meet a violent death; his cold-blooded insolence made it inevitable. Not a few had long since picked out "Bad Jimmy" as the man to outshort his life. "Bad Jimmy" was a man of violent, uncontrollable passions, always in a temper 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 of his adversary. They had repeatedly come near to blows. And they hated each other—

"The Sphinx" with malignant, brutal, deadly contempt, and "Bad Jimmy" with demonstrative, 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 "boodles" trial by his clever escape via the bath-room window. The room was moist and cloudy with the fumes of the vintages, of the warm drinks, and of pipes and cigars. "The Sphinx" sat a little retired from the others, 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 wet smoking in his hand.

Then "The Sphinx" seemed suddenly to understand. 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: "Oh, 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 done 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 feel so sure that his foe would leave the world with him. That galloped 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.

His latest victim, a young girl who, dazzled by his daring wickedness and fascinated by his self-centered power, had trusted him with soul 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 different, this weeping for him, something which presupposed his want of sympathy, at which his self-sufficient soul revolted.

"What 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 fearful that tenderness should be so wasted.

When she had composed herself, "The 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 betrayed. 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 wad" himself, as he had privately confessed to 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 helpless 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 heart 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 able to return to childhood and to relive 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 of the unbroken white. The ghastly white light cast its pallor upon white walls, white

gots with white coverlets, white faces, and floors scoured until they were white also. Wherever the eye turned it fell upon white; 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 cruelty 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 numbness 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, hoping 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 saying:

"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 open, 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 don'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 bestiality and crime.'"

"The Sphinx" clutched the counterpane with his fingers and set his teeth tightly together; his face resumed his olden stolidity.

"She said me off like a dog," he muttered.

"I do not care for her."

"There is another woman here—a taller one, and younger and much darker—with raven hair and blue-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 differently now, because more clearly. These two bear me south into a distant city in a country almost tropical in its luxuriant vegetable growth, and a foreign in its appearance. They pass into an old and foreign looking part of the town, a way 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 ails 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 without 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, husband, father—will be the consciousness, the realization that you are weak instead of

strong. You have been proud of the mastery you have had over men because of your resolute will. You are nearing a land where not the self-centered 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!"

"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 can 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 awakening. 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 rebel, the harder it will be. In this land they who love are the strong. In your love for us, rekindled, has your only hope of deliverance and regeneration. Farewell, a little time!"

"They are gone, then?" It was a specter of a 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 "Triby" 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

"Don'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 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 touchingly 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 don't say that 'Nelse' didn'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:

"Don't you remember sweet Alice, Ben Bolt?"

For a moment I was certainly thoroughly non-plussed, 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 coincidence! 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 guessed this colored boy to sing the song, but he certainly could not have known at what

moment I would call, or even if I would call at all, neither could the colored boy have known me, besides Mr. Kneass 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. Abbie W. Crosssett with a short lecture. Adjourned till 2 P. M.

Friday, 2 P. M., Den H. Chapman in the chair. After singing by the choir, Mrs. E. A. W. Crosssett was invited to open the Conference, followed by Mrs. Katie Stafford, Lucius Colburn, Ed. Blair, George W. Whitney; after another song by the young misses, Lucius Colburn gave an interesting lecture; Mrs. Abbie W. Crosssett closed the session with appropriate remarks. Adjourned till 7:30 P. M.

Friday evening, 7:30 P. M., E. A. Smith presiding, a quartet from Cambridge rendered a fine selection; invocation by Mrs. Abbie W. Crosssett, followed by Dr. C. W. Hidden with one of his soul-inspiring lectures, "Balm of Life"; after singing by the choir, came a song, "Some Sweet Day," by Dr. Hidden. Mrs. E. A. W. Crosssett, 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. Adjourned till 10 A. M., Saturday.

Saturday morning, Vice-President A. F. Hubbard presiding, singing by the Misses Wilkins. The forenoon was devoted to short speeches, participated in by Mrs. Abbie W. Crosssett, Dr. C. W. Hidden, E. A. Smith, Mrs. E. L. Paul, E. B. Holden, A. F. Hubbard, S. N. Gould, L. D. Smith, Dr. Hidden, G. W. Whitney. It was one of the most enjoyable sessions of the Convention; closed with a fine song by the Misses Wilkins.

Saturday, 2 P. M., Pres. Smith in the chair. After singing invocation and prayer by Mrs. Sarah W. Wiley of Rockingham, Vt., which was full of love and kindness toward all humanity, Mrs. Follansbee again gave individual tests to the satisfaction of those who received them.

Saturday evening, 7:30 P. M., Pres. Smith presiding, the Cambridge Quartet furnished excellent music; Dr. Hidden gave a short but excellent lecture on "Bible readings," followed by an exhibition of his gift of healing; several elderly gentlemen were treated, one man for rheumatism, one for deafness of long standing (that was pronounced incurable), one with a paralyzed arm and leg, who came on the platform with difficulty, and required assistance beside the use of a cane; after being treated he was able to stand without assistance of either; another, with a lame side, could not raise his hand to his head without severe pain; after a treatment he could raise his hand above his head without pain. Mr. Sabin Scott of Eden, known by the Spiritualists of Vermont as Father Scott, was very feeble, and could with difficulty get around the room; after being treated he had a carriage take him to the hall after a treatment 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. Hidden hardly had a fair chance, as all the afflicted were old gentlemen—some of them their troubles dating 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 presided. After singing, Mrs. Katie Stafford of Stowe, Vt., read a fine poem written on the death of Mrs. Cox of Lowell, Vt.

Lucius Colburn delivered the first lecture of the morning, which was admirably listened to; after singing, an invocation by Mrs. E. L. Paul, a lecture by Mrs. Abbie W. Crosssett, on "The Mission of Spiritualism," replete with kind thoughts and noble sentiments; and singing by the Wilson Family. "We Shall Not Pass This Way Again"; benediction by Mrs. Wiley, closed a very interesting session.

Sunday, 2 P. M., President Smith in the chair; after 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 public meeting was held in northern Vermont, and he gave quite a history of the early days of Spiritualism. Mr. Scott is eighty years old, yet full of good thoughts. One eighty-three, one lady Mrs. Freeman of Cambridge) eighty-seven, and other elderly people who were strangers, were present at nearly every session. 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 Spiritualism. After singing, Mrs. Emma L. Paul of Morrisville, Vt., gave a lecture comparing Christianity, Spiritualism and the history of the humble Christ of long ago; excellent tests by Mrs. Follansbee; session closed with singing.

Sunday evening, 7:30 o'clock—Dr. E. A. Smith presiding. The double quartet charmed the audience; 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 years, who had never been able to walk without assistance, was benefited so much that the audience could plainly mark the



# 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 outline 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 pierce 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 chalice 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,  
Kept winding in and out all day  
Through the happy, golden head—  
"Mother said: 'Darling, do all that you can,  
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, "Tis 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 man—  
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 cozy corners and easy-chairs. There was also a music room, as well as a kitchen and a laundry supplied with every modern convenience.

Upstairs there was a luxuriant bathroom and many commodious, well-ventilated chambers—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 newly-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 little, 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 furniture 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 pleasant, 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. God bless the dear old grandmothers! If there be one in your family, do not 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 helpfulness.

But my special 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 "mustn'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-a-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 banished—and 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.

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-fashioned house, but it was well-lighted and well-ventilated, 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 innumerable 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 cupboards 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 unmanly 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 maidenhood. If she falls, no one ventures

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 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, whoever 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 yourself.

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. Very important point.

Learn to curb your sympathy for and generosity 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.

Our Tongues—  
Know when to speak, yet be content  
When silence is most eloquent.

Our Time—  
Once lost, ne'er found; who gets it may 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 us 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 led 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 influence who will freely criticize 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.*

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

### Onset, Mass.

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 sadly missed, creating 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, somewhat at least, to mitigate the pangs of his enforced mortal absence and to give us the comforting assurance that in heart and spirit he held the interests, advancement and progress of his beloved Onset as dearly and as sacredly as when he presided so gracefully and acceptably over its immortal destinies in the body.

The management was fortunate in having for the Chairman of the day, Mr. Charles A. Day of Charles Town, Mass. He is a man in the prime of life, and was and is a warm friend of Dr. Storer. From this association 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 eloquent powers, developed under and by the instruction of his uncle, the well-known Weyman 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 presiding officer 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 love 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. Stiles, another devoted friend of the arisen President. A satisfactory session closed the forenoon service 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 advancement in the hearts of all present. Mrs. May S. Pepper, the queen of the test-platform, followed with her wonderful demonstrations, all of which were readily recognized. Mrs. Loring gave many excellent readings, to the great delight of the audience.

The session closed with a poetic tribute to the memory of the exarisen President, Dr. Storer, delivered by Joseph D. Stiles, supplemented by one of his best

verse, received strength and power, as did also the audience, from the sweet songs of Bro. Charles W. Sullivan, who sang with the melodious fervor; Miss Lillian French of Brooklyn, and Miss Alice Moulton, whose voices of melody and harmony touched all hearts, and filled them with the sweetest music of heaven. Miss Lillian Hathaway presided acceptably at the organ.

Thus closed the services of the opening day of the camp-meeting of the year at Onset Bay.

The thought, if such a grand success was to crown the meeting at the start, what would it be to the faith? was the uppermost in all minds. Upon you, camp-meeting friends, the whole thing depends. Work in harmony with one another! with chairman, directorship, speakers and mediums, and I prophesy that the grandest victory ever achieved in the world of thought and spirit, and in the annals of Onset's history, will crown the camp-meeting of 1896 of the little "city by the sea."

JAY DEE.

### 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 session by the Chairman, Mr. B. O'Dell of Paw Paw, Mich., followed by Mrs. Anna L. Robinson of Port Huron, Mich., with lecture; 2:30 P. M., Anna L. Robinson, 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, 25, 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 Cleveland, O., with a public independent slate-writing séance.

Tuesday, 28, Mrs. Marion Carpenter of Detroit, Mich., lecture and tests.

Wednesday, 29, Woman's Day, 10:30 A. M., Mrs. A. E. Sheets of 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. Marion Carpenter, lecture and tests.

Friday, 31, test séance (free), Mrs. Marion Carpenter, Mrs. N. M. Russell, Mrs. T. V. Jackson, and others.

Saturday, Aug. 1, Mrs. Marion 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; evening, musical and literary entertainment.

Sunday, 9, 10:30 A. M., Dr. J. C. Batdorf, Grand Rapids, 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 the Grand Rapids, Mich.; 2:30 P. M., lecture by Hon. L. V. Moulton, subject, "National Association."

Thursday, 13, Dr. P. T. Johnson, lecture and tests.

Friday, 14, Dr. P. T. 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 séance by Mrs. Augusta Ferris, of Bay City, Mich.; Mrs. N. M. Russell and others.

The week day forenoon exercises will consist of conferences, reading classes, parliamentary, etc. (under direction of chairman), unless otherwise programmed.

PHENOMENAL MEDIUMS.

That the investigating public may have opportunity to witness the phenomena of Spiritualism in the light of 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 slate writing séances upon the rostrum Sunday afternoon, July 26, and also Sunday afternoon, Aug. 2 (for which ten cents admission to Auditorium will be charged); he will also give light séances and private sittings daily for independent slate-written communications.

Mrs. N. M. Russell, the gifted and reliable resident medium, who contributed last year to the success of the camp, by her voice and many tests of a psychometric and business nature, will remain upon the grounds the entire session.

Mrs. Augusta Ferris of Bay City, Mich., will be present the last two weeks.

Mrs. F. V. Jackson, Mrs. Jno. Lindsey, Mrs. W. C. Cuffman 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 County, twenty miles west of the capital city, Lansing, ninety-eight miles northwest of Detroit, and fifty-two miles southeast of Grand Rapids, upon the Detroit, Lansing & Northern Railroad, connecting at Grand Rapids with the Chicago & West Michigan Railroad. Also a branch running from Grand Ledge north to 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.

Toledo & Ann Arbor Railroad at Howell Junction. Kalamazoo & Hastings Railroad at Woodbury.

Lowell & Hastings Railroad at Elmidae.

Trains going east arrive at Grand Ledge at 8:25 A. M.; 2:38 P. M.; 6:55 P. M. Going west: 10:55 A. M.; 4:00 P. M.; 9:10 P. M.

Any information desired will be willingly furnished by addressing the Secretary, J. P. Russell, Grand Ledge, Mich., box 805.

### Maple Dell Camp.

To the Editor of the Banner of Light:

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 private cottages nearing completion all indicate growth and expansion. A more delightful location it would be hard to find—convenient to the town streets, and at the same time surrounded by woods and fields, and with the Cuyahoga, or as the Indians called it, the crooked river, navigable for small boats for many miles, and a climate almost perfect for health. The regular season will open on July 18, and continue through August 24. A program of prominent and able speakers will be published in a few days, and an earnest effort made to promote the cause of truth and the angel world.

Fraternally, SELIM.

### A Perfect Remedy.

The extraordinary success which has always resulted from Adams' Compound has led to the happy combination of the most effective and suitable elements known to science. It is a perfect remedy for all Low and Lung Troubles.

## The Principles of LIGHT AND COLOR,

BY E. D. HABBITT, M. D.,

Including, among other things, the Harmonic Laws of the Universe, the Etheric Atomic Philosophy of Force, Chromo-Therapeutics, Chromo-Culture of Vegetative Life, Chromo-Philosophy, Chromo-Dynamics, or Higher Grade Lights and Colors, Chromo-Mentalism, and Vision.

Illustrated by more than two hundred engravings and four colored plates. The volume contains chapters on the following subjects:

Harmonic Laws of the Universe; Insufficiency of the Present Theories of Light and Force; The Etheric Atomic Philosophy of Force; The Source of Light; Chromo-Chemistry; Chromo-Therapeutics; Chromo-Culture of Vegetative Life; Chromo-Philosophy; Chromo-Dynamics, or Higher Grade Lights and Colors; Chromo-Mentalism; and Vision.

Bound in cloth, 50 cents; paper, 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

### From Night to Morn;

Or, An Appeal to the Baptist Church.

BY ABBY A. JUDSON.

Gives an account of her experiences in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is well adapted to place in the hands of church people.

Handset, 16 cents; paper, 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

### Truth.

A NOVEL.

BY LOUIS DE VILLENEUVE.

This remarkable story is replete with psychic incidents and occult marvels, as well as sound scientific information. Conched in eloquent diction, abounding in high moral sentiment, attractively presented, it is a tale of thrilling adventure, it promises to be one of the great literary successes of the present season.

Handsome cloth, 50 cents; paper, 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

# BUFFALO LITHIA WATER Spring No. 2

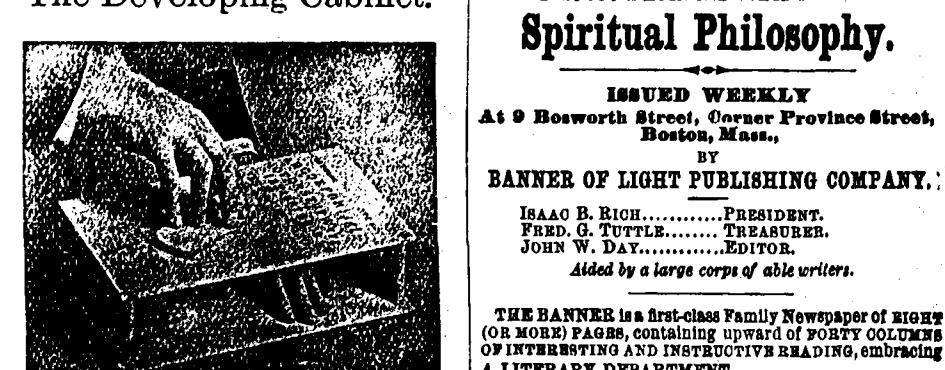
In Bright's Disease of the Kidneys.

Dr. R. D. Haskerville, Surgeon, Va., Reprint from the "Maryland Medical Journal" of February 22d, 1896.  
"I have prescribed BUFFALO LITHIA WATER in cases of Bright's Disease of the Kidneys. In a case of acute Parenchymatous Nephritis occurring in a lad of fourteen years old—the first stage of Bright's Disease of the Kidneys—the large, smooth kidney of English origin—the urine gave a faint acid reaction, specific gravity 1008, and contained about three per cent of albumen. (Edema of the feet and legs extending to the knees, face) died almost beyond recognition, and considerable effusion in the great cavity. BUFFALO LITHIA WATER, Spring No. 2, was ordered at once, and in twelve days the patient was entirely relieved, the specific gravity had risen to 1012 and the albumen had disappeared to a mere 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 ten months."

This Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles, \$5.00, f. o. b. at the Springs. Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 1st. Address: Buffalo Lithia Springs, Virginia.

PROPRIETOR, BUFFALO LITHIA SPRINGS, Virginia, (On the Atlantic and Danville R. R.)

## PSYCHE, The Developing Cabinet.



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 contain a full magazine, or energy, and added to develop 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 a full 12 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligence, and is THOROUGHLY MAGNETIZED. Price \$1.00. When sent by mail or express, 20 cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO.

THIRD EDITION.

## A REVIEW

OF THE

## Seybert Commissioners' Report;

OR,

## 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 Cahn View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," etc.

Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, and went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomena of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which has since been widely read and admired by the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and attacks the materialists with strong, merrily aimed in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needed explanations concerning the request of Mr. Seybert, the author gives in the first chapter his "Open Letter to the Seybert Commission"; Chapters II, III, and IV, are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V treats of the Bible on Spiritualism; Chapter VI has for its motto, "In my Father's House are many Mansions"; Chapter VII, contains C. C. Massey's "Open Letter to a 'Zollner' to Professor George S. Fullerton; Chapter VIII gives an incident which took place in 1884 at a meeting of the American Association for the Advancement of Science, with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX consists of the "Report of the London Dialectical Society" made in 1889; Chapter X gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI gives further testimony from two witnesses; Chapter XII, "Summary," and the Proscriptum, close the volume.

12mo, cloth, pp. 244. Price \$1.25, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

## ADDENDUM TO A REVIEW IN 1887 OF THE Seybert Commissioners' Report;

OR,

## What I Saw at Cassadaga Lake, 1888.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY, INC.,** located at 9 Bowditch Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of independent 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 cancelled articles.

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

## Banner of Light.

BOSTON, SATURDAY, JULY 4, 1896.

SEND EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,  
No. 9 Bowditch Street, corner Province Street,  
(Lower Floor.)WHOLESALE AND RETAIL AGENTS:  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.THE AMERICAN NEWS COMPANY,  
39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac R. Ritchie, President.  
Fred. G. Tuttle, Treasurer.  
John W. Day, Editor.

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

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

## Two Dollars Per Year.

The management of the BANNER OF LIGHT have decided, on due deliberation, to reduce the subscription price of the paper to **Two Dollars per year** (former price \$2.50)—beginning with the issue for **March 7**, which is No. 1 of Vol. 70.

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

Will the regular subscribers for THE BANNER make an effort to increase its circulation? It would be an excellent and practical plan if 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 which 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 and deepened their charges, until great and living principles became involved. The millinery of the question gave way to the underlying 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 earthly part of the seventeenth century. They were then at the height of their religious

glow of enthusiasm. And that was the period of their supreme political importance. Never were they so serious and determined. It is at that time they possess their chief interest for us. They espoused, as by instinct, the principles of political freedom. They were then at their best, and it was then that they became great as a force in the world of men. And that is the precise period chosen from which to 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 hands 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 a 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 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, in a lecture on "Moses and Washington," after reading portions of Washington's farewell address, said it was an interesting coincidence that this year the birthdays of these two men should have come so nearly together. According to tradition, Moses was born on the seventh day of the lunar month, Adar. This year that day fell on Friday, and Washington's occurred on the following day, Saturday. To us, as Jewish-Americans, said the Doctor, the two are doubly dear. Moses and Washington—the former the prophet, 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 in 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 thyself. Thus America also holds out to all the hand of hearty hospitality, and knows no difference between "stranger" and "native-born." 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. Liberty 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.

## 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 themselves; and that an attempt to follow up any of the lines suggested by reforming ideas is no less than folly because so useless. How much headway would the world make if such views 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 ruts of habit and convention.

## 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 well-being 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 spirit-world. 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 cycle, when 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 it reaches a judgment perfectly just and inexorably severe. The spiritual environment is the spiritual condition. We are each and all supplying the materials out of which will be fabricated in spirit-life the garments we shall 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 industry. The gospel of the one is obedience to authority, and of the other progress. The majority rules to day, and the important word is not power but growth. All depends on cultivation, not threats or promises. Human nature is infinitely improvable. There is no limit that can be set to its perfection. Conditions chiefly make us what we are. All reform to day must be social, and concern itself with the laws and surroundings of the whole nation. We need just now the free coinage of American manhood.

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 forces of the present. A greater than Shakespeare 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. The heroism of unselfishness has come to take 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.

## 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 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 tormentors, while nothing new is learned, either. Natural history is, no doubt, an interesting 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 residence 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, send us advance sheets of Dr. Peebles' latest work, entitled, "Who Are These Spiritualists, and What Is Spiritualism?" It is to be a pamphlet of from seventy to one hundred pages.

## TIMELY TOPICS.

**Not Practicing Medicine.**—The Rhode Island Statute relating to the practice of medicine 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. Horris 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, Secretary of the State Board of Health, had testified that the science was not included in the medical or surgical branches. Mr. Beagan referred Judge Wilbur to the New York case, where Judge Daniels decided that the laying on of hands did not constitute the practice of medicine, 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 23, 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 hundred men imprisoned (with little hope of escape) 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, 1893, 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 just rights to those whose interests are committed to the government's charge, and I 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 on June 30 at the Commencement exercises held in Webster Hall, Fordham. Miss Goodwin has studied very hard, and carried off the honors of the occasion in a most creditable manner.

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

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 superior quality, and the binding attractive and durable.

Dr. C. W. Hadden of Newburyport, Mass., whose remarkable success as a lecturer, hypnotist and healer 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 BANNER) from Lake Pleasant to Queen City Park and return (price \$5.00), good from June 15 to Sept. 15, are for 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 to ceiling on three sides, presenting the appearance 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 seances, 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 communication through the planchette. He is a typical Spiritualist; his Spiritualism makes him spiritual, and his very atmosphere is perfect harmony to the sensitive. He is a man of great power, and could be placed in the right position, surrounded by the right opportunities, 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.

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 of the army who are able to use the bicycle, and it is the intention of Gen. Miles to use troops, stationed at different posts, to make practice marches with the bicycle, and thus obtain a thorough knowledge of the country's topography.

## NEWSY NOTES AND PITHY POINTS.

An unexpected victory for Woman Suffrage has been gained in Michigan. The Convention of the Protestant Episcopal diocese of that State has decided to permit women to vote upon election of vestrymen, and other church matters. It was adopted by a vote of 29 clergymen and 24 laymen for, and 20 clergymen and 15 laymen against.

## VAMPIRE PIE.

NO. 1.

Give me a spoon of oleo, ma,  
And the sodium alkali,  
For I'm going to make a pie, mamma,  
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 cellulose.

—Chicago News.

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue. —Horder.

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 yourself. If you once learn to get the whip-hand of yourself that is the best secret. Prove to me that you can control yourself, and I'll say you're an educated man; and without this all other education is next to nothing. —Miss Olyphant.

**BIGGEST OF BIG TREES.**—The largest tree in the State of California, or on the American continent, perhaps, is "Old Sequoia," the titan of all the redwood giants, 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 Sequoia" is but a blackened stump, but as it stands it is without doubt the oldest representative of the vegetable kingdom in the world. At one time, before fire and wind partially destroyed the grove of big trees, of which it was the chief, "Old Sequoia" was more than one hundred yards high, and upward of fifty feet in diameter. At present the "stump" is one hundred and eighty-five feet high, and about forty-nine feet in diameter near its charred and blackened roots. Quite a "stump" after all. —St. Louis Republic.

Tell me, ye winds that round my pathway roar, do you not know some quiet spot where vines clean house no more; some lone, sequestered, leafy dale, some island ocean girt, where life is not one ceaseless light with cobwebs and with dirt; where only nature's carpet spreads beneath the tired feet, and whither men are not compelled its emerald folds to beat? The light breeze fanned my hair and face, and said: "Beat on, there's no such place." —Ez.

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 worshipping the unknown or in trying to do something for the Infinite. Ceremonies, prayers and inspired 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 society has been proportioned to the amount of genius, 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 want, for it is 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 was a placard advertising that popular remedy, Dent'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 fresh." "He did it better you." "He has no manners." "What did he do?" "Didn't you hear him?" And they were still trying to straighten it out when the north side man left the car. —Chicago Record.

The Catholic Winter School of America will be a source of satisfaction for the second term arrangements are moving forward with a fine promise of successful consummation in all the details. The Catholic Winter School follows closely upon the Mardi Gras pageants, which bring such vast throngs to New Orleans, and by arrangement with the railroads, excursionists 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 6,387,880 blacks, 530,389 mulattoes, 105,135 quadroons and 69,936 octaroons.

A Florida paper, quoting what we said in last edition 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 afraid 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 the result of the Turkish powers in its effort to assist its neighboring friend.

One curious effect of bicycling 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 honey-suckle vines,  
And the schoolhouse rising yonder in the shadow of the pines!

Oh! the windows—they are darkened, there the gray owls dream and dwell;  
Soldier of the Legion—Curlew—Mary's Little Lamb—farewell!

A French paper says that the United States is commercially 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 himself. —Prov. xiv, 29.

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

THE BANNER OF LIGHT.—We call attention on another page to the prospectus of this old reliable spiritual 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.

—Exchange.

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

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

A man's love for his native land lies deeper than any local 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," replied the editor, "what was it?" "Well, I wrote 'The clouds hang murky o'er the west,' and you made me say, 'The clouds hang murky o'er my desk.'"

## THE CABLE CAR.

The boy stood in the cable car,  
He seemed 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.



# READ THIS.

**READ THIS:**

We want to secure a large number of new subscribers to the **HANNOVER OF LIGHT**, and in order to accomplish this and without fail, make the following liberal offer:—

To any person not now a subscriber to the **HANNOVER**, who will send us **50 cents**, we will not only send the paper for three months, but also one copy of

**A Fine Musical Tribute**

TO OUR ABSENDED WORKERS,

**LUTHER COLBY,**  
**MRS. CLARA H. BANKS,**  
**DR. ARTHUR HODGES.**

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

We will furnish free one copy of the **Musical Tribute**

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.

---

A BIOGRAPHIC MEMORIAL  
 OF  
**Luther**

**Colby,**  
FOUNDER OF THE  
**Banner of Light,**  
FROM THE PEN OF HIS CO-WORKER FOR MANY  
YEARS,  
**JOHN W. DAY.**  
This volume is replete with personal information, poetic  
tribute and friendly memory.  
Appreciative testimony is borne the Veteran Editor by  
some of the brightest minds in the Modern Dispensation.  
Those who would acquire, in a closely-packed, and con-  
venient form for reference, much but valuable information

concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

**"A MAN-CHILD IS BORN,"**  
**A SOUL IS RECOGNIZED.**  
**THE BANNER IS UNFURLED.**  
**MR. COLBY'S MEDIUMSHIP.**  
**"GONE HOME."**  
**TRIBUTES--Prose and Poetic.**

In its Dedication the author gives the keynote of the volume:

**TO MR. ISAAC B. RICH, the earnest friend**

and faithful co-partner of Mr. Colby for many years;  
**THE PIONEERS OF MODERN SPIRITUALISM**, a hardy race, now passing rapidly to their well-merited "glorious" skies;  
**AND TO THE YOUTH OF THE NEW DISPENSATION**, who are reaping in joy what their forebears have sown in tears, and whose faces are now set toward the sunlight of worldwide victory;

**THESE PAGES,** Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedicated.

The work in addition to the eulogizing of Mr. Colby

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-founder of the BANNER OF LIGHT); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Ames.

For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-STORE, 9 Bowditch street, Boston.

---

**Scientific Demonstration**  
OF  
**The Future Life.**  
BY THOMSON JAY HUDSON.

Author of "The Law of Psychic Phenomena," etc.

Synopsis of Contents—Defectiveness of the Old Arguments; Spiritism and Hypnotism; Spiritistic Phenomena; Ancient Psychic Phenomena; The Advent of Jesus; The Ancient Psychology of the East; Psychic Phenomena of Primitive Christianity; Modern Psychic Phenomena; Has Man a Soul? Duality Demonstrated by Anatomy; Duality Demonstrated by Evolution; The Distinctive Faculties of the Soul; Faculties Belonging to a Future Life; The Dynamism of the Mind; The Absolute Existence of the Soul; Practical Conclusions; Logical and Scientific Conclusions.

Cloth, 12mo, pp. 328; price \$1.50.

For sale by BAXNER OF LIGHT PUBLISHING CO.

**PRICE REDUCED FROM \$1.50 TO \$1.00.**

**UNANSWERABLE LOGIC:**

A SERIES OF SPIRITUAL DISCOURSES, GIVEN THROUGH THE MEDIUMSHIP OF THOMAS GALES FORSTER.

These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them

with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity. The thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exalted spirit-  
 guides, might be put in a form available for the enlighten-

The book contains twenty-four Lectures, of which the following are the titles: What is Spiritualism? The Spiritual Body; The Analogy Existing between the Facts of the Bible and the Facts of Spiritualism; Philosophy of Death; The Immortality of the Soul; Resurrection; The Spiritual World and Rebirth; The Veil of Human Existence; The

Spiritualism of the Apostles; Heaven; Hell; The Devotional Element in Man; Thanksgiving Day; Do We Ever Forget? Clairvoyance and Clairaudience; What Spiritualists Believe; Spiritualism Without an Adjective; Christmas and Its Suggestions; Protoplasm; Anniversary Address; Spiritualists and Mediums; Ye have Bodies, but ye are

**Mediumship**

AND ITS DEVELOPMENT.

BY W. H. BACH.

This book is written for the express purpose of instructing mediums, and those who wish to develop mediumship, HOW TO SIT to assist the influences in bringing about the desired results. The methods required to bring about the different results are explained with instructions for each.

It contains a *résumé* of the history of Mediumship, and the investigator who is seeking information concerning the different phases of Spirit Manifestations will find them very clearly defined in this work.

MESMERISM is treated in a clear, concise manner, and complete instructions are given for using this marvelous power to assist the development of mediumship, and, by following it up, to become a first-class mesmerist.

**A NEW EDITION.**  
**AN EPILOGUE OF**

**SPIRITUALISM AND SPIRIT-MAGNETISM,**  
Their Verity, Practicability, Conditions and Laws.

**BY A. S. HAYWARD.**  
*Subjects.*—Modern Interpretation of the Bible; Mediumship, Its Laws, and the Reliability of Spirit-Communications; Re-Incarnation; Alchemy, Magic or Fanaticism, Which? Mind-Reading, Psychometry and Clairvoyance;

**Spirit-Healing the Highest Mode of Treatment; Magnetized Paper; "Social Freedom" an Obstacle to Spiritualism; Animals Susceptible to Spirit-Influence and Disease; Influence and Disease Imparted to Children; Church Prejudices, Bible in Schools, Religion; Materialization, Spirit-Photography; Infidelity, Capital Punishment: Reasons Why Spiritualists**

do not Organize, and the Ultimate Results of their Teach-  
ings.  
Paper, price 25 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.



## Message Department.

### SPECIAL NOTICE.

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

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

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 their work is not completed. Guide us, oh! thou great spirit of love; let us realize thy divine blessings, and that we may fully comprehend that in unity there is strength; and realizing when thy divine power is with us we can rise superior to the flesh, 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.

Good-morning, Mr. Chairman. I am glad that I have been permitted to come here this morning and send forth a few words of encouragement, and also to give cheer; for I have those that do not think that I am still alive and well, because I do not feel that, although I am anxious to send this communication, it will be 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.

I would like to come in communication with my husband, also, who is in earth-life, although perhaps circumstances that surround him there would not approve of it. I will say, if he will seek it in private I will make him understand that all things are well. I am perfectly satisfied with what changes have come to the ones in mortal since I passed on to the higher 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 great many conditions that I wish were a little different. I have not returned this morning to criticize, 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 family ties, because I see where there is so 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 of the personal conditions here, but those that 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 are left, and those that are around us in communication with mortal existence. I want to tell them that the spirit is more active to-day 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.

You might say that my companion is with me, and many others that come in contact

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 earth-life. 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 exhausted 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 daughter, 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 one closer to the consciousness of the necessity to make their light shine, and to sow their seed 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 not know whether she will remember me or not, but that do not make any difference, I am going to send it just the same. Thanking you very kindly, I hope this message will be received with the same spirit that I sent it, and that is with the spirit of sweet memory and of the close associations that the mortal and the spirit can be to each other.

#### Daniel R. Parker.

I have traveled some ways from home, to meet with this circle this morning; but I have 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 worn-out body and take up a new one with new life, new vitality, new surroundings, and, thank God above! all freedom. I love freedom, freedom 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 earth-life, 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 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 forgotten. I feel, also, that I should like to draw closer to them, so that they may realize that I have the same interest and hold the same love, and would like to protect them and instruct them as far as I can, and to give them encouragement 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 conditions that will be satisfactory; and I have felt a great many times if I could voice myself 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 philosophy—and I know I hear people make remarks many times that the spirit does not always give the 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 find out, for I am well known in the State and around the country, but will be more known there.

Good-morning, and thank you very much, because it has been a great privilege that I had an opportunity to communicate this morning, and I certainly appreciate it, and I hope the mortal will.

#### 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 I 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 that 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 welfare of humanity of progress, and to give those that are in weakness, strength, and those that are in discouragement, give them cheer. I should like to say also I send forth greetings, and I hope that God and the angel-world will bless every one of the human family.

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 was connected with while in the body. I should like to say to the Veterans especially, that we have organized on the spirit side a Veterans' Union, to cooperate 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 cooperate 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 point out to no one, nor do I discriminate one 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 still in active service, and wants to hear from our Veterans and our co-workers. I do not 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 26.—Mary A. Barnum, William Frank Bartlett; James Peabody; Archibald Moore; John Burns; Arthur Carter.  
June 6.—James Kent; Catherine Martin; Joseph Seay; Ely Robinson; Mary Wiley.  
June 12.—Mary O'Reilly; William Knights; Lucinda Morrill; Emma Nickelson; Samuel Stowell; Henry Franklin Clark.  
July 19.—Amos Atwood; Maria Jenness; Caroline Whitcomb; John Kelley; George Adams; Mary Ann Hanson.  
June 28.—Samuel Clark; Eben Gordon; Mary De Witt; Seth Witham; Maria F. Wellington; Ritchie Wells.

#### 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 bawl;  
She works—and lo!  
The frescoes glow  
On the sides of her ample hall.  
She hath tinted the apple with dushes of rose,  
She hath covered the pear with white,  
And the other blossoms where the honey-bee goes  
She hath crowned with a golden light,  
The leading alone  
Is draped in snow,  
And the celestial stars gleam bright.  
She hath sprinkled the meadows with silver and gold,  
And the cuckoo flower's delicate hue,  
She hath kindled the grass on the wind-battered wold,  
And hath garlanded 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 hath filled in a background of green,  
The leaf-buds burst at her noiseless call,  
And spread out a verdurous screen,  
And wear'd eyes  
Find rest in the soothing scene.  
—T. Bruce Dicks in Temple Bar.

#### For Over Fifty Years

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

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

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

2. [By same.] A talent'd lecturer on Theosophy has said that no spirits from the higher spheres influenced or inspired our most eminent entranced or inspirational mediums. Also, that all spirit manifestations or control were from the astral plane; that it was not desirable that spirits should control or manifest 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 séances communicating spirits cannot, or refuse to give their names, alleging 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 Reincarnation 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 strong in the human heart that the idea of physical rebirth has commended itself as the best and the only reasonable solution of the problem of human existence as we find it, to hundreds of millions of human beings from the earliest times to the 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 negated 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 influenced by spirits from the higher spheres? Such blind, bigoted denials are prompted only by ignorance and unreasoning prejudice, and should be emphatically disavowed in the 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 abundant evidences before the world to sustain the central 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.

The phrase "astral plane" is a very convenient one to use indiscriminately to cover ignorance, 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.

### If You Feel "All Played Out"

#### Take Horsford's Acid Phosphate.

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

### Vermont Spiritualist Convention.

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

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 well-known members 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. Hadden of Newburyport, Mass., one of the best known speakers for the Cause, was present, and gave two admirable addresses. Besides performing some wonderful cures of disease from the platform, the patients being residents in the vicinity taken from the audience. Dr. Hadden's cures are made after the same manner as those of Dr. 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. Hadden are either very considerably helped, or absolutely cured. This is not imaginary; at least it was not to the audiences at Cambridge who saw the treatment, and it was not imaginary to the patients who have admitted the Vermont Association of Spiritualists is largely increasing in membership every month, and if the names of all those who were on the rolls who believe in the grand science and philosophy, but who do not 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 people 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, too, many good people refuse to investigate the matter for fear of the uproar of old-fashioned and superstitious neighbors. 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 use for. But, finally, no one 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, was opened early in July, and continued 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 are 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 world-supremacy 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 novelist'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 Teller," and another installment of Miss Jewett's romance of the Maine woods, "The Country of the Potted Firs." Houghton, Mifflin & Co., Publishers, Boston and New York.

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

### Beauty is your Duty

Abundant, glossy hair, is beauty's crowning glory.

To wear this crown, use

AYER'S HAIR VIGOR.







## 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-day camp-meeting, beginning on Saturday, July 13, and holding until Sunday, Aug. 2, 1896.

This first meeting will be held for the purpose of organizing a permanent Camp Meeting Association for the year 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 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 continuous life beyond this earthly life of ours.

We cannot at this time announce a full program, but we endeavor to present the best to be had. Bro. J. W. Dennis of Buffalo, N. Y., will deliver the opening address, and a conference will be held each day, as well as a thought-exchange meeting, and an address from some good speaker.

Bro. H. C. Sessions, formerly of Ohio, is the prime 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 already 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 provided. Tents can be had quite cheaply for any length of time.

These grounds are located on the line of the Elmira, Cortland & Syracuse Railroad. The Southern Central Railroad, now called the Lehigh Valley Railroad, makes a junction at Freeville, and connects at Auburn 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. Varying is about fifty miles from this camp; Big Flats and Corning are about forty miles away; and Rochester, N. Y., is about one hundred miles northwest; Lake Ontario is about sixty miles north of us. Our Camp is situated right in the center of the loveliest 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, Elmira, N. Y.

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 omission of records of legal steps in the original organization had placed the Association in a position where it could not transact necessary business according to law.

The officers were chosen as follows: Freeman W. Smith, Rockland, Me., President; Peter Abbott, Verona Park, Me., Vice-President; Mrs. William Peyser, Providence, R. I., Clerk; John H. Eldridge, Bucksport, Me., Treasurer; Directors, Thomas Fowler, Medway, Me.; A. F. Smith, Bangor, Me.; R. H. Emery, Bucksport, Me.; R. W. Foster, 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 Camp-grounds.

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

Lots are leased for twenty-two new cottages to be erected before the meeting of 1897.

The management seem dauntless in their determination to make this naturally beautiful spot a prominent 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 enterprise.

## J. Frank Baxter's Camp-Meeting 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, Grand 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 Bradley, Kent, Ohio; and the week ending with Sunday, Sept. 13, at Hayden's Lake, Madison, Me.

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 gift of healing. It is that of an elder day, and many, and marvelous in their nature. All who come in 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 pronounced 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, since it serves to illustrate the potency of thought-suggestion, when legitimately guided and directed by the gift of healing. It is that of an elderly lady, residing 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 illness.

Her friends had been informed her condition was such that nothing more could be done, and, as a last resort, Dr. Freedman was requested to treat her magnetically; 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.

Dr. Freedman's practice extends over a period of some years; during this time he has met with unvarying success here and abroad.

Medical science is largely built upon theory, and when the individual is dependent upon this experimental science, it is that of an elder day, and many, and marvelous in their nature. All who come in rapport with his talented guides cannot fail to recognize the benefit derived from such an opportunity.

His friends had been informed her condition was such that nothing more could be done, and, as a last resort, Dr. Freedman was requested to treat her magnetically; 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.

Dr. Freedman's practice extends over a period of some years; during this time he has met with unvarying success here and abroad.

Medical science is largely built upon theory, and when the individual is dependent upon this experimental science, it is that of an elder day, and many, and marvelous in their nature. All who come in rapport with his talented guides cannot fail to recognize the benefit derived from such an opportunity.

His friends had been informed her condition was such that nothing more could be done, and, as a last resort, Dr. Freedman was requested to treat her magnetically; 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.

Dr. Freedman's practice extends over a period of some years; during this time he has met with unvarying success here and abroad.

Medical science is largely built upon theory, and when the individual is dependent upon this experimental science, it is that of an elder day, and many, and marvelous in their nature. All who come in rapport with his talented guides cannot fail to recognize the benefit derived from such an opportunity.

His friends had been informed her condition was such that nothing more could be done, and, as a last resort, Dr. Freedman was requested to treat her magnetically; 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.

Dr. Freedman's practice extends over a period of some years; during this time he has met with unvarying success here and abroad.

Medical science is largely built upon theory, and when the individual is dependent upon this experimental science, it is that of an elder day, and many, and marvelous in their nature. All who come in rapport with his talented guides cannot fail to recognize the benefit derived from such an opportunity.

## MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists

held services as usual in their hall, 38 Summer street, Sunday, with good attendance.

At 2:30 they held a developing, healing and test circle. Mrs. Melissa K. Hamill presided at the piano; Mrs. L. A. Prentiss, under control of Dr. Storer, gave a sublime invocation; Mrs. L. A. Prentiss, Mrs. Alice M. Lefavour, Miss F. Isabel Hancock and others gave many tests and spirit-messages; Wm. J. Powers of Chelsea spoke on "The Duty of Spiritualists"; Mr. P. A. Thorne of Marblehead, Mr. Edward F. Murray, W. H. Rounseville, Mr. A. E. Warren and others, gave many magnetic treatments, tests and communications.

At 7:30 the services opened with appropriate selections rendered by Misses Lena and Elsie Burns; Osgood F. Stiles of Boston gave an invocation; Mrs. L. A. Prentiss, many recognized tests and spirit-messages; Mrs. Osgood F. Stiles of Boston, excellent readings, tests and spirit-communications.

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 mediums 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. Tuesday evening, June 23, session opened with sermon of Mrs. M. K. Dowland presiding at the organ. Mrs. Dr. Dowland read one of Arnold's poems on "Adella," also gave very interesting remarks on "Spiritual Truths." Mrs. D. E. Mason spoke on "Spirits and Their Influence on Humanity." Mrs. L. A. Prentiss then gave a grand séance of an hour's duration, giving many excellent spirit communications and tests and messages; Mrs. Lizzie Butler, excellent tests and messages.

Friday evening the hall was packed. Mrs. M. K. Hamill presided at the organ. Appropriate singing by the audience. Mrs. Alice M. Lefavour gave a most remarkable independent magnetic séance. Autoharp was played upon. Raps, and other manifestations given, satisfactory to all. Mrs. Dr. M. K. Dowland spoke on "Genuineness of Spirit Manifestations." Her remarks were listened to with the closest attention. Mrs. C. B. Hare gave many recognized tests and messages. Mrs. Lizzie D. Butler followed with many communications and tests, all said to be correct.

Worcester.—Mrs. Della 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. Della M. Lowe. Our meetings for the season closed on Sunday, June 28, with Dr. Geo. A. Fuller as speaker, to be reopened Sept. 6, with Miss Lizzie Harlow as speaker, followed by other excellent talent during the season.

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 early days, and who have since been removed from the spirit-side of life. Their memories we hold in sacred 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 meetings, but also in supporting our spiritualistic journals.

This is the one great duty devolving upon Spiritualists as well as upon the general public, to see that 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 afternoon 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 catching a glimpse of the beauties of the "Beautiful Land Over There" which seemed so clear to his vision.

## DISTRICT OF COLUMBIA.

Washington.—Francis B. Woodbury, Sec'y, writes: "The First Association has closed a successful season, and the Lyceum is continuing its sessions every Sunday 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 considered being "Prayer" and "How to Successfully Conduct Lyceums and Liberal Sunday Schools."

The Ladies' Aid has not discontinued its meetings for the season yet. Miss Steinberg was recently elected Secretary and Mrs. Wheeler Brown Treasurer, and the meetings are harmonious and well attended.

Five hundred dollars were put on deposit the present week toward the National Spiritualist Temple Building Fund, which it is hoped will gain many additions this summer.

This flourishing Association also has about one hundred dollars on deposit beside.

The National Association is progressing slowly and well, the recent autumnal meetings at California, and the organization of a strong and healthy State Association, are encouraging indeed.

An active campaign is being inaugurated to organize State Associations in other States where none exist. The splendid work accomplished in Massachusetts by its State Association can in some measure be accomplished in every 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. Deals, Dr. Hodges, Henry Newton, Clara Banks, Olive Blodgett, Mrs. Skidmore, Fannie Davis Smith, and hundreds of other arisen spiritualists were interested in, must go on. Shall we not all endeavor to do our share?

## ILLINOIS.

Chicago.—A correspondent writes: The well-known 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 the work which Luther Colby, Dr. Storer, Dr. Deals, Dr. Hodges, Henry Newton, Clara Banks, Olive Blodgett, Mrs. Skidmore, Fannie Davis Smith, and hundreds of other arisen spiritualists were interested in, must go on. Shall we not all endeavor to do our share?

## 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 word spirit-rattary, called out good audiences, and gave excellent satisfaction.

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

## Star of Progress,

WRITTEN AND COMPILED BY

MR. HENRY W. SMITH.

A Fine Collection of New Devotional Music for Congregation, Quartet or Choir.

um Songs, Marches and Responsive Readings; together with beautiful Poems and Hymns; also original music, and a variety of other services, general stores, etc., throughout this continent and abroad. See advertisement.

The most complete book of its kind ever issued. Fine paper, pp. 333, elegant print, and handsomely bound. Price, 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

## PRICE REDUCED.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Human Mind to the Spirit World, by E. S. GENT.

The work contains a wood-cut of the materialized spirit of Katie King, from a photograph taken in London, England.

Cloth, reduced from \$1.00 to 50 cents; paper reduced from 75 cents to 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Consumption and Rheumatism. A Scientific Statement in Plain Language of their Origin, Treatment and Cure. By G. DUTTON, A. B., M. D.

Cloth, 96 pages. Price \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO.

## 6,000 MORE BOOK AGENTS WANTED

Any man or woman can earn \$100 a month with

LIVES OF MCKINLEY & HOBART

By Hon. HENRY H. HUBBARD, LL.D., their chosen biographer. 360 pages, cloth, 777 pages, cloth, \$1.00. The best and cheapest, and suitable for all libraries. Write for particulars and terms. New York, N. Y. A. D. WORTHINGTON & CO., Hartford, Conn. July 4.

## Price Reduced

From \$1.25 to

## 50 Cents!

## STUDIES

IN THE

## Outlying Fields

OF

## PSYCHIC SCIENCE.

BY HUDSON TUTTLE,

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

## CONTENTS.

Dedication. Analysis. Chap. I.—Matter, Life, Spirit. Chap. II.—What the Senses Teach of the World and the Doctrine of Evolution.

Chap. III.—Scientific Methods of the Study of Man, and its Results. Chap. IV.—What is the Sensitive State?

Chap. V.—Sensitive State: its Division into Mesmeric, Somnambulic and Clairvoyant.

Chap. VI.—Sensitiveness Proved by Psychometry. Chap. VII.—Dreams.

Chap. VIII.—Sensitiveness Induced by Disease. Chap. IX.—Thought Transference.

Chap. X.—Intimations of an Intelligent Force. Chap. XI.—Effects of Physical Influences on the Sensitive.

Chap. XII.—Unconscious Sensitiveness. Chap. XIII.—Prayer in the Light of Sensitiveness and Thought-Waves.

Chap. XIV.—Christian Science, Mind-Cure, Faith-Cure—their Physical Relations.

Chap. XV.—What the Immortal State Must Be. Chap. XVI.—Personal Experience—Intelligence from the Sphere of Light.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so; and that in the minds of very many persons, the intelligent person's 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.

For sale by BANNER OF LIGHT PUBLISHING CO.

## Antiquity Unveiled.

Ancient Voices from the Spirit Realms

Disclose the Most Startling Revelations, Proving Christianity 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. 550, passed from it in the year 315.

The communications continued to be received until 1886, under the direction and superintendence of Aronam, 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 religious, making extensive researches therein, and will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communications.

Cloth, 12mo, pp. 68. With portrait and other illustrations. Price \$1.50, postage 12 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

## Have You Read the Thrilling Story,

HERESY; OR, LED TO THE LIGHT,

BY HUDSON TUTTLE?

WHEN this Story was running as a serial, there were constant inquiries for its publication in book form. This demand has now been met. It makes an attractive volume of two hundred and twenty-eight pages, and can be read as a summer pastime, or studied for its solution of many psychological problems.

That it may be within reach of all, the price has been fixed at 30 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

A Book which Everybody Should Read.

## NORA RAY, THE CHILD-MEDIUM.

A work which gives a remarkable experience of spirit power through the wonderful mediumship of a little girl. Goes on of into unconscious states on board ship and tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are saved. Each page of the book is filled with the lightest of spiritualistic power, bringing hope and comfort to mourning hearts.

170 pages, good clear type. Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

RAPHAEL'S HORARY ASTROLOGY: By which every question relating to the future may be answered. By RAPHAEL.

Cloth, English text. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

## MEETINGS IN BROOKLYN.

The Progressive Spiritualist Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mr. E. Evans, President.

Spiritual Meetings are held in Mr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening 8 o'clock.

The Advance Spiritualist Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seals free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Fraternity Hall, 563 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 2 p. m. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

The Woman's Progressive Association holds meetings Friday and Sunday evenings, at 8 o'clock, at Small's Parlors, 77 Franklin Avenue (near Greene).

Mediums' Progressive Meetings.—Sundays, 3 p. m., Single Tax Hall, 118 Bedford Avenue, near Putnam Avenue. Mrs. E. A. Cutting, Manager.

## MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 56th street, where the BANNER OF LIGHT can be had. Services Sundays, 11 A. M., 3 and 7 P. M. Afternoon meetings for facts and phenomena at 2 P. M.

187 West 34th Street.—Séances for the presentation 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.

Meetings 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, President; Titus Merritt, Secretary.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1823) 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 P. M. and 7 P. M. Lyceum at 2 P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spruce Garden streets every Sunday at 1 P. M. and 7 P. M. Hon. Thomas M. Locke, Pres.

## MEETINGS IN CHICAGO.

First Society of Spiritualists meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 3 and 7 P. M. Mrs. Mary C. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M.

First Society of Spiritualists meets at Hoxley's Theatre, at 11 A. M., 3 P. M., and 7 P. M. Harmonical Band of Harmon. Thursday, 7 P. M., Orpheus Hall, 8th and Theatre.

WASHINGTON, D. C. First Society, Myerstown Hall, 114 8th Street, between E and N streets, every Sunday, 1 P. M., 3 P. M., 7 P. M. W. C. Edson, Pres.

MILWAUKEE, WIS. Spiritualist Union Society meets at Ethical Auditorium, 440 Jefferson street, every Sunday at 7 P. M., and Thursday at 8 P. M. J. C. Bigler, President.



THE AUDITORIUM AT CASSADAGA.

## Cassadaga Lake Free Association Program for 1896.

The Camp at Cassadaga was established as a rallying-point for those interested in the fact of a continuous 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 honest investigators every opportunity to find that for which they are seeking, viz. evidence of a continuous 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. Sheets and R. G. Lugsoll, of New York City; 13, Conference; 14, Mrs. C. D. Greenmeyer, of Cincinnati, O.; 15, Thomas Grimshaw, of Pittsburg, Pa.; 16, Geo. A. Fuller, of Worcester, Mass.; 17, T. Grimshaw; 18, Mrs. Carrie E. S. Twigg, Westfield, N. Y.; 19, Mrs. Carrie E. S. Twigg and Geo.