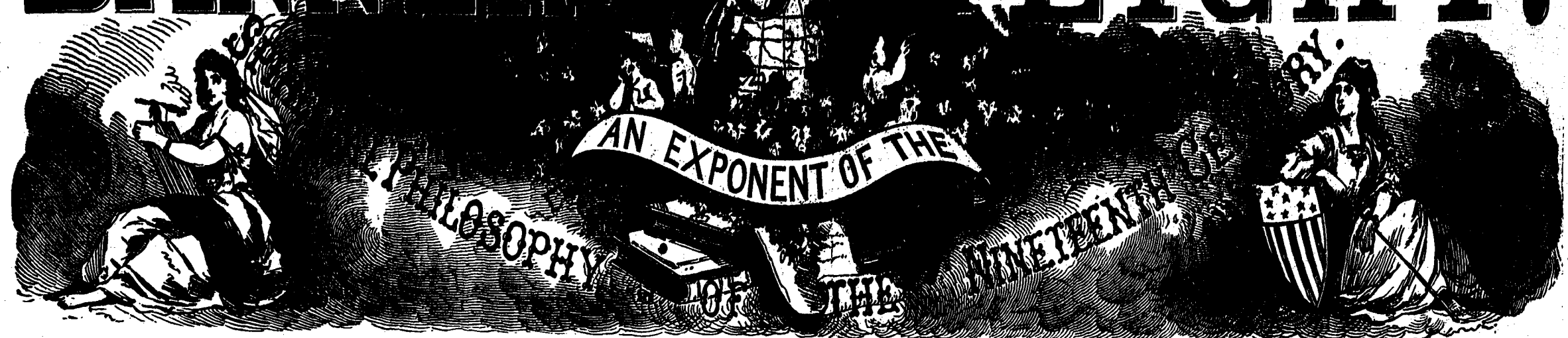


# BANNER OF LIGHT.



VOL. 79. BOSTON, SATURDAY, JULY 11, 1896. NO. 19.

Written for the Banner of Light, SUNSET.

There's a broad window toward the west,  
In that old home of ours,  
From which our sunshine watched the birds,  
The squirrels and the flowers,  
Thence, too, she looked for "choo-choo cars,"  
To bring me home from town,  
And there we sat together when  
The sun went down.

That beautiful, familiar scene,  
I cherish for her sake;  
The stretch of meadow, bit of wood,  
The silver-bosomed lake,  
The ridge that parted earth and sky  
By an uneven line;  
These were her world, her fairy-land,  
As she was mine.

One year, her second and her last,  
She learned to lip her words  
Before that window; named the flowers,  
The squirrels and the birds;  
And, when night came, with quivering voice,  
And eyes so big and brown,  
She sorrowed: "Sun gone down, papa;  
Sun gone down!"

With brown curls resting on my breast,  
Clasped to me, snug and tight,  
She peered into the gathering gloom,  
And at the waning light;  
And, though the darkness brought her tears,  
It did not bring her fear;  
There were no horrors she would dread  
When I was near.

But when the sunset aureole  
Had faded from the west,  
We turned us from the window and  
I sang my babe to rest.  
And as the sun which sets at eve  
Is with the dawn reborn,  
The lids that veiled her big, brown eyes,  
Unclosed at morn.

One day the sun arose, but she  
Still lingered in her bed,  
And slowly from the big, brown eyes,  
The spirit's sunshine fled;  
And when her body, pale and still,  
Lay in its snow-white gown,  
Then, though the sun stood at high noon,  
My sun went down.

MILES MENANDER DAWSON.

## Marie Corelli and Spiritualism.

BY JOHN WILLIAM FLETCHER.

FOR several years the public has been impressed by the brilliant productions from the pen of Marie Corelli, who has departed from the beaten track of the old-time writers, and combined with clever situations and an interesting plot, a fund of occult knowledge, as suggestive as it is unexpected. "The Romance of Two Worlds," "The Soul of Lilith" and "The Sorrows of Satan," are each in their way but so many vehicles for conveying a perception of the spiritual law that underlies all living, moving things. So marked has this been, that those who are students of the occult have long since believed that either the talented authoress was a profound Spiritualist, or else an instrument in the hands of a higher intelligence who was using her brain as a means of giving to the world much that was valuable and helpful.

The reading public long since became nauseated with the erotic effusions with which it has been inundated, and gladly turns to any source that promises relief and enlightenment; consequently Corelli has supplied a want, and really created a public of her own. Just how long this will last depends more upon the author herself than any one else.

Elizabeth Stuart Phelps, when she wrote the "Gates Ajar," and Amelie Rives, with "The Quick and the Dead," both touched the same chord, which now responds so sweetly to the mystic influence which pervades nearly all that has come from Corelli's prolific pen. These first two named writers early lost their inspiration, or lacked, perchance, any real knowledge of the themes with which they dealt, and were useful only in the questions they asked or the suggestions presented. At any rate, they have never startled the public since, but have quietly taken their place among those from whom good things are always expected, but from whom great things rarely emanate. Miss Phelps in particular, who is without doubt a very serious minded woman, and a clear thinker upon prescribed lines, could have written works that would have done much to have shaped and fashioned public opinion, leading it away, far away from the well-worn track of dogmatic theology into a realization that the world beyond the gates ajar was an actuality; but after "Men, Women and Ghosts," she seemed to have reached her height, and is content now to devote herself to harmless productions, such as "A Singular Life," etc. Nor is this intended to be other than kindly in its spirit. It may be that "Gates Ajar" was intended to be her strongest work, and that upon its achievements she is quite content to rest her laurels. Many an earnest thinker has labored long and produced far less.

Just as Florence Marryat may write many books, yet it is a question if any of the "yet to be" will transcend in interest "There is no Death," which is as popular now as the first day it was issued, and is at the present time being universally read. These writers are essentially feminine—they see and feel things largely from the emotional standpoint, and lack that firmness of touch, that independence of judgment, and indifference to public opinion, which in Corelli becomes at times almost too much in evidence, and who, like Ouida, anticipates unfriendly and censorious criticism, before even her statements are made.

The three works of this author named earlier

in this article are, each in its own peculiar way, embodiments of the Spiritual Philosophy, with a marked attempt to tack the theories of Christianity on to conclusions in such a way as to present a point of inconsistency, quite at variance with the rest of the work, and as if to make herself more plainly understood, she has in "Barabbis" and "The Mighty Atom," come out in the most pronounced manner, insisting that Christ must be accepted as Christ, in order to insure happiness here and peace hereafter.

This thought, to a certain extent, runs through the other books also, but is less illogically presented because playing a less prominent part. With that, however, we have little to do. People are permitted to believe about what they like in this age; it is only when they try to impose their beliefs as so much actual knowledge, that we have a right to ask for a "reason for the faith that is within them," which, if the reason be logical and capable of demonstration, takes us at once from the realms of belief into those of actual fact, which, by the way, is the only domain one can remain in with any degree of assurance and safety.

Having been accused of being a Spiritualist, Corelli has issued a sort of manifesto in the last edition of "Two Worlds," which should be of interest to every reader. For she at once shows how she who frets and fumes, and raves under criticism, in "Sorrows of Satan," falls herself into the shallow quagmires that are generally accepted by the unthinking public as arguments against, and objections to, Modern Spiritualism. She says:

"The so-called signs and wonders of modern styled 'Spiritualists' are always contemptibly trivial in character, and vulgar, when not absolutely ridiculous, and have never been of the least service to humanity."

Is that not a rather sweeping statement for any one to make, who assumes to be able to comprehend the "miniature of creation," and the underlying wisdom of God in it and through everything? Let us see whether it be really true or not.

The direct and primary object of Modern Spiritualism is to answer the question, "If a man die, shall he live again?" and how can any proof be given, save that which will appeal directly to the intellect of the embodied man? If God is to use the "foolish things of this world to confound the mighty," may not even the simplest and most trivial become the most eloquent and the most profound? A rap upon the table is nothing, a simple, characterless thing; but when it becomes the avenue through which a spirit may communicate with an earthly loved one; when it comes freighted with intelligence enough to furnish a strong argument in favor of continued life after death, it lifts itself to a place beside the sublimest phenomena that graces the age in which we live.

It may seem "contemptible" to comfort a sorrowing mother, a broken-hearted friend with even a glimpse into the great beyond. But those who have suffered the great loss of earthly loved ones, and have well-nigh starved upon the baseless and inane assertions of theological teachers, have not, and do not, so consider it. There is no grander philosophy, no higher mission, no diviner calling under heaven—possibly in heaven—than is embodied by comforting those who mourn, by the knowledge of the life that is beyond. Again, she says:

"Ask the Spiritualists of to-day to feed a multitude of five thousand on seven loaves and a few fishes—to calm the enraged waters—to stay by their 'occult' power the ravages of a plague, or to raise the dead—and their skill avails them nothing."

Well, ask any other sect, or Miss Corelli herself, and would not the result be the same? Christ said: "The same things I do, ye shall do, and even greater, for I go unto the Father." Who is there to-day, outside the Spiritualist, that has ever attempted even to do any of the things he did, let alone the greater things promised? If we are to accept his words as our standard of judgment, the whole world stands absolutely doomed, beyond the hope of redemption. Seen through the mists of nineteen hundred years, the miracles of Christ appear very differently than they would under the light of the present century, with its scientific attainments, and societies of Psychical Research; and the fact that his assumed followers fail to realize either in their lives or their works any of the things he promised, is proof either that they are not on the right track, or that the promise was not made in good faith, or that, which is most likely, it was made without due consideration. At any rate, it has not been fulfilled, outside the demonstrations of Modern Spiritualism.

But Corelli, in her statement: "Moreover, the very fact that they are not above taking money for the practice of their conjuring art is sufficient to condemn them," raises the old, old objection to professional mediumship. I was surprised to find when I read this that I had really been forced to buy a copy of the "Two Worlds," that I had been reading with so much interest, and wondered if I ought to question the sincerity of Marie Corelli's motives, the truthfulness of what she had stated as the result of her own personal knowledge, just because the book had been sold instead of being given away. Surely, if it is right to write out and sell for profit and gain your spiritual experiences, which are dependent for their acceptance upon your veracity, it must be equally honorable to sell them first hand, and if one is condemned, so by the same law is the other. I wonder Miss Corelli never thought of that when she was writing so vehemently against paid Spiritualism, but she didn't, because the money was going into her own voluminous pocket. The ministers who receive

anywhere from forty thousand dollars a year down for preaching the blessed doctrine of damnation, never think how inconsistent they are when they cry out against the Spiritualist for taking money for showing beyond the peradventure of a doubt that life here is the foundation stone of the life hereafter. If the mediums of to-day were to live as Christ did, with out a place to lay their head, or feed from the products of others, Miss Corelli, with the rest of the world, would be the first to condemn the "beggary" lot who helped themselves out of the cornfields the hard hand of labor had planted, and declare that they should be punished accordingly. But to receive a moderate compensation for the time and strength expended should not be any more reprehensible than preaching an effete system of theology or writing entertaining accounts of spiritual experiences. If everybody could live in a palace, like Casimir, with its wealth of art, magnificent conservatory and private chapel, and be fed upon the most delicious fruits, and regaled by the most exquisite wines, life would be quite another thing, and its higher purposes could be developed, without the constant reminder that there were material obligations to be met. Or, if, like El Rami, one could command amidst artistic surroundings whatever one wished, and be obeyed, there would be no longer any necessity for considering "the butcher and the baker," and all such persistent persons. But life to-day does not move on any such lines, and not to pay one's bill is counted as one of the cardinal sins by those who sit in judgment.

It may be argued that the "Two Worlds" is not intended to be taken seriously—that it is only a "romance," written, like many another, to earn a few honest pennies for its talented and gifted author; but the "manifesto" in the new edition settles this question once and forever.

"My aim throughout is to let facts speak for themselves. If they seem strange, unreal, even impossible, I can only say that the things of the invisible world must always appear so to those whose thoughts and desires are centred on this life only."

So, then, the tale is in reality but a recounting of personal experiences, embellished, doubtless, with the many graces and arts of the novelist. In speaking of those who demand a sign, she tells us that "spirits can touch nothing corporeal"—forgetting that Christ's feeding the multitude, the angel's rolling the stone away from the sepulchre, and the Master's eating fish and a honeycomb, after the crucifixion, are essentially corporeal things, of the earth, decidedly earthly. I presume that the hand that wrote on the wall at Belshazzar's Feast in the past, would seem divine to Miss Corelli; but the hand of a friend who wrote on a slate a message of love to a heart-broken, despairing mortal, in our own time, but a clever trick of a "Modern Spiritualist." The one that happened a few thousand years ago, and is incapable of proof or demonstration, is readily believed; the other can be repeated almost any day, under close and scientific investigation, and is disbelieved in toto. Queer, isn't it?

We are told that the author met a lady claiming to have rare psychical power, and the next day she sent her a leaflet of criticisms, in which, among other things, her personal charms were spoken of. That settled the question. There was no power possessed by the lady, because she allowed herself to be complimented, and rejoiced therein. Yet this is the distinguishing trait of all the persons who have psychical powers in Corelli's books. Rafael Cellini was a man of marvelous eyes, figure and complexion. Hellobas was gifted beyond measure in the same direction; while Zara, who ought to have looked matronly and motherly, was as bright and young as a girl; in fact, her age could not be believed. Now these points are all emphasized to a marked degree by the same pen who condemns a woman she knows for being pleased because others find her pleasing.

Not to be gratified, to a certain degree, at the praise and commendation of others, is, to my mind, to be possessed with an overweening egotism which is as regrettable as it is obnoxious. It is the duty of every one to look as well as he or she can; to do everything in reason to keep at touch with youth mentally as well as physically, and it is perfectly legitimate to be happy at being able to contribute to the pleasure of others by our appearance, dress, manners and intellectual attainments, and no one knows this better than Marie Corelli herself. Her insatiable rage at the critics who do not praise her, as shown in the character of Mavis Clare, demonstrates that she is quite as susceptible to the lack of praise as is any one else. In fact, it will strike any impartial reader that the "Sorrows of Satan" was written quite as much to spit out spite on unappreciative critics as to teach any great or important lesson. It would be difficult to find in the whole English language more bitter invective than the earlier chapters of that recital contains.

I would not have any one think, however, that the entire tenor of the "manifesto" was of the fault finding order, for there are many beautiful things therein which every Spiritualist could heartily endorse. As, for instance, "True Spiritualism is above all things healthy; it places the human being in a fearless, noble attitude toward both God and man, and nothing but benefits can accrue from it." But then she says that when people ask her how all this which is pure and true can be obtained, she answers: "Only Christ," and they look puzzled. Well, I should think they would. If spiritual phenomena had been confined to the New Testament, and to the birth of Christ, there might have been a little sense to the re-

FRANK T. RIPLEY.

To the Editor of the Banner of Light:

Having seen in the dear old BANNER OF LIGHT that you would like mediums to write a short sketch of their life and work, I herewith send you a picture of the well-known lecturer and platform test medium, Frank T. Ripley, a resident of your city, whose career I have watched for several years, but whose work has been in the West for the last five years.

Frank T. Ripley was born at Bath, in the State of Maine, in the year 1851, and while yet a lad (from eight years of age) showed evidence of wonderful mediumship. He has been before the public since he was sixteen years old.

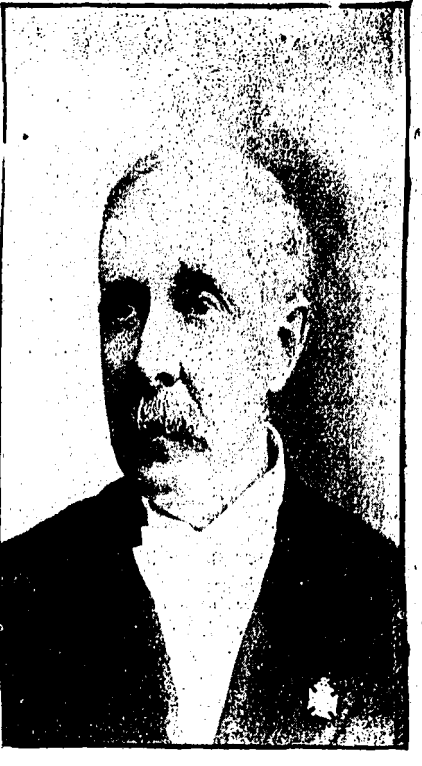
His ability as a lecturer, and his wonderful powers as a test medium, are too well-known to need reiteration.

During the month of June, just passed, he has created eminent success in his efforts before the First Society of Spiritualists (South Side), Masonic Temple, Chicago.

Before closing I desire to append the tribute to Mr. Ripley from Abby A. Judson, at Lake Brady, O., printed by the BANNER OF LIGHT:

"He is giving much satisfaction to his many friends at Brady. In fact, the word 'friend' covers, I believe, every person here. For who can help being a friend to this sincere, gentle, sensitive and devoted soul? Made happy as a child by evidences of regard, loving the flowers that seem to receive a new lease of life when imbued with the magnetism of his person; thoughtful for all; rejoicing with those who rejoice and weeping with those who weep, his presence gives pleasure, and his approaching departure is viewed with regret.

Frank Ripley will never be old. A long life



will not make him old; and in the spirit-land he will be a happy child, gathering spirit-flowers and weaving wreaths of friendship and aspiration. Many a good test has he given here this season." ALPHA.

ply, "Only Christ." But when the Old Testament is one long record of marvelous angel visitations before Christ was ever heard of, it is a very doubtful postulate. "Only Christ" does not mean anything to a thinking mind. It is not what Christ was, it is what we are, not through him, but through ourselves, that counts either here or hereafter. But Miss Corelli is daft on the subject of "Only Christ," and much annoyed because the world looks upon him as a man, instead of being the epitome of all that is miraculous and divine.

"The power of performing miracles, the gifts of healing and prophecy, and the ability of seeing beyond the things of this world, are all obtainable, but only through absolute faith in Christ."

Could anything in the whole range of ecclesiasticism be more dogmatic, inconsistent, or incapable of demonstration than that? I very much doubt it. If spirit-return is a law, if we are guarded and guided by angels, it is a part of the infinite plan, and not dependent upon anything outside of the spirit of the great First Cause that pervades everything; our "faith" has nothing to do with it. The action of law, earthly or divine, goes on precisely the same, whether we believe or not. It is universal, eternal and unchangeable; concerning that there can be no doubt. Demonstrate a law, and whenever it is accorded with the results are sure to follow. It is rather late in the day to bring in Christ as a factor in the salvation of the world, after men have lived, struggled and died for thousands of years previous to his birth. If he was to have been the pivot upon which everything turns, he should have been created first, and then all humanity, Adam and Eve included, would have had an equal chance. But to try and place him now as the only way is to ignore the first instincts of common justice to those who have gone before him. This is undoubtedly true, and applies to Miss Corelli's state of mind as regards Spiritualism quite as much as to those who criticize her.

"The miracles enacted now are silent ones, and are worked in the heart and mind of man alone. Unbelief is nearly supreme in the world to-day. Were an angel to descend from heaven in the middle of a great square, the crowd would think he had got himself up on pulleys and wires, and would try to discover his apparatus. Were he in wrath to cast destruction upon them, and with fire blazing from his wings, slay a thousand of them with the mere shaking of a pinion, those who were left alive would either say that a tremendous dynamite explosion had occurred, or that the square was built on an extinct volcano, which had suddenly broken out into frightful activity. Anything rather than believe in angels—the nineteenth century protests against the possibility of their existence. It sees no miracles—it pooh-poohs the very enthusiasm that might work them."

The trouble is that inconsistency is an element everywhere displaying itself in our own age and generation, despite its large pretence to knowledge and logic. Science displays it in her refusal to step outside what she is pleased to call the known laws of nature, and seek for the great motif—the spirit—that gives to life its dignity and true significance.

The church is equally as blind when it asks mankind to accept as divine truth senseless dogmas that are at war with every one of the finer feelings, and, if accepted, would generate hate instead of love for the great rule of the universe. The world at large is equally reprehensible in its refusal to consider any form of truth not stamped with the approval of time, while teachers who have caught a slight glimmering of spiritual law are to a degree guilty of the same offence when they for one moment imagine that they of all the world have the whole truth. Each life must be more or less a law unto itself. It will always be the same law; the difference will be found in the expression it makes and the way it adapts itself to the need of each nature.

To all teachers like Marie Corelli every praise is due, to the great and good motive that inspires them. Such books as she has written can be read but imperfectly understood by those who read them, yet they are bound to accomplish no end of good, if only by stimulating

## Anti-Vivisection.

To the Editor of the Banner of Light:

People who approve of vivisection generally defend it on three grounds. First, that few animals are vivisected. Second, that they are made entirely insensible to pain by the use of anaesthetics. Third, that discoveries of the greatest importance in treating the diseases of human beings have been made through vivisection, and are constantly being made by the same means.

Will you give me space in your columns to answer briefly these three claims?

First, as to the number of animals vivisected annually. The Pasteur Institute in Paris is only one of a thousand vivisectional establishments in that city alone, and the number of animals vivisected there is exceeded in some of the other vivisectional institutes; yet on one day it was estimated by eye-witnesses that there were fifteen hundred animals there, either awaiting their terrible fate, or having already been operated upon, and the bodies accumulate so rapidly, that Pasteur had a crematorium erected on the Institute grounds to destroy them. At Alfort, not many miles distant from Paris, great numbers of animals, especially horses, are tortured every day.

Second, as to the use of anaesthetics. When we realize that many of the most painful experiments are made on the nerves, to watch the effect of suffering, we can at once see that any anaesthetic would, by lessening the pain, render the experiment useless. Or again, in cases of inoculation, the disease having been purposely transmitted to the animal, its effects are studied for a long time, not infrequently for a year, and it would be obviously impracticable to keep the subject under the influence of anaesthetics during that time. The author of a standard text-book on vivisection tells us that in "all accurate experiments" anaesthetics should be avoided, and the great majority of vivisections are so conducted, or if an anaesthetic be given it is merely to ensure the vivisector from harm while the animal is secured, and once this is done, no care is taken to renew the anaesthetic. Great use is made of the drug known as "curare," which is no true anaesthetic; but is found most convenient by "investigators," because it, by paralyzing the motor nerves, makes it impossible for the animal to move or cry out. Unfortunately, however, curare renders sensation more than ordinarily acute.

Third, as to what has been gained by vivisection. Edward Houghton, M. D., in *The Zoophilist* (London) writes: "I have yet to hear of a single case of discovery made by experiments on helpless animals, which might not just as well have been ascertained by clinical investigation."

Dr. Morgan Davies, in a letter to Miss Frances Power Cobbe, said: "Not only could we dispense with it (vivisection), but I firmly believe we should get on much more rapidly and securely without it."

John H. Clarke, M. D., in "Our Meanest Crime," said: "So far from vivisection saving human beings from being experimented upon, it actually necessitates it."

James H. Payne, M. D., of Boston writes: "I am wholly opposed to vivisection. It is useless, wicked, cruel, barbarous and infamous. It is worse than useless. It fills the mind with false and brutal ideas."

Should we not consider the opinions of these competent authorities conclusive, and taking to heart the words of a recent writer, "Another continental vivisector expresses his sympathy for his English brethren that they are driven to such paltry and silly tales to defend their vivisections as to say that they are seeking something of value in the healing art?" realize that vivisection is performed for the purpose of investigation: not to benefit mankind physically, and that if we wish to stop it at all, it must be destroyed both root and branch, in short must be "totally prevented."

ANNA SARGENT TURNER,  
Sec'y New York State Anti-Vivisection Society,  
Saugerties, N. Y.





DOWN THE LAKE FROM THE CAMP-GROUND, LAKE GEORGE.

## Lake George Camp Association.

SEASON OF 1896.

The grounds are situated at the head of Lake George, at the terminus of the Glens Falls branch of the Delaware & Hudson Railroad, seventy miles from Albany, and thirty miles from Saratoga. They are shaded by a beautiful growth of native forest trees, and command a magnificent view of the lake and mountains. An abundance of excellent water, which is unsurpassed for its purity, is supplied from a mountain stream.

Improvements to the grounds have been made since last season, and new cottages erected. The attractive new Hotel Woodfin will remain under the management of Eugene L. Seelye, and will be kept both on the American and European plans.

Terms will be made moderate for excellent accommodations. Owners or occupants of cottages can procure table board at the hotel at reasonable rates. Eligible building lots can be bought at low prices, and furnished cottages can be rented by the month or season. Steam yachts can be engaged at reasonable rates, by the hour or day, for excursions down the lake; also daily excursions to Paradise Bay by Steamer Mohican, and through the lake and return by regular line boats. Small rowboats, for fishing or rowing, can be rented by the hour, day or week. A prominent feature of the summer's entertainment will be the music and dancing at Hotel Woodfin.

## ANNOUNCEMENTS.

Sunday, July 12, Mrs. Tillie U. Reynolds.  
Wednesday, 15, Conference; Tests by Mrs. T. U. Reynolds.  
Saturday, 18, Conference.  
Sunday, 19, Dr. Sheridan P. Wait; Tests by Mrs. T. U. Reynolds.  
Wednesday, 22, Conference.  
Saturday, 25, Conference.  
Sunday, 26, Mrs. T. U. Reynolds.  
Wednesday, 29, Conference.  
Saturday, Aug. 1, Conference.  
Sunday, 2, A. E. Tisdale; Tests by Dr. W. B. Mills.  
Wednesday, 5, Conference.  
Saturday, 8, Conference; Tests by Mrs. Reynolds.  
Sunday, 9, Ida P. A. Whitlock.  
Wednesday, 12, Conference.  
Saturday, 15, Conference; Tests by Mrs. Reynolds.  
Sunday, 16, Cora L. V. Richmond.  
Saturday, 19, Conference; Tests by Maggie Gaule.  
Sunday, 22, Meredith B. Little; Tests by Maggie Gaule.  
Wednesday, 26, Conference.  
Saturday, 29, Conference; Tests by Mrs. Reynolds.  
Sunday, 30, Dr. Sheridan P. Wait; Tests by Dr. W. B. Mills.  
Wednesday, Sept. 2, Conference.  
Saturday, 5, Conference.  
Sunday, 6, Carrie E. S. Twing.  
Meetings will be held in the large and commodious Woodfin Hall.  
Mrs. Tillie U. Reynolds, who is acknowledged to be one of the best of test mediums, will be at Hotel Woodfin most of the time during the season and will give private sittings. Mrs. Laura Ellsworth, the well and favorably known clairvoyant, trance and business medium, of Saratoga, will be on the grounds most of the season, and will give private sittings. Miss Maggie Gaule, of Baltimore, who is without a peer as a test medium on the platform, is expected to be at Lake George during the last half of August. Many other mediums of well-known reputation, representing different

phases of mediumship, will be at Lake George during the summer. In addition to the foregoing intellectual feast, J. Milton Young, of Haverhill, Mass., will contribute to the platform essays upon advanced topics of the times.

Lake George possesses advantages of accessibility. Several trains leave New York City daily for the Lake via the New York Central and West Shore Railroads. Persons may also take the People's Evening Line of steamers from New York to Albany, or Citizens' Line to Troy; thence via Delaware and Hudson Railroad, arriving at Lake George the next morning. From the West and East close connections are made at Albany with Delaware and Hudson trains direct to Caldwell (Lake George), also at Saratoga with the Fitchburg Railroad, from which place special rate tickets are sold to Lake George. For further information address the Treasurer, at Lake George, N. Y.

## LAKE GEORGE.

By Outing, Poetic Inspiration of Mrs. Cora L. V. Richmond.  
Set like a jewelled girl 'mid the hills,  
Those "Everlasting Hills" that stand so grand and high;



HOTEL WOODFIN, LAKE GEORGE.

Thou shouldst be named "The Waters Beautiful,"  
"Awamonehah," named by those on high.

Thy vernal shores—now fringed with forests dim,  
Now sloping far away among the bays,  
Now widening like a sea where ships can go,  
How beautiful are all thy wondrous ways.

Fair bays and coves that form a safe retreat,  
Near which oft shyly comes the antelope  
To slake his thirst, or rest from noon-day heat,  
Or feed upon the sheltered verdant slope.

Now rise the mountain spurs precipitately grand;  
Now gleam the restful waters of that bay  
Named "Paradise," so like that "Morning Land"  
Whose crystal waters never fade away.

Once trod the Redman through these peaceful shades,  
Once flashed his birch canoe upon the lake,  
Once rose his wigwam in the sheltered glades,  
Once did the Great Spirit this altar make.

Now o'er thy shores the Manitou still bends;  
The "Hunting Grounds" eternal still seem near;  
And many a chieftain on earth-life attends,  
Bringing "good medicine" your hearts to cheer.

All who are weary of the world of strife,  
All who seek respite from dull Mammon's care,  
All who would find in Nature never life,  
Can come to thee, O lake surpassing fair!

## OFFICERS OF THE ASSOCIATION.

President, Orville Griffin, Sandy Hill, N. Y.;  
Vice-President, Meredith B. Little, Glen's

Falls, N. Y.; Secretary, James D. White, Albany, N. Y.; Treasurer, Eugene L. Seelye, Lake George, N. Y.

Directors—Orville Griffin, Sandy Hill, N. Y.; Meredith B. Little, Glen's Falls, N. Y.; Mrs. Mary A. Newton, New York City; James D. White, Albany, N. Y.; John D. Chism, Albany, N. Y.; John D. Chism, Jr., Albany, N. Y.; Eugene L. Seelye, Lake George, N. Y.

Some further particulars have now transpired concerning the new navigable balloon invented by Lieutenant-General von Zeppelin, although strict secrecy is maintained as to the details of construction, says *La France Militaire*. It appears that the inventor has discovered a material which is sufficiently impermeable to retain the gas in the balloon for months without any loss through percolation. The balloon itself is cigar-shaped, and its connection with the car is very ingeniously devised. The balloon can be propelled at the rate of forty-one feet per second, the motion being obtained by means of screw propellers fore and aft, driven by a Daimler motor. It will be possible, with this apparatus, to make aerial voyages of several days' duration, with a load of 3½ cwt., notwithstanding which the balloon will have sufficient buoyancy to rise to an altitude of three thousand six hundred feet.

## New Publications.

"WHOSE SOUL HAVE I NOW?" By Mary Clay Knapp. The Arena Publishing Co., Copley Square, Boston, Mass.

A book we could wish to see in the hands of all young people. The author presents ideas that will ennoble, enlarge and beautify the life of any one who will cherish them and allow them to dominate his life. The best of these ideas, it is true, are not new, but the setting is especially good. The thoughts that pervade the book cannot be too frequently and too variedly repeated.

For a thoughtful person this story affords some convincing proof of a woman's influence with man, the reason for which is to be found alone in the instincts of the soul.

The story is one of more than usual interest, and is finely written.

LIBRA—THE POISE OF THE SCALES. Written by Eleanor Kirk, 696 Greene Avenue, Brooklyn, N. Y.

This book, like "The Influence of the Zodiac Upon Human Life," by the same author, is founded upon a close study of the stars in their relation to the individual. It is a story with a genuine aim of its own, and has novelty likewise—a beautiful tale beautifully told.

## Thoughts in Need are Friends Indeed.

BY HENRY LACROIX.

WHEN consistency, so-called, or a gradual linking, seems apparent, so as to form a consecutive chain, in the mental sense, or otherwise, the inward appreciative eye will detect therein many loopholes, irregularities and voids that blur the subject and make it appear under false-like aspects. Everything being relative, and not absolute, it follows, therefore, that no complete blending exists anywhere, in anything.

Everything has its separate sphere, its different action and usefulness, not only among organized things, but among atoms, that serve to make them up. Universal diversity is the order or law of nature.

The infinitesimal is the exact gauge of the stupendous great things which you witness around you, which roll over your heads in magnificent grandeur, in limitless space.

It is bewildering to the senses to view all the wonderful-like operations of nature—even those that are seen with the naked eye. Hence the many and many forms of stupefaction, idolatry, etc., which carnal man has lent himself to, according to tradition and history, and which is still evidenced among the lower specimens of humanity, in this nineteenth century. The coarse feelings, inclinations and deeds are the logical outcome of gross organization and surrounding conditions. In the back brain are located many keys, which, as in a piano, give different sounds when touched by passing events or other extraneous circumstances. The individual itself plays on himself also, which represents a certain amount of free-will and action on his part. He is called to act according to his make-up, as any other machine or organization. His slow or gradual unfolding is a consequence, a necessity, which keeps pace with surrounding conditions ameliorated, and not from mere volition of will, as it seems to many who judge from theological or incomplete views.

Man cannot be consistent, according to the whole sense of the word, because he is controlled by three different sources of influences, which are embodied within him and exist actively all around him, all over universal nature. In common mundane and individual parlance, those influences are: his passions, his moral faculties and intellect. As in a common household the father (or intellect) is not at all times the master over the wife and children, which represent exactly the moral and passionate sides of that exemplified trinity. He cannot be, do what he will. Therein is seen what takes place elsewhere, under all scales, the greatest. It seems inconsistent that passions should have the sway, in individual or collective cases, or even have epochs, ages or eras of domination—not only on earth, but in its fluidic or spiritual sphere as well. But philosophy, having a wide and discriminating scope, does not view it thus.

Sentimentality is a poor instrument to view nature with. It leads to inadequate conclusions.

It is well, at all times and in all cases, to endeavor to be consistent or reasonable, to keep that starchy point always in view, near or far, so that when conditions change for what is called the better, one may be enabled to profit at once by the change and become again master of himself and of surrounding circumstances. No man can do more or better than that. This is a wise lesson, fraternally given.

Liberty and slavery—those two extremes of man's social state—are always relative, never complete, so long as he is in spiritual and material conditions. He is governed by necessity and opportunity—two controlling motives put in action by the ethereal world.

The unconscious actions of man, in the individual sense, which jar so much with his duplicate outward self, cannot as yet be delineated and explained so as to make it clearly understood by mankind. Besides, it matters not, so long as the work goes on satisfactorily—if not smoothly to the senses. The work of completing our planet and its spirit-sphere is progressing continually, through our individual and united endeavors, materially and spiritually. It is well said that: "There are many mansions in our Father's house." It is a progressing world—or incomplete—as this world is, notwithstanding what is blindly said to the contrary, in hymns that strive more for rhyme and grace than for exactitude or sense. Begin to know, oh ye! who still yawn and pray, who fan yourselves with complacency for having walked out of the church—and are still there a good deal, holding still to the Bible and hymn-book—expecting perpetual spring and glory hereafter! Know ye not yet that the inspirations or messages ye get from above are traced exactly on your ability, on your worth, your internal worth, and not that which you sport before your friends or the world? "There will be no more sorrow there!" So you say; so you have been taught to believe while in the church. And you still hold on to that puerile notion and feeble expectation. You expect and want a *fat* heaven—without shade or objectiveness—just as the earth used to be considered in former ages, before the law and action of gravitation were discovered.

Many among our people are striving to subvert our philosophy into a church, so as to get within the pale of the law that protects churches as something sacred. I would say to our people: Protect yourselves! Defend your rights, and don't grovel back into any old or new kind of church; for, surely, you would fall into ruin.

Liberty and slavery—as I precededly adverted to—face you. The first is a hard road to travel; but it begets energy and maintains manhood, developing it awhile; while the latter engenders puny beings, unfit to stand upright or claim any consideration. The best church, in fact, is no church at all!

It is no wild assumption to say that we, as disciples of the latest Revelation, have a right to expect the very best of things handed from above—without it being soiled or disfigured by intermediates, through whom it often comes to us. That is often unavoidable; hence the utility of every one being his own medium. It is possible, to some extent or other. "Where there is a will, there is a way!" Search, and you will find! Within every one are all faculties, all potencies. It only requires to stimulate those that are dormant, to give them some vigor through will-power and exercise. It is very feasible, for many at least, to leave their coarse bodies and roam through space—for more light. The spirit-world is not far off; it encircles us; it penetrates us through every pore. Ask, and you will be heard instantly, and responses will be given you, feebly or indistinctly at first; but through exercise the mental communication will improve in force,

in quantity and quality. Mental telephoning is easily learned, and the discriminating mind soon detects the discrepancies that occur and discovers the false from the true, detects the feinting, or, worse still, spirits who intrude under false names and unburden themselves of a pack of misrepresentations, often pushed by others to do so, for your training, discipline and usefulness. The persevering, the undaunted, are sure to win or succeed; while others will fall down discouraged, prostrated. Everything has to be earned. That which is not earned by hard labor is profitless. I have gone through the mill, and am, therefore, able to know and advise. A good medium said to me once in New York that San Francisco was a bad place for professional mediums, as every household almost contained private media of one kind or another. People in other places can follow the example and be masters at home.

There are folks on this side of life who know more about the other world than many who are actually there—lethargically existing simply. Locality is not synonymous of ability, of superiority. Were some of the dens of the other world photographed in their plain hideousness and shown to our would-be advocates of perpetual spring there, how shocking they would find it. Our knaves and beastly-like specimens of humanity, as they pass away and swarm with their likes over there, form pandemoniums of many kinds, where blasphemies, tearing and mocking one another, and utter despair, are to be witnessed. I have often seen those furnace-like recipients, where many among us have gone and abided, and where others will certainly go—not as punishment for their sins, as taught in churches—but through sheer necessity, when opportunity calls for it. The gases and dampness within the strata of the earth, that produce earthquakes and volcanoes, scattering here and there destruction of property, lives, and sundering continents or parts of them at times—those phenomena, I say, are not due to accident, to relentless furies, to a whimsical Providence, but a necessity. Sentimentality, I say again, is but a poor judge before the grand and upheaving operations of nature. There is nothing supernatural in nature—which is eternal and infinite.

Destruction or transformation is an imminent and eminent process, applied not only to things but to beings. We began on earth by killing and eating one another. We all were cannibals in the strict sense. A veil hides that part of our preliminary existence on earth; but that veil can be easily lifted. What the jaws were called to do in those primitive times the tongue does now—among our civilized folks. It is an effectual process, indulged in by the many.

The earth has as yet but poor systems of education, and it cannot be otherwise, according to the status of the planet. Progression has taken great strides, and is doing so still. Discoveries after discoveries come to this world from its fluidic partner—some consciously, others unconsciously, it matters not how—all furnishing the means of improving our standing-ground, of diffusing more and more knowledge where it is wanting, so that thereby materiality may become more plastic, more easily and more finely molded. The final end to be attained is to render this globe completely spherical. To improve surrounding conditions is to prepare the way for the internal enjoyment or happiness of humanity. By improving our globe, as to shape; by making it impervious to chemical influences that hover around it, and congregate and seek all along suitable nests wherein to brood agencies of destruction, that affect the whole earth and humanity at large in many, many ways indeed—by so doing, I say, the future will settle here in gracious smiles, as it is in more advanced planets than ours. The golden age and era will become here a substantial fact.

Civilization has to advance and settle all over the earth before hand—as it is now politically, socially and industrially doing. All parts have to be linked by railways, telegraphs, telephones, and other incoming means, that are not known yet, which will in due time bring about everywhere a suitable sum of activity, stimulate interest or engender coöperation and fraternity. All parts have to become as one, all endeavors have to tend toward one direction, one ultimate—of making mother earth a suitable and better home.

Our mission is material; even the spirit-world is continually coöperating with us in making this globe an Eden. The ethereal world also directs and works for that desirable and prescribed end.

In the way of useful discoveries, many are heard to say: What next? It is very easily foreseen by those who have active, unprejudiced brains and minds. Steam is being superseded by electricity, as a motive power. *Alteus tendimus*, or rise higher, tends to bring locomotion from the earth, and waters to the sky. To navigate through the air is a certainty, although obstacles have to be vanquished in order to do so systematically and thoroughly. But it will be done assuredly. A new or increased speed of locomotion will be attained, and at the same time the atmosphere of our earth will thereby be affected progressively, through our direct and positive contact with it, through our masterly powers over it. Our bodies will also be less dense, and become fit to engage in more subtle and greater works.

What next? after that, will be asked. That is easily answered. History repeats itself on every planet, in the main sense. In ages to come volition of will will be the simple and great power of locomotion, and its spread will not be calculable by ordinary rules and measures. Then the golden age will be in full blast. Fraternity will be established, and wars and rumors of war will be at an end—on this globe at least.

## Passed to Spirit-Life.

From Wayland, Mass., June 18, JAMES SUMNER DRAPER, aged 85 years.

For many years Mr. Draper was recognized as the most prominent and influential citizen of this his native town. He was the best known of all others in the creation and growth of Wayland's free public library—the oldest but one in this country; and a munificent bequest will perpetuate his name in connection with those labors. He was one of the prime movers in the building of the Central Massachusetts Railroad.

The strength and clearness of his fine intellect is well illustrated by a collection of poems, mostly on spiritual subjects. For more than forty-five years he was a firm believer in the truths of Spiritualism, and during all that time the criticisms of those who could not understand his views excited only his pity; they could not disturb the serenity of his soul. There are those who listened with loving regard to the expression of his religious faith, and some of the light from his inspired mind has entered theirs, and while life here lasts, the work which he began will be carried on. Truly the world is better for his having lived in it. C.

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

## For Over Fifty Years.

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



AMONGST THE ISLANDS, LAKE GEORGE.



# 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?

### AROUND THE FIRESIDE.

Each day, when the glow of the sunset fades in the western sky, And the wee ones, tired of playing, go tripping lightly by, I steal away from my husband, as he sits in the easy chair, And watch from the open doorway their faces fresh and fair. Alone in the dear old homestead, that once was full of life, Ringing with girlish laughter, echoing boyish strife, We two are waiting together, and off, as the shadows come, With tremulous voice he calls me: "It is night; are the children home?"

"Yes, love," I answer him gently; "they're all home long ago"; And I sing, in my quivering treble, a song so soft and low, Till the old man drops to slumber, with his head upon his hand, And I tell to myself the number home in the better land— Home where never sorrow shall dim their eyes with tears, Where the smile of God is on them through all the summer years. I know, yet my arms are empty that fondly folded seven, And the mother heart within me is almost starved for heaven.

A breath, and the vision is lifted away on the wings of light, And again we two are together, and all alone in the night. They tell me his mind is falling, but I smile at idle fears— He is only back with the children, in the dear and peaceful years. And still, as the summer sunset fades away in the west, And the wee ones, tired of playing, go trooping home to rest, My husband calls from his corner, "Say, love, have the children come?" And I answer, with eyes uplifted, "Yes, dear, they are all at home."

—Margaret E. Sangster.

Mrs. J. S. SOPER:

I notice your request for Conductors of Lyceums to forward to your department of THE BANNER their method for conducting their own Lyceums.

Now I am neither a Conductor nor a member of a Lyceum at the present time, but some thirty or more years ago I had considerable experience in Lyceum work, and up to this day have been an occasional observer of the method used, and the amount of progress made in this portion of the spiritual vineyard. My conclusions are that the Ideal Lyceum is far in the distance.

The whole object and scope of the Lyceum work, as I understand it, is the instruction of ourselves and our children in a thorough knowledge and acquaintance of spirit, and its possibilities in and out of its present bodily expression, its relation to all so-called material things, and the invisible world about us, which is far greater and more real than that which we think we know by the sense of sight.

To teach these things to young children, or even children of a larger growth, who is competent? What individuals have so well informed themselves or have been inspired by the angel-world, that they are fully prepared to teach these things? Can give positive facts and data, in place of mental or theological speculations, whereby our children, and coming generations, may be led up and out from the religious superstitions and idolatry of the past regarding a man made God and his dealings with the children of men into the broad field of nature, which is but God, good or evil spirit expressed, and his own revelation to man?

Up to this date, so far as I know, no one has been found wise enough to formulate a textbook to make good the place of the text-book or catechism used in the Christian Sunday school service, and by which the teachers or leaders of groups can instruct or conduct a service of questions and answers after the usual manner in other Sunday schools, consequently there are but a very few having the native genius or talent to interest and instruct successfully the children in a knowledge of the science of spirit, and its relation to all things in our world, to say nothing of all others.

Lacking this talent and the text-books, what can we reasonably expect will be the result of our Lyceum work?

For myself, I will say I very soon found it was not my place as a Conductor; that to prepare myself for each Sunday's work with something to interest and instruct all, or a large share of the members of the Lyceum, was a task too great for me.

I soon found also that the leaders of the groups were at their "wit's ends" to lead and instruct their children. Many of the usual moral questions and topics of the day, as now were introduced and discussed, but wherein here were we doing a work not already being done in all Sunday schools?

The great, important and distinctive feature of Spiritualism I have never found sufficiently accented, illustrated and made clear in the Lyceum work. What is spirit? its expression, and its relation to matter and its possibilities? who can answer and teach?

Thus far, I only know spirit by its expression, by its manifestation, and I think the very best work a Lyceum can do is to fully acquaint itself with nature in all of her varied departments, and through its many expressions learn, if possible, of the wisdom, power and goodness of the Infinite Spirit that fills all space, and vitalizes and energizes all things.

Hingham, June 27, 1896.

VETERAN.

Mrs. J. S. SOPER:

Dear Madam:—Having read your request in the Lyceum and Home Department of THE BANNER, I take the liberty of replying, although I am only a teacher of a small class of girls from six to ten years old.

Not finding in our Lyceum Guides material adapted to their comprehension, I wrote a simple catechism on our Philosophy which they readily learned. I also read to them each Sunday some pleasing story with a moral, and called out their opinions of it.

Mine was the "Jewel Class," and I taught them that the jewels they should try to wear were those which would adorn the spirit, and were more valuable than gold and diamonds. Of these jewels love, charity, truth, kindness, etc., I asked of each to take one, and gave them badges to prompt them if they were forgetful.

In this and other ways, as the occasion suggested, I kept up their interest, and I hope helped them to keep in the right path.

As all our Lyceums are composed largely of quite young children, there is certainly a demand for books and "Guides" suitable to their understanding, and it is a lack which I hope will soon be overcome.

Very respectfully yours,

MISS C. H. HUBBARD.

Port Huron, Mich., June 26, 1896.

### New England Houses.

The old-time dwelling-houses were usually built two stories in front, with two liberal-sized front rooms, an immense kitchen, with two bed rooms, a buttry or pantry, and a square chamber up stairs. When it was possible, all the houses fronted the south, and told twelve o'clock with the accuracy of a chronometer. Every window was a sun-dial, and often the only time-keeper. For many years most of the houses were innocent of paper or paint, and some of plastering, though kept light and clean with frequent whitewashing.

The open beams, girders and walls were festooned with herbs and seeds, and various home products for use or ornament. From the roots, herbs, berries, wild flowers, and a little New England rum, our grandmothers could prepare remedies to cure all the ills of body and soul.

The fireplaces occupied nearly one side of the three large rooms, and in the kitchen space was left for one and sometimes two brick ovens. The fire-place equipments were an iron back, ornamented with various designs, a long crane with graduated hooks and trammels, huge andirons, the shovel, tongs, poker and the bellows. Near by was the wooden settee. Clocks were rare. From its high perch on the "mantel tree" an hour-glass did good service. There, too, stood a row of polished iron and brass candlesticks, with snuffers in the tray. The cupboard and buttery shelves glittered with rows of platters, plates, pans, pitchers and porringers. The last were in common use for drinking porridge till tea and coffee banished them by introducing cups and saucers.

### "Kissing Mother."

A father, talking to his careless daughter said:

"I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes, and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face."

Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not so attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world.

And then the midnight kiss with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long, long years.

Of course, she is not so pretty and kissable as you are; but if you had done your share of the work during the last ten years, the contrast would not be so marked.

Her face has more wrinkles than yours, and yet if you were sick that face would appear far more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you, will be crossed upon her lifeless breast.

Those neglected lips that gave you your first baby kiss will be forever closed, and those aged, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."—Eli Perkins.

### A Boy Who Could and Would.

I know a boy who was preparing to enter the Junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he did not comprehend.

I said to him: "Shall I help you?" "No, sir," I can and I will do it if you give me time.

I said: "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and will do it if you give me a little more time."

"Certainly; you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of hard work. Not only had he solved the problem, but, what was of much greater importance to him, he had begun to develop mathematical power, which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—Exchange.

### The Cheerful Face.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt this electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel but cannot express, and its cheery smile sends the blood dancing through the veins for very joy. There is a world of blessed magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth. It may be a very little face, but somehow it shines, and the shining is so bright the shadows cannot remain, and silently they creep away into the dark corners. It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it and gaze tenderly upon it and say: "God bless this dear, happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures! When care and sorrow snap our heartstrings asunder, this wrinkled face looks down upon us, and the painful tension grows lighter, and the way seems less dreary and the sorrows less heavy. God bless the cheerful face! What a dreary world this would be without this heaven-born light!—Christian Work.

### Dorothy Drew.

A capital story is being told of Mr. Rudyard Kipling, the famous author, and little Miss Dorothy Drew, Mr. Gladstone's grand daughter. During the novelist's stay in Wiltshire last summer he met little Dorothy at a country house, and, being very fond of children, took her about the grounds and told her stories. After a time Mrs. Drew, fearing that Mr. Kipling must have had enough of the child's society, called her and said:

"Now, Dorothy, I hope you have been a good child, and have not been wearying Mr. Kipling."

"Oh, not a bit, mother," replied the child; "but you've no idea how Mr. Kipling has been wearying me."

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

### THE HEATHEN'S LAMENT.

Oh, my heart is sad and grieving o'er the news received to-day, The news that came by cable to the shores of old Cathay. At a far-off mission meeting, with most Christian wisdom crammed, It's been settled that the heathen is irrevocably damned.

To the Christian New Jerusalem, with radiant streets of gold, There's no entrance for the heathen without Jesus, we are told; And though our fathers never heard of any such a man, That cannot change the working of the "Everlasting Plan."

Now, we're not so very captious, only ignorant and weak; We would gladly be converted, we are teachable and meek; But, because a man's a Hindoo, it don't follow, as a rule, That he must, therefore, be considered an unmitigated fool.

So when the missionary of the Gospel came to tell If we did not come to Jesus we must surely go to hell, Old Bab Jarkee rose and asked him: "If a man had died in sin,

Never hearing of the Savior, so's to get a passport in; "And then, if somewhat later (without favor of the Board), He somehow got a tardy introduction to the Lord— If he then with joy accepted Him and of his sins repented— Might his future not be brighter than the Board had represented?"

The preacher felt at once the point that pierced his dark-skinned brother; His heathen soul was troubled, he was thinking of his mother; So he told him how the prodigal was welcomed at the door. Without the slightest question why he had n't come before.

And the poor old man was comforted, the tears stood in his eyes; He grasped the missionary's hand and cried, in glad surprise: "I believe in God the Father, ever ready to forgive, And I will love and worship him as long as I shall live."

But it seems that missionary made a terrible mistake, And no more is counted worthy the Bread of Life to break; So the Board has called him back, and forbidden him to preach 'E'en the limited forgiveness which he thinks the Gospels teach.

So our hearts are grieving sorely o'er the news received to-day— The news that came by cable to the shores of old Cathay— That henceforth, to be valid, every pardon of the Lord, Must be countersigned by Secretary Alden of the Board.

And we weep, for our dilemma is as bad as bad can be; But it heaven is only open to the scribe and Pharisee, Since the company's so much better, though the climate's not so well, With our fathers and our mothers we would rather go to hell!

### Temple Heights Spiritual Camp-Meeting.

The season of 1896 will open at Temple Heights, Northport, Me., Aug. 8, and close Aug. 17. Officers of the Corporation.—President, J. P. Stearns, Oldtown, Me.; Vice-President, B. F. Bradbury, Fairfield, Me.; Secretary, E. A. Dickey, Northport, Me.; Treasurer, A. E. Clary, Belfast, Me. Directors.—Benj. Colson, Bangor; A. P. Stevens, Belfast; A. H. Blackington, Rockland; Matthew Webber, Fairfield; A. H. Pulsifer, Brooklyn, N.Y.; Mrs. Sarah E. Durham, Belfast; Mrs. A. E. Clark, Belfast. In presenting our circular for the Fourteenth Annual Camp-Meeting at Temple Heights, we wish to send greetings to all our sister camps, and to all friends of our beautiful philosophy, and a cordial invitation is extended to all mediums and speakers to visit our camp, and all will receive a hearty welcome. Temple Heights is located in the town of Northport, six miles below Belfast, on Penobscot Bay. The grounds are most admirably situated for camp-meeting purposes, sloping gently to the shore, combining the delights of a forest life and the attractions of the sea-shore.

The covered auditorium has a seating capacity of six hundred, and is situated in a splendid grove of hard wood trees, a few rods from the shore. The central space of the grounds has been laid out as a park, a short distance from the Auditorium, and near the centre of the park, is one of the finest mineral springs in the State. The scenery in and around Temple Heights is not excelled on the New England coast. The air is always cool and refreshing. The grounds are enclosed with a substantial wire fence, and an admission fee of ten cents each day will be charged. Seats tickets fifty cents, admission to all the regular services. The entertainments, dances, etc., for the benefit of the Society, extra charge will be made.

### PROGRAM.

The following is a list of speakers, and the days each will speak: Saturday, Aug. 8, A. M., Opening Meeting, P. M., lecture by Abbie Morse; Sunday, Aug. 9, A. M., lecture by Juliette Yeaw, seance, Oscar Edgerly, P. M., lecture, F. A. Wiggin, test seance; Monday, Aug. 10, A. M., social meeting, P. M., lecture, Oscar Edgerly, tests; Tuesday, Aug. 11, A. M., Mrs. Abbie Morse, P. M., F. A. Wiggin, seance; Wednesday, Aug. 12, A. M., Oscar Edgerly, seance, P. M., F. A. Wiggin, tests; Thursday, Aug. 13, A. M., Annual Meeting, 8 o'clock, lecture, Mrs. Juliette Yeaw, P. M., F. A. Wiggin, seance; Friday, Aug. 14, A. M., lecture, F. A. Wiggin, P. M., lecture, Oscar Edgerly, tests; Saturday, Aug. 15, A. M., F. A. Wiggin, tests, P. M., Juliette Yeaw's seance, Aug. 16, A. M., Oscar Edgerly, P. M., F. A. Wiggin, seances, Aug. 17, A. M., Annual Meeting.

A great attraction at Temple Heights this year will be the fine vocal and instrumental music. Fair.—The Ladies' Aid Society of Temple Heights will hold a Fair and sale of useful and fancy articles in the small hall adjoining the auditorium.

All friends of the Cause who are willing to help in this department are requested to send all offerings to the following: Officers, President, Mrs. Alice Poole, Bangor; Secretary, Mrs. J. A. Stearns, Oldtown, Me.; Treasurer, Mrs. Lizzie Benson, Belfast, Me.

Board and Lodging.—Mr. J. N. Stewart will have good and ample accommodations at reasonable rates, for all desiring board and lodging.

Any desiring cottages, or land for tenting purposes, can apply to Mr. F. A. Dickey of Northport, Me.

How to Reach Temple Heights.—The Maine Central Railroad will issue half-rate return tickets from all stations on their line to Belfast, from Aug. 8 to Aug. 17 inclusive.

Parties from Boston and vicinity should take Boston and Bangor steamer to Northport. There they can be met with conveyances to carry them to Temple Heights. Capt. Ellwell will meet all parties.

## Wonderful Cures

of Coughs, Colds and all kinds of Sore Throats and Lung Troubles are made every day

—BY—

## Adamson's Botanic Cough Balsam

It gives instant relief, and cures, permanently, the worst cases. Time-tried and thirty years tested.

BEWARE OF IMITATIONS.

SOLD BY THE BEST DRUGGISTS.

Prices 35 cts. and 75 cts. a Bottle.

Trial size 10c.

### 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. Pamphlet; price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

### HE CAUGHT AT A STRAW.

And Found a Bulwark of Strength and Safety.

C. B. Downs, of the freight department of the Boston & Maine Railroad at Portsmouth, knows what it is to suffer from hunger with food within reach, which he could eat, but not digest. He lives at 39 Daniel Street, and tells his experience in the following words:—

When I was 14 years old I began to be troubled with indigestion, which as I grew up became worse instead of better, until I found it hard to keep any food on my stomach. Everything I ate caused me pain and distress, but I did not look like a dyspeptic and so did not get much sympathy.

I tried as many as a dozen different things, but they all failed to cure me, and like a drowning man I was ready to catch at any straw offering the least hope of rescue. Then I tried Puritana and was not only relieved by it from the pain, but in a short time completely cured of my indigestion. I could eat sausages without their hurting me, and I found that Puritana had given me a new stomach that would digest any food. I believe that I was the first person in

Portsmouth to use Puritana, but not the last, as I know that since then many people have taken it, with wonderful results.

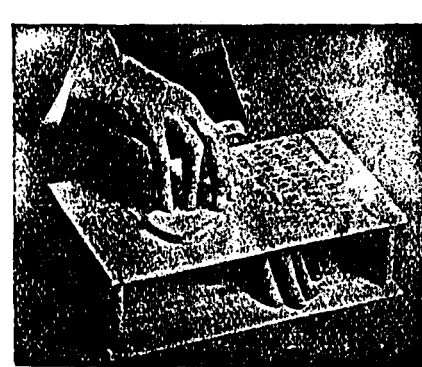
James H. Crowley, of Concord, N. H., is not only an athlete but one of the fastest amateur runners in the State. What he says below shows how a man's strength will go if the stomach is not right.

I had dyspepsia for years. Sometimes I could hardly stand up, and I could not eat anything without

TO HEALTH

pain and agony. Of course I tried to get relief, but met with failure after failure until there seemed to be no hope left. At last I was persuaded to give Puritana a trial. The result was marvelous. It not only relieved me, but it made me perfectly well. Instead of being doubled up with pain, Puritana has given me a stomach like an ostrich, that will digest almost anything. There is nothing too strong for me to say in favor of Puritana.

### 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 unfolding of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to 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 inharmous subjects should be dropped while entering in the search for psychic phenomena. PSYCHE is 3x3x3 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligence, and is THOUGHTFULLY 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

### Seybert Commissioners' Report;

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. Crosey's Calumny 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 PRINCIPLES of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but 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 phenomenal part of Spiritualism, and he accordingly wrote this Open Letter to the Society, which took place in 1884 at a meeting of the "American Association for the Advancement of Science," with remarks made at that occasion by Professor Robert Hare, etc., etc. Chapter IX consists of the "Report of the London Diacritical Society," made in 1885. Chapter X gives Professor Croker's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI gives further testimony from two witnesses, Chapter XII, "Summary," and the Prospectus, etc.

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.

By A. B. RICHMOND, Esq.

This book abounds with cutting sarcasms and witty sentences, and forth by the gross inconsistencies of the opponents of truth and the unfortunate predicaments in which the Seybert Commissioners, of their own free will, for the sake of catering to a popular prejudice, have placed themselves by their famous "Futurist Report."

Cloth, pp. 164; price 75 cents; paper, 60 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

# Puritana



It cures from head to foot.

92% of all sickness and all disorders of the Blood, Liver, Kidneys, Lungs, Nerves, Heart, Brain, and Skin is caused by

## A Wrong Stomach

Puritana makes the Heart Right, Lungs Right, Liver Right, Blood Right, Kidneys Right, Nerves Right, Health Right.

Because it makes

## A Right Stomach

It brings to any man, woman, or child, strength, comfort, happiness, and new life.

Get your druggist this great disease-conquering discovery (the price is \$1 for the complete treatment, one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all in one package), and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.

### BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bowditch Street, Corner Province Street, Boston, Mass.

BANNER OF LIGHT PUBLISHING COMPANY.

ISAAC B. RICHMOND, PRESIDENT.

FRED. G. TUTTLE, TREASURER.

JOHN W. DAY, EDITOR.

Assisted by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT (OR MORE) PAGES, containing upward of forty columns of INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific, EDITORIAL DEPARTMENT, which treats upon spiritual and secular events, SPIRIT MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year, \$2.00

Six Months, 1.00

Three Months, .50

Postage Free.

Specimen copies sent free.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of BANNER OF LIGHT PUBLISHING COMPANY, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions







## NEWSY NOTES AND PITHY POINTS.

On the evening of July 5 at a meeting in support of the unity of the English-speaking world, Sir Walter Besant, the well-known novelist, declared that he did not believe that Canada, Australia and the other great colonies would continue the fiction of dependence upon Great Britain for any great length of time.

We have met in an exchange a three-stanza statement of the work accomplished by a "poetaster." The third stanza to comprise the whole, and clearly points to the result:

"Then I sought a printer out,  
Had the whole three—pled,  
Published it in green and white,  
Weird designs inside,  
What I meant I never knew.  
All the nations read,  
Critics hailed it with delight—  
'This is Art!' they said."

The Monroe Doctrine simply means that we are the bull of the woods between two oceans, and that the man who joins farms with us on either side had better not move the boundary fence until he talks to us about it, and that he can't sublet a patch on his farm to anybody until we are satisfied that the new tenant will make a good neighbor for us. That's about all it is to it.—*Bob Burdette.*

The Dowager-Empress of China, Tsoo-Hsi, whose death is announced, had been practically the supreme ruler of her country since 1861, when the Emperor T'ehou died.

The fact of spirit intercourse and the inferences to be drawn from it are sufficient for most thinking people, and though this sort of systemization and authoritative formulation may detract from its propagandistic influence, it has its advantages in the freedom and agitation of thought that it engenders out of which ultimately cometh wisdom.—*Harbinger of Light.*

An exchange has truly remarked that the young man who gracefully lifts his hat to every young lady he passes on the street, and then goes home and allows his aged father or mother to split the kindling wood or bring in the coal, may have politeness, but it is of the shoddy sort.

Seventy-five children were precipitated into the water and four drowned by the upsetting of a boat at Castle Island, in Boston harbor, Monday, June 22.

## VASSAR PIE.

NO. 11.

Now give me a chunk of casene, ma.  
To shorten the thermic fat;  
And hand me the oxygen bottle, ma,  
And look at the thermostat;  
And if the electric oven's cold,  
Just turn it on half an ohm.  
For I want to have supper ready  
As soon as John comes home.

—Chicago News.

No business can run itself very long; it must have a pusher behind it who understands his business. Men of push always make for themselves a place in the world where they may justly feel at home.—*Ex.*

Whatever career you embrace, propose to yourself an elevated aim, and put in its service an unalterable constance.—*Victor Cousin.*

Paris is in a flutter. Intellectual society at that capital is in trouble about its soul. A new religion is wanted. Something nice and ancient is the cry of the younger generations of writers and their admirers. A revival of the worship of Apollo, Jupiter and Aphrodite may be the next thing in pagan circles.

SIX RULES OF HEALTH—1. Breathe fresh air day and night. 2. Take sufficient sleep and rest. 3. Work like a man, but never overwork. 4. Avoid passion and excitement. The anger of an instant may be fatal. 5. Do not strive to take the whole world on your shoulders. 6. In your good destiny, never despair. Lost hope is a mortal malady.—*The Temple of Health.*

Mr. Peary will sail from Sydney, B. C., about the middle of July. It is now announced that he will be absent two years, and that part of his work will be a survey of the Hudson Straits.

A weak mind sinks under prosperity as well as adversity. A strong and deep one has highest tides—when the moon is at the full, and when there is no moon.—*Ilare.*

It is better, by agreeing with truth, to conquer opinion than by agreeing with opinion to conquer truth.—*Epictetus, A. D. 90.*

QUEENSTOWN, July 6.—The steamer *Servia* from Boston arrived here this evening, having on board the members of the Ancient and Honorable Artillery Company of Boston. They all declare that they had a most enjoyable trip. They were escorted to London forthwith.

MISQUOTATIONS.—Among common misquotations a contemporary ranks Milton's "To-morrow to fresh woods and pastures new" as the most misquoted quotation in English literature. "Woods" is almost invariably altered to "fields." Pope's "A little learning is a dangerous thing" is undoubtedly rendered as often as not "A little knowledge is a dangerous thing," while the persistent abuse of Shakespeare's line: "One touch of nature makes the whole world kin," has been pointed out too often for repetition or for hope of its discontinuance.—*London Globe.*

Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—*Horace Mann.*

Butchers and bakers carry their money in a crumpledwad; bankers in neat clean bills laid full length in a morocco pocket-book; brokers always fold their bills twice; the young business man carries his money in his vest pocket; farmers and drivers carry their money in their inside pocket. This does not say anything about editors—delinquent subscribers carry most of it for them.

Mrs. Harriet Beecher Stowe died at noon July 1, at Hartford, Ct. She was the author of "Uncle Tom's Cabin" and other works of liberal tendency. Her father was the Rev. Dr. Lyman Beecher. She was born in Litchfield, Ct., on June 14, 1812.

## Prof. J. J. Watson

Writes us, under date of July 3, that he has it in consideration to visit several of the camps this present summer. There are many Spiritualists who have heard much of himself, and the "Old Bull" violin which he plays, when visiting the camps. We think the plan a good one, and managers of our public meetings should make a decided effort to obtain his services in this direction. A witness at the Lake George Camp writes: "The wild, weird strains of the violin of the only Norwegian, as rendered by Prof. Watson, the skillful rendering of choice selections upon the piano by Miss Watson, and the sweet voice of Mrs. Watson, as in song she brought to our inner vision sweet memories of departed days, were indeed 'red letter' occasions."

## Dr. C. E. Watkins,

The famous spiritual doctor, is meeting with the same wonderful success. Whenever he comes to Boston his parlors are crowded with thankful ex-patients, who are cured, and those desiring to be cured. Cancers, tumors and ulcers are cured by this man when there positively seems to be no hope; and all chronic diseases are also removed.

Mrs. J. J. Whitney is at present at Casadaga Lake Camp, Lily Dale, New York; she arrived June 29; she will remain till the close of the Camp, then proceed to Onset. She will stop for a while in Boston after Onset Camp closes.

The Camp Meeting at Lake Pleasant, Mass., opened July 4, and will close Aug. 31.

HALL'S  
Vegetable Sicilian  
HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.  
R. P. Hall & Co., Props., Nashua, N. H.  
Sold by all Druggists.

## MEETINGS IN BOSTON.

**Royalton Hall, 590 Washington Street.**—Meetings held every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday at 11 A. M. and 7 1/2 P. M.; Thursday at 7 1/2 P. M.; and Saturday at 7 1/2 P. M. W. L. Lathrop, Conductor.

**Assembly Hall, 241 Tremont Street.**—Meetings Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Good medium, the music. Eben Cobb, Conductor.

**Marquay Hall, 734 Washington Street, one flight—Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday and Thursday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Wednesday at 7 1/2 P. M.; Friday at 7 1/2 P. M.; Saturday at 7 1/2 P. M. Seating capacity, 150 persons. S. E. Neike, Conductor.**

**Knickerbocker Hall, 694 Washington Street, corner of Knickerbocker and E. Street.**—Meetings Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday at 7 o'clock. Mrs. M. Adeline Wilkinson, Pres. dent.

**Allerton Hall, 1334 Washington Street.**—The United Spiritualists of America (Incorporated) hold meetings Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday at 7 1/2 P. M. Dr. George E. Dillingham, President.

**Lincoln Hall, 241 Tremont Street.**—The Gospel of Spirit Return Society—Minister M. Soule, Pastor—will give services Sunday at 2 1/2 and 7 1/2 P. M.; Thursday at 7 1/2 P. M.; Saturday at 7 1/2 P. M.; conference meeting (seats free in the evening).

**The Home Rostrum (215 Soledad Street, Charlestown, E. M. Sanders, President).** Meetings Sunday, Tuesday and Thursday evenings at 7 1/2 o'clock.

**Cambridge Hall, 694 Washington Street, corner of Knickerbocker and E. Street.** Meetings every Thursday, 7 1/2 P. M. N. P. Smith, Chairman.

**Friendship Hall, 12 Knickerbocker Street.**—Meetings every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. N. P. Smith, Chairman.

**Chelsea.**—Spiritual meetings every Sunday evening at 7 1/2 at 206 Broadway. Charles H. Heaver, Chairman.

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

Our directory of Boston meetings will, however, be continued as heretofore. The reports of any services in Boston that fall to reach this office on Monday will not appear in THE BANNER of that week.

**America Hall.**—F. W. P. writes: We enjoyed one of the best developing circles held this season—joined in by about one hundred persons, opening with a voluntary by Prof. F. W. Peak, singing, "Hold the Fort" invocation by the Conductor, Eben Cobb; tests were given by Mrs. E. J. Peak, Mrs. Dade, Thomas Jackson, Prof. Peak, some of which were very remarkable. These developing circles are most interesting, inasmuch as a very large number of names are given, nearly all of which were recognized. Quite a number of developing mediums were present. 3 P. M. session opened with usual song service; introductory remarks by Conductor Eben Cobb; tests by Mrs. A. McKenna, C. O. Huot, Mrs. E. J. Peak, Mrs. Davis, Mrs. B. Robertson, Mrs. H. M. Deane, Thomas Jackson, Mrs. J. B. Bird, Mr. and Mrs. Tyler of the Black Swan Co. rendered some fine singing.

Evening session opened at 7:45 with voluntary by Prof. Peak; song service by congregation, assisted by Mr. and Mrs. Tyler; also selections during the evening.

A few opening remarks were given by Conductor Eben Cobb; also by Father Locke of Chelsea. Tests were given by the following mediums: C. O. Huot, Mrs. B. Robertson, Mrs. Julia Davis, Mrs. E. J. Peak, Mrs. J. B. Bird, Thomas Jackson, Mr. Ibel, Mrs. Nellie Thomas, Mrs. S. C. Cunningham, Mrs. Forrester. There was one of the largest audiences present ever known during the warm season.

**Rathbone Hall.**—A correspondent writes: Sunday morning, July 5, service opened at 11; song service, followed by invocation, also tests, conference and development; a fine, harmonious and spiritual power was manifested.

Afternoon service began as usual. Mr. Lamont was the opening speaker. His remarks were very interesting, also instructive. After a song the following mediums assisted: Mr. Jackson, Mrs. Osgood, Mr. Bartlett, Mrs. Peak, Mr. Mowen, Mrs. Woods, Mrs. Knowles, and Mrs. M. A. Wilkinson. The readings and tests were all enjoyed and understood.

Evening service began with singing, led by Mr. Bartlett; reading and invocation by the chaplain; Prof. Biner made the opening remarks; after singing by Mr. Bartlett, Mrs. J. Nutter, Mr. Jackson, Prof. Howe, Mrs. Dickinson, Mr. Bartlett, and Mrs. Howe, each one in their own good way gave a number of very fine readings and tests, all recognized.

**Engle Hall.**—E. H. Tuttle writes: Sunday, July 5, the morning circle was large, harmonious, and replete with spirit power.

At 2:30 Mrs. D. H. Hall rendered beautiful songs; Mrs. J. A. Woods, Mrs. S. E. Rich, Mrs. Deey, Mrs. B. Robertson, C. E. Huot, Mr. Tuttle, accurate tests and readings; singing, "I am a Pilgrim," H. H. Hall; piano solos, H. C. Grimes; closing remarks, Mrs. M. E. Pierce.

At 7:30 piano solo, H. C. Grimes; invocation, remarks and tests by Mrs. M. E. Pierce; excellent readings and tests, Mrs. Dickinson, Mrs. E. B. Brown, Mrs. J. A. Woods, Mrs. B. Robertson, Mrs. S. C. Cunningham, C. E. Huot.

This closes the meetings for the season, until the first Sunday in September. I wish to thank the mediums for all assistance rendered, and the friends for their patronage, also the BANNER OF LIGHT for courtesies given, and when we meet again in the fall may it be with renewed zeal to work in the cause of truth.

**Allerton Hall.**—"B." writes: The United Spiritualists of America held meetings as usual, Sunday, July 5, morning, afternoon and evening, the attendance being fair. There were present and participated in the exercises: Mr. H. W. Martin, who presided, Mrs. M. Erwin, Mrs. A. C. Smith, Mrs. West, Mrs. J. Stewart, Mrs. L. J. Akerman, Mrs. S. E. Hulise; each gave remarks, tests or readings by psychometry. Mr. Hulise gave some philosophical examinations. The exercises were of an interesting and pleasing character, and gave satisfaction to those present.

**BANNER OF LIGHT on sale.**

**Commercial Hall.**—Thursday, July 2, 2:45 P. M. N. P. Smith, Chairman, writes: Short address and psychometric delineations, Mrs. J. Hilling. Mrs. L. J. Akerman, Mrs. C. H. Clarke, Mrs. A. Woodbury, Miss Williams, Mr. George Hancock, Mr. W. A. Hardy, Mrs. Porter of Providence, R. I., Mrs. A. B. Gutierrez gave readings and tests. Mr. and Mrs. Tyler sang several selections, Mrs. M. Lovering, pianist.

## Seance with Mr. Taber.

To the Editor of the Banner of Light:

On Wednesday evening last, in company with my wife and daughter, we accepted an invitation to witness a spiritual seance at the rooms of Mr. J. C. Jackson and his wife.

Mr. Taber, whom I had often heard of but had never seen, was the medium upon this occasion. The seance was of an entirely different character from anything that I or my family had previously witnessed. The forms that appeared, and many other remarkable manifestations, gave the most emphatic satisfaction to all present.

My daughter and myself were seated very near the cabinet, playing upon the mandolin and guitar. One of the first forms to appear at the aperture was a most astounding materialization of a dear old friend and physician, who passed to his spirit home in 1878. He made no attempt to speak, and I was so amazed that I immediately requested my wife to step to the cabinet and view the perfect features and general *tout ensemble* of my departed friend, and she was even more astounded than myself.

Before entering the cabinet, I was invited with another gentleman, an old investigator, to thoroughly examine the medium and the cabinet. I was struck with his apparent simplicity, and his honest, boyish face, and, with the exception of the many marvelous experiences which I have had in the seance-room of Mrs. M. E. Williams, no seance which I have ever attended has been more satisfactory.

Mr. Taber is not sitting now at regular sances, but is simply resting for the balance of the summer months. I have been informed, however, by Mr. Jackson, that this remarkable medium will resume his work early the coming autumn. J. JAY WATSON.

Brooklyn, N. Y.

Bro. W. F. Peck writes: "I am to preside at Onset during the season, and rattle around in the position so completely and acceptably filled by our lamented Dr. Storer. Whatever assistance I can render THE BANNER in that position will be cheerfully given. My address during July and August will be Onset, Mass."

On Sunday, June 28, W. J. Colville lectured to a large and very appreciative audience in Grand Army Hall, San Diego. The speaker was warmly welcomed to the city after an absence of over six years. We shall next week give the remainder of the report.

## Movements of Platform Lecturers.

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

G. W. Kates and wife, assisted by Prof. Joseph Blager and son, musicians, as the Kates-Singer Quartet, may be addressed as follows: Indianapolis, Ind., July 10 to 15; Millersport, Fairfield Co., Ohio, care the National Spiritualist and Religious Association Camp-Meeting, July 10 to 30; Cheverfield, Ind., Camp-Meeting, Aug. 1 to 30; Lake Brandy Camp Meeting (Kent, Ohio), Aug. 10 to 17; Casadaga Lake Camp (Lily Dale, N. Y.), Aug. 10 to 21; Buffalo, N. Y., Aug. 22 to 25. Engagements desired for month of September and after.

Blishop A. Beals speaks in Oakland, Cal., July and August; the fall and winter months at Los Angeles, Cal.

E. J. Bowtell can arrange with societies in Ohio and vicinity for season of 1896-97. Address Lake Brady Camp, Kent, O., until September.

W. J. Colville completed a three months' season of work in Los Angeles on Friday, June 20. He is now in San Diego, Cal., and began his work there on Sunday, July 28, expecting to continue till the end of July. Address all communications to San Diego, Cal., till further notice.

C. L. Willis, inspirational lecturer and psychometric test medium, spoke at Fall River June 28 to a very fine audience. Will speak at Lowell July 19 and Sept. 27. Would like to hear from societies desiring a speaker and platform medium for the season of '96 and '97. Address until Sept. 1, Lake Pleasant, Mass.

Mrs. Florence White will be at the Circular House, Saratoga, N. Y., on and after July 15. Mrs. White will lecture at Saratoga during August. Would like to make arrangements with societies for September and October. Address Circular House, Saratoga.

Dr. C. W. Hidden of Newburyport, Mass., will be at Onset from July 19 to 24; Natick, Aug. 2 to 7; Lake Pleasant, Aug. 9 to 14; Queen City Park, Aug. 16 to 21; Lake Brady, Aug. 25 to Sept. 1. Letters requesting appointments will be received in Newburyport up to July 15, after that time address Dr. Hidden at the camps, as per dates here given. Dr. Hidden is certain to be in great demand at the camps; one-half his time has been booked already; hence those who wish to consult him professionally will see the necessity of writing at once.

Dr. George A. Fuller has the following camping engagements for the present season: Casadaga, N. Y., 16th, 19th and 22d of July; Natick, Conn., 24th; Queen City Park, Vt., Aug. 6th to 17th; Onset, Mass., Aug. 23d to 26th; and Madison Lake, Me., Sept. 9th to 14th. Would like engagements for July 12th, 18th, 24th and 30th, and Sept. 7th, 21st and 28th. Address 42 Alvarado Avenue, Worcester, Mass.

In the absence of the editor, the writer of these Notes ventures to inform the readers of *Light* that Mr. Rogers and Mr. E. W. Wallis, the editor of *The Two Worlds*, are enjoying a holiday together in Switzerland. This is as it should be. Spiritualists ought to know no competitors and rivalries. May this united holiday be a symbol of union all through, the only "provoking one another" being "provoking one another to love and good works."

Mr. Wallis will not object to our stating that his holiday is a presentation from about forty of his admirers and friends, who subscribed over \$30 and packed him off for a thorough and well-deserved change. That is a pleasant incident, which is as creditable to Mr. Wallis as to his admirers and friends.—*Light*, June 27.

## HAY FEVER.

A Discovery for This Malady at Last—Relief at Your Own Home.

No one but the sufferer from hay fever knows the agony that attends this torturing malady. A continual round of sneezing, eyes that are weak, watery and inflamed, a nose that runs without cessation and grows more sore every hour, inability to breathe, nights and days of torture, days that are drawn out and full of suffering—and all this continues until the sufferer is obliged to pack up and go to some locality where this disease does not thrive. Formerly it was considered that the only way hay fever could be relieved was by a change of climate, the mountains of New Hampshire being noted as one of the best places in the world for this purpose. Now it is known by physicians and patients alike that sufferers from this trouble can be relieved at home by the use of X-Zalia. The preparation is an entirely new discovery in medicine, its merits for the relief of hay fever only becoming known within the last year or two.

X-Zalia is made from the sap of a certain tree, combined with other vegetable ingredients found in New Hampshire, and contains the necessary medicinal properties that have made New Hampshire air famous for the virtuous qualities it contains for the cure of this disease. Many sufferers who were skeptical have tried X-Zalia, and to their surprise, found relief. Among those who may be referred to are Mr. W. L. Lake, Manager Consolidated State Service Company, Fish Building, State Street, Boston; Mr. Geo. E. Armstrong, of the firm of Clark, Ward & Co., Bankers, Equitable Building, Boston; Mr. C. H. Stevens, Phillips Building, Boston; Mr. Walter L. Frost, 3 Congress Street, Boston; Mrs. Wm. F. Richardson, 12 Elm Street, South Framingham, Mass.; United States Senator J. H. Gallinger, New Hampshire.

It is expedient to take a long trip to the mountains for relief. It does not cost much to try X-Zalia right here at home, and be convinced as to whether it does what is claimed for it or not. Ask your druggist for X-Zalia. If he does not keep it, send \$1 to The X-Zalia Company, No. 3 Beacon Street, Boston, Mass., and they will send one of their largest bottles, express paid, anywhere on line of railroad in the United States.

## Spiritualist Camp-Meetings for 1896.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to be held. THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer—thus enabling in efforts to increase its circulation thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

**Onset Bay, Mass.**—Commences July 5—closes Aug. 30.

**Lake Pleasant, Mass.**—New England Spiritualists' Camp commences July 4, closes Aug. 31.

**Ocean Grove, Harwich Port, Mass.**—Camp-Meeting commences July 12, closes July 26.

**Lake Sunapee, N. H.**—Begins Aug. 2—closes Sept. 6.

**Queen City Park, Burlington, Vt.**—Opens Sunday, July 26, closes Sunday, Aug. 30.

**Hadlet Park, Mich.**—Aug. 2—Aug. 30.

**North-Western Camp.**—Begins June 21—closes at the end of July.

**Casadaga Lake Camp.**—July 11—Aug. 23. Magle Gaulte from Aug. 8th to 23d.

**Lake Brady, O.**—June 28—Sept. 6.

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

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

**Natick Camp, Conn.**—Commences June 28, continuing till Sept. 2.

**Penobscot Spiritual Temple Association,** Verona Park, Verona, Me., Aug. 1 to Aug. 17.

**Summerland (Cal.) Camp-Meeting** commences July 25, closes Aug. 15.

**Devil's Lake, Mich.**—From July 24 to Aug. 10, inclusive.

**Monni Pleasant Park, Clinton, Iowa.**—Commencing Sunday, Aug. 2, closing Sunday, Aug. 30.

**New Era, Clackamas Co., Oregon.**—June 20 to July 12, inclusive.

**Inland Park, Winfield, Kan.**—Elk Grove Spiritualists and Liberalists—July 11 to 21.

**Grand Lodge (Riverside Park), Mich.**—July 19, continuing to Aug. 16.

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

**Look-out Mountain (Chattanooga, Tenn.)**, July 12 to 19.

**Orion Lake (Mich.)**, July 6 to 14.

**Enna, Mr. (Buswell's Grove),** commences Aug. 28, closes Sept. 7.

**Maple Dell, Mantua, O.**, opens July 15, closes Aug. 24.

**Indiana Camp, Chesterfield, Ind.,** July 16 to Aug. 10 inclusive.

**Central New York Camp, Freeville, Tompkins Co., N. Y.**, from July 18 to Aug. 2.

**Woolley's Summerland Beach Camp** (Licking Lake, thirty miles east of Columbus, O.), commencing June 28, ending Aug. 2.

**Oak Cliff Park, Dallas, Tex.**—Aug. 29, closing Sept. 12.

[We shall be glad to hear from the Secretaries of all Camp-Meetings throughout the country (as to time, place and name) and to receive in this column all printed free, as matters of reference for the benefit of THE BANNER'S readers. The Secretaries of the meetings, included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective camps.—Ed.]

Come up and subscribe for THE BANNER OF LIGHT. Remember you have a splendid invitation!

## To the Liberal-Minded.

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

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

## Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

## For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. THE BIZARRE. NOTES AND QUERIES, with answers in all Departments of Literature. Monthly. Single copy, 10 cents. PHILOSOPHICAL JOURNAL. Published weekly in San Diego, Cal. Single copy, 5 cents. THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents. KNOWLEDGE. Monthly. Published in India. Single copy, 50 cents. LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

## ADVERTISING RATES.

25 cents per Agate Line.  
DISCOUNTS.  
3 months ..... 10 percent.  
6 " ..... 25 " "  
12 " ..... 40 " "  
OR,  
500 lines to be used in one year ..... 10 percent.  
1,000 " " " " " " " " ..... 25 " "  
2,000 " " " " " " " " ..... 40 " "  
20 percent. extra for special position.  
Special Notices forty cents per line, Minton, each insertion.  
We reserve the editorial columns, large type, headed matter, fifty cents per line.  
No extra charge for cuts or double columns.  
Width of column 2-7-16 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M., on Saturday, a week in advance of the date whereon they are to appear.

THE BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are engaged in advertising, they are at once withdrawn. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 1.

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

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

James Burns, 56 Great Queen street



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

### SPRIT-MESSAGES,

GIVEN THROUGH THE TRANSF. MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 29, 1896.

#### Spirit Invocation.

Oh, thou Divine Spirit! again do we come and draw close unto thee, that we may feel thy beneficial love this morning. As we approach Memorial Day, paying tribute to those that not only fought for liberty and right, but for freedom, oh! may we all feel that not only one day is set apart in the year to bring those sweet memories to us—that we may realize the responsibilities that rest upon each individual. As we pass that milestone of life, oh! may we realize this morning what memorial means; it means more than merely a word expressed, because there is nothing so sweet as the memory of the dear ones that have passed on to the higher life; but blessed are those that have got the light and consciousness that they do not mourn the body, but rejoice not in the death but in the birth—that while they have laid aside the body, and become active in immortality, let us realize that their influence is still with us.

This morning as we come near unto the two spheres, and stand between the two worlds, oh! may that benediction be brought to all who decorate the mounds that make the body—may each one feel that we have decorated our souls, our hearts, to something higher than earth-life's conditions. Oh! let us bring ourselves still closer to them, bring strength to the weak, raise those that are indolgent, so that they can attend to their duties, and may the dear loved ones draw closer to them to-day, especially those that decorate in memory of our risen heroes. May we feel their work was a noble work—those that suffered for their country; and may each one to day, as they send forth their thoughts, bring still brighter and more glorious communications, that they may feel truly the body was taken, but the spirit is still with them.

Hear us this morning, while we linger, assist us while we perform our duties, strengthen us to do our duty, and do it right—and we know that the victory will be ours! Amen.

### INDIVIDUAL MESSAGES.

#### Mary A. Barnicoat.

Good-morning, Mr. President. I thought I would come in this morning, as the gateway was open and the privilege presented itself to me. I thought I would ask the opportunity of expressing a few of my own sentiments and send them broadcast on the wings of love, so that the mortals who are still struggling with the conditions of earth-life and disappointments will feel that they are not fighting alone—that even those who have loved, and perhaps to a certain extent forgotten (because we realize that outer feelings many times vanish from the soul) may feel themselves yet registered, and not forgotten. I draw near this morning—especially when we come in contact with our memorial service—because while I was in the earth-life Memorial Day was the saddest of my life. When I say saddest, it is because I mourned those that were gone, and realized not where the justice was in taking them from us; yet as years rolled on, and light came to the heart that was dark, I was strengthened in the feeling that those who were near and dear to me did their duty by following the pathway where duty called them. I learned to rejoice, for the body was killed, but the soul had gone home to its reward.

I want to say, also, I came this morning to send forth the same sympathy to those who are in the same position that I found myself oftentimes—that I would like a crumb of comfort; one little kind word from some one I loved would help me and give me strength to battle with the conditions of life. Now as I have passed on to the higher life, and have been there some time, I feel as if I would like to return and give to those who are still waiting and watching a little crumb of comfort, as there is much yet to be accomplished—and much that will be done.

I would like to say that my husband is with me in spirit, and he was interested in the Grand Army—and by his having an interest I also had an interest in it. We have also both relatives and family still here, as two of my daughters are still in earth-life; I should like them to come to a consciousness of our presence, although we do not get as close as we desire. I would say to them: Fear not, falter not! all will come out well; let them place trust in the spirit-friends, and they will lead them all right.

You can say I shall be known specially between Boston and Charlestown, and I have many friends through the United States—in fact, particularly in the West, where I should like this letter to be carried in your valuable paper; and through that I feel it will reach the ones I intend it to. You can say my name is Mary A. Barnicoat, and my home was in Boston, Mass.

#### William Frank Bartlett.

Good-morning, my friends. It is hard work for me to express myself this morning, as I am not familiar with the law that governs control, and I was very much exhausted previous to going out of the body, as I suffered intensely with a cancer; this was one reason that caused me to be in very much pain, and it exhausted the vital forces very much; since I passed beyond the physical sickness, and pain

is gone, oh! the spirit has been so happy, and I have enjoyed it so much; yet I can realize so strongly when the thoughts of others are sent out to me, and when I feel those who were so kind to me and tried to assist me so much, in trouble, I cannot rest.

I know they do not really believe in what the word Spiritualism means, but since I passed out of the body they have been induced by some of my friends to visit mediums, and I know I have tried to manifest two or three different times, through various instruments, but have not been able to prove the individuality that I wished to, because it is so hard to come directly in contact with those we want to, and to express ourselves.

I want Eliza to know that she must not feel discouraged if she does not always find, through the various mediums, what she is looking for, because I am still anxious to prove to her, and also Emeline, that I have still an interest in earth-life. I would like them to sit for themselves, seek for themselves, for I have found, since I was on the spirit-side, that Emeline, especially, is very mediumistic, and I think, if she would give me an opportunity, I can manifest so that she will be sure that there is no fraud in what they give. For that reason I have come to this open channel this morning, hoping to be able to demonstrate something that they will take hold of and feel truly there is something in it.

I should like also to say that if they will continue their investigation, and do it openly, I think I can impress them better, because I can feel them so often, and sense their wants, and then, when I can reply in a direct way, I try to throw my influence over them, so that they may think of me; for that reason, also, I have come here this morning, to establish the fact that the thought that I get from them I can convey through another.

I hope that this letter will not only be received, but I hope it will be recognized. I should like to say that my people are not really Spiritualists, and perhaps it will take them some little time to fully realize the comfort that there is in feeling that you will meet your friends again, and that also we can have sympathy, and in that we can help each other. I know I sometimes hear them say that they do not really want the spirit to return, because in the spirit they are conscious of their suffering in the earth-plane, and the many trials that the mortal has to go through with would not be enjoyed much there; but I would like to say to such, that while we are many times conscious of the conditions our earth-friends are in, and may to ourselves in that condition create unhappiness with us, yet on the spirit-side we do not look upon conditions; we look upon the cause: so, by that, it does not worry the spirit so much as it would if they were in the body—for the very reason that we realize the cause; we know what the effect is with that friend.

I will not send too long a letter this morning, because I am anxious to bring a little light, and I want to send forth a loving message with that feeling that they shall know their own. You may merely say that my name is William Frank Bartlett, and you can put me down as from New York City. Thank you very kindly, and may the angels bless you in your good work, for truly this is a work of God.

#### James Peabody.

It is beautiful this morning to enter once more into this atmosphere, and realize how much good you are doing through this open door—free to all to come in and express themselves, so that they may let their friends that are still lingering in earth-life know that we are not separated. Many years ago I passed on to the higher life. I went home with the thought that death ended most all things, yet I felt that if there was another existence we would have to find it out the same as we had oftentimes by the expression and experiences we had while inhabitants of the mundane sphere.

I am wafted back this morning by the presence of those that have been closely tied in my conditions by the various circumstances that surround them. I will say that while I may be forgotten, I have not forgotten, and I want to reach those that have made so many, many changes since I passed out of the body. You might say I have with me this morning my boy; and I wish my companion who is still struggling for existence in earth life to know that I have realized the many changes and many conditions that she has passed through. I would like also to say to her that I have seen where she has sought the assistance of the spirit, and truly we have assisted her, because she is somewhat conscious of spirit power around her. I should like to say that father and mother, and in fact most all of my own side of the house, are here in spirit, and I have got many of her friends also with me in spirit. I can see where she is burdened, and I should like her to know that we are encouraging her. She has many times wondered, as she picks up your paper, "Why do n't any of my dear loved ones come?" as she has requested us so many times to do. Hannah, her sister, is also here, and she has asked her also to come, but they felt that if I could control the instrument it would be better for her and for me to express what was to be said, and in doing so we merely unite our powers to bring happiness and contentment. I am trying to bring circumstances around her so that she will not get so extremely tired in the physical, because I can see how hard she has to work to keep all things up, and to keep things moving. Do n't fret; thy strength shall be given thee, and when you pass on to the spirit side you will then see why you have been left to struggle so many, many years alone. We want you to be strong both in mind and in body—because, I would say I feel you really take on more care than is needed. You might say I passed away in Maine, but the ones I intend this letter to reach you will find in Dover, N. H. I feel that the influence we carry will give her a great deal of consolation and silent strength when no one knows anything about it. I can see where the work is brought, because the spirit oftentimes works silently more than physically.

I would like to say my name is James Peabody, and you can set me down as "Dover, N. H."

#### Archibald Moore.

Good morning, Mr. Chairman. I passed away with trouble in the throat, so that it was hard work for me to talk, because the throat was partly paralyzed before I passed away. I suppose it sounds strange when the mortal reads this statement, that after any one has been gone from the mortal atmosphere for some years his condition remains; it seems, I suppose, strange when we return that we talk so much and take on so much of the past conditions; but I want to say for the benefit of those with questions that it is like coming back to an old familiar scene. There are a great many things that remind us of what we want—so it is the same way with the spirit as it comes in contact with the mortal atmosphere. There are many times when the old conditions are obliged to be penetrated before we can identify ourselves; then, also, I think sometimes it is well for the old conditions to predominate, because our friends are all apt to be skeptical, and all are really anxious to know if it is so.

I find those who even believe that the spirit returns, that are so many times in doubt as to why and wherefore—so this morning I am trying to identify myself as one that has had some experience in both spheres. I, while in the body, was somewhat active, and somewhat as you might call an independent man—that is, I mean by that that I felt that my own conscience was my God; and I felt also that what I did, I did it feeling that I did right. I had no objection to people that saw things differently, or lived a different life; I believed that we all had a great influence, one upon the other, and I feel so to-day.

In fact, that is one thing that has influenced me to try and control this instrument so as to send forth a few more thoughts that some one else might take and talk them over. I would like to say, also, I rounded out my years pretty well before I passed on to the spirit-life, and I have left a great many loving friends behind me—also I have them connected in my own immediate family that I am also desirous to reach. Some are very progressive, and I have those belonging to me that I think are to-day Spiritualists, and I have got others that sometimes think and don't know, and still I feel as if they oftentimes see, and yet they often feel that if I can make myself tangible so as to give them some information, why can't I give them all? These are the laws that govern us in spirit; sometimes we can express ourselves with more freedom than we can at other times; sometimes we come in contact with an instrument that we can operate easier than we can another; so I would like to say to the earth ones that if they will knock, it shall be opened to them.

I feel there is much yet in earth-life where you can find beauty, where you can find contentment, and where you can see there is a wise God in all things. I want also to say that you can send this letter especially to Concord, N. H., although I shall be known in Boston, and in Charlestown; but as some time has elapsed since I passed away, they may not renew the memory—that is, among the younger people. Those I desire to reach I think will still claim that it is I—or that is what I am desirous for them to do; but I leave it to their own judgment to say or think as they will. I am only desirous to lead them, to bring good tidings, to bring joy and peace, and destroy the discord in humanity, because I can see so much of it going on when there is really no sense in it—no use for it.

Would like to say it does not benefit you any, and you would be stronger if you did not worry. Say that my companion is with me in spirit-life, also Mary and Charles; you can place my home as in Concord, N. H., and my name is Archibald Moore. Thank you; you may say that they will have to go back years, perhaps, to place me, but those I intend it for will soon recognize it. Many thanks.

#### John Burns.

As Memorial Day is approaching, and there are so many preparing to decorate the graves of our dead soldiers—as is generally the custom of the friends of such—to bring sweet memories and tokens, we feel truly happy, and wish to thank them. I feel as if I should like to send back a message of congratulation, and say to my friends that, although time has elapsed, and many, many changes have come since I passed out of the body (also there are several that have joined me in spirit-life since), yet I feel they are truly not gone—although while in the body I was not personally conscious that we could throw our influence out and protect those who are still in the body.

I would like to reach my friends in Ellsworth, Maine. I would like to say I find them many times wondering why we do not come, because in late years I have got a boy who oftentimes seeks communication with those who are gone. Sometimes he seems to be quite encouraged, and other times he seems to be at a stand-still, as to know why and what for, etc., because there are so many times he does not get what he desires. I should like to say that the spirits are oftentimes open. If he will only hold his own, I think he will accomplish more than he can through mediums, because he has got such a strong organism. There are few that come in with him and give him what he wants. Now I want him to be a little careful.

I do not come this morning to talk too much of our own happiness in spirit life and those that are with us in spirit, but I have come to comfort those that are still in mortal, as I can see through their business conditions and circumstances. I have got so many friends all through the State of Maine, and will be recognized here in Boston, but especially in Maine. I would like to merely say that John Burns is here this morning, and is very glad to send forth a few loving words, and hopes that the letter will be received with kind feelings, and that they will find that the spirit has not deserted them. Will also say that my companion is with me, and wants the boys to know that we have sympathy with them—also Martha—and there are many others, but space and time will not permit. I will say that we will come in communication with them every opportunity that we possibly can, and bring strength and comfort to the earth ones.

#### Arthur Carter.

Good-morning, my friend. They have informed me on the spirit side that it has become late, but I am very desirous to send a communication to my mother, because she has been waiting and watching for it for a long time. I will be short, because she is not well, and it is only to give her strength and also to encourage her, that she may feel for a certainty that truly we have not left her.

I want to say I have not been out of the body so many years, yet I feel as if I would like to come in contact with some one whom I could control, so that I could give her more strength and more comfort, because she seems to be all alone. Father is on the spirit-side with me, and I should like to say that if she will only place herself (I know she is sensitive) we can come many times to her, but she does n't get the satisfaction out of it she would if she could come in contact with some one who will give her encouragement.

I see there have been many changes since I passed away. I will merely say I am not going

into details this morning, but hope that she will see this communication and be comforted by it. You can put me down as Arthur Carter, and my home was in Chelsea, Mass.

#### Messages to be Published.

June 6.—James Kent; Catherine Martin; Joseph Seavy; Ely Robinson; Mary Wiley.  
June 12.—Mary O'Reilly; William Knights; Lucinda Morrill; Emma Nickelson; Samuel Stowell; Henry Franklin Clark.  
June 19.—Anna Atwood; Maria Jones; Caroline Whitcomb; John Kelley; George Adams; Mary Ann Hanson.  
June 26.—Samuel Black; Eben Gordon; Mary De Witt; Seth Witham; Maria F. Wellington; Rebecca Wells.  
July 3.—Robert Grew; Mary Chase; Abby Gordon; Daniel Plagg; William Henderson; Hannah Walcott; Fannie L. Whittemore.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Q.—[By Harry E. Devoe, Syracuse, N. Y.] 1. After we enter the spirit-world are we through with material bodies forever, or are we reincarnated again and again on this or some other planet? or, in other words, what do the highest spirits teach regarding reincarnation?

2. Why is the curtain or cabinet used at séances for materializations?

3. What is your opinion in regard to Christ? What is the opinion of the highest authorities in regard to the story of Christ's life?

4. When animals die do their souls enter spirit-life, or do they enter into some higher form of animal life?

5. What is the general opinion of the Spiritualists in regard to the claims of Madame Blavatsky in regard to her claims of occult experiments.

Ans. 1.—We do not consider that because we consciously enter spirit-life at the close of a terrestrial embodiment we are therefore beyond the necessity of another earth experience forever.

The highest spirits with whom we are acquainted, or, in other words, those exhibiting the greatest amount of intelligence and consistency in all their teachings, declare that they have ample evidence of the truth upon which the doctrine of reincarnation is based.

An embodiment commences at the moment of earthly conception, for it is the soul seeking expression through a mortal form which makes conception possible.

From the standpoint of the soul there can be no expression of life in any form on earth which is not derived from preëxistent life in spirit; it is, therefore, not the body which produces the soul, but the soul which creates the body, in every instance.

It is an error to say that an embodiment ends on earth, for there is always a spiritual, or psychic, body enclosed within the physical frame; and it is this body which gives vitality to its physical counterpart. At the time of physical dissolution this body emerges from the physical, and after having completely disengaged itself from earthly attachments it lives a real life in a real spirit-world until the purpose of that particular embodiment is fulfilled; then that expression of the soul is at an end.

The duration of the spirit in the spirit-world between one embodiment and another varies greatly in different cases, as it is largely determined by the degree of advancement in spiritual things. Those who have lived very sensual lives on earth, and are scarcely, if at all, raised above the level of savages in aspiration, are very quickly reëmbodied, as the strongest of their desires are all toward the earthly side of expression; but those in whom spiritual aspirations are quickened, and who are therefore prepared to appreciate and enjoy a prolonged term of active existence in spirit, the interval between one incarnation and the next may extend to many centuries.

As to transit to another planet, that is possible, as all things are possible, through the operation of the law of attraction, but in no other way.

All things follow the line of greatest attraction, which on its negative side is recognized as least resistance; consequently, if you are fitted for life on another planet, and the desire for it is ripe within you, you are perforce attracted thither, as all attractions grow out of qualification, and are evidences of the state of development attained.

A. 2.—The curtain, or cabinet, used for materialization, is in strict accord with all natural processes. Nature covers or conceals everything during incipient stages of growth. It is, therefore, very flippant and unscientific to object to a parallel process when a work of construction is being carried on in the séance-room.

The cabinet serves as a laboratory in which chemicals are united to produce the shape which is used as a lay-figure, through which your spirit-friends can converse with you, or at least appear to you through a fashion which at once enables you to identify them on the plane of sense.

The intense action of light is always unfavorable to preliminary stages of growth; and this is so clearly evidenced in all departments of nature that it would seem superfluous to discuss the matter with any naturalist.

The forms being built up in a cabinet in no way detract from their phenomenal character, nor does it necessarily detract from the worth of the direct evidence presented through them. There are, however, instances of the curtain, or cabinet, being entirely dispensed with, where almost perfect harmony has reigned in a singularly well-selected company of friends who have formed an ideal circle. Where a company of sitters represents perfect unity of thought, and corresponding union of psychic and magnetic radiations, the force available for materialization, or any other physical phase of spiritual manifestation, is so great that the apparatus ordinarily indispensable can be laid aside without hindering results.

A. 3.—The title Christ can be applied either to a messenger who has reached the spiritual altitude attained by one of those celestial messengers who appear periodically on the earth at the close of a cycle, or it may serve to designate the complete expression of the soul, or higher self of humanity, on a much larger scale than the personal. The term is used in these two senses in the New Testament. In the gospel narrative the phrase employed "Thou art the Christ," means the spiritually enlightened or anointed one, or, in other words, the one who is wise above his fellows.

In Paul's First Epistle to the Corinthians (vide chap. 12) the same term is applied to the united company of faithful members of the mystical fellowship called the body of Christ.

We can safely say that as knowledge pertains to the higher intelligences, and comparative ignorance to the lower, the "highest authorities" on any subject are simply those who know the most about it.

In the spirit-world all events which have ever transpired on this or any other earth are faithfully preserved, but they are only accessible to those who know how to approach them. In the ecclesiastical traditions which purport to explain the Christ-life, there are many gaps and inaccuracies, but the four gospels are not forgeries by any means, nor is the story of Jesus a myth.

Jesus as the representative of the Messianic angel was a real personage in Galilee nearly nineteen hundred years ago, and the general outline of his teachings and career may be gathered from the New Testament, and also from the Apocryphal writings, though the latter are less accurate than the former.

It would necessitate a discourse on Messiahs, their nature and mission, to give our knowledge on this subject with any degree of fullness. The Christ-life as the pattern life can be discussed apart from historical controversies, and it is only the spiritual side of the question which is of paramount value to mankind.

A. 4.—There are animals in spirit-life in their own state, and also in those spheres occupied by human intelligences where their presence is demanded.

If you love animals you will have them with you in spirit so long as you desire them, and as the human will has power to hold whatever in the sub-human kingdoms it desires to retain in its surroundings, there are many instances on record of clairvoyance revealing a human spirit accompanied by a favorite animal.

Animal spirits progress in their own kingdom, and they are subject to the law of reincarnation.

A. 5.—The general opinion of intelligent Spiritualists who know something concerning Mme. Blavatsky, is that she was decidedly a medium prior to 1875, the date when the Theosophical Society was founded in New York in the house of a Spiritualist, and composed of Spiritualists.

Mme. Blavatsky, Col. Olcott, and all the original movers in the modern Theosophical propaganda, had publicly declared themselves recipients of satisfactory spiritual communications, and had testified to having witnessed convincing spiritual manifestations of a startling character.

Mme. Blavatsky was a psychologist, a telepathist, and a physical medium. When she spoke of herself as a *Chela*, acting under direction of masters, she never proved that the oriental adepts who guided her were yet living on earth. The very statement that they traveled from place to place in astral bodies made it appear highly probable that they were exanimate, and not incarnate entities.

From the spiritualistic standpoint there is nothing whatever incredible or even unlikely in the stories of the mediumship of this singular woman, and as she could not usually command phenomena, but had to accept them when they came, she resembled many other mediumistic people in that respect, as well as in many others.

The repudiation of Spiritualism by alleged Theosophists is only a vagary, and quite unwarranted.

If the hair has been made to grow a natural color on bald heads in thousands of cases by using Hall's Hair Renewer, why will it not in your case?

### July Magazines.

THE CENTURY MAGAZINE has as opening paper, the third of F. Marion Crawford's papers on Rome, entitled "St. Peter's." Among the topics prominent in the public mind is the third and concluding paper of Mr. James Bryce, giving his "Impressions of South Africa" from a recent visit. "Glimpses of Venezuela and Guiana" are given by W. Nephew King, accompanied by many illustrations. Apropos of the alleged identification of Marshal Ney with a North Carolina school teacher, a hitherto unpublished record of the marriage and execution of Ney is given by Mme. Campan, who wrote the memoirs of Marie Antoinette, accompanied by an introduction by a relative of Mme. Ney, George Clinton Genet of Greenbush, N. Y. There is the usual instalment of Mrs. Humphry Ward's serial, "Sir George Tressady," and in addition the first part of W. D. Howells's new novelette, "An Open-Eyed Conspiracy," and other interesting contributions from prominent writers. The Century Co., Union Square, New York.

McCLURE'S MAGAZINE.—E. Kay Robinson's writings of "Rudyard Kipling in India," are reminiscences by the editor of the newspaper on which Kipling served at Lahore (illustrated with portraits and pictures); Elizabeth Stuart Phelps gives passages from the talk and correspondence of "Longfellow, Whittier and Holmes," (with portraits); Ida M. Tarbell writes of "Lincoln as a Lawyer"; Anthony Hope contributes a good instalment of the serial "Phroso"; Charles H. Taylor of the *Boston Globe* is written by E. J. Edwards. Other contributors are Virginia Niles Leeds, Gertrude Hall, Annie S. Peck, Robert Barr, Will H. Low, Gardiner G. Hubbard and Cleveland Moffett. The S. S. McClure Co., 141 to 155 East 25th street, New York.

RECEIVED: MISCELLANEOUS NOTES AND QUERIES, published by S. C. & L. M. Gould, Manchester, N. H. THE JOURNAL OF HYGIENE AND HERALD OF HEALTH, is full of good advice. 46 East 21st street, New York. THE NEW ST. LOUIS, Advance Book Co., publishers, 2819 Olive street, St. Louis, Mo. THE AMERICAN KITCHEN MAGAZINE. The Home Science Publishing Co., 485 Tremont street, Boston, Mass.

## The Perfect Pill

Perfect in preparation.  
Perfect in operation.

## Ayer's Cathartic Pills

Perfect post-prandial pill.  
Perfect for all purposes.

## THE PILL THAT WILL



## Banner Correspondence.

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

## Vermont.

ST. JOHNSBURY.—We have printed the full report, also an editorial reference to the Convention held in Cambridge, Vt. J. E. Harris, editor of the *Weekly*, writes to his paper as follows:

"Considering everything, the attendance was excellent, and the meetings most enjoyable throughout. Able addresses were made by several leaders in the denomination in the State, prominent among whom were Mrs. Abbie Crockett of Waterbury, Mrs. Paul of Morrisville, Mrs. W. H. of Rockingham, Mrs. H. of Colburn of Manchester and Hon. Alonzo Hubbard of Plymouth. The addresses of Dr. H. H. of Newburyport, Mass., were of course the feature of the meetings, with his remarkable treatment of diseases on the stage, made a profound impression on the large audiences present. What the final result will be in the cases treated by him we cannot say—but the visible and immediate success was apparent. Spiritualists do not believe, they know. Their belief is a proven fact to them, and therefore not a matter of faith. The way is open to all to prove its beauties and helpfulness.

In closing, I wish to give a brief explanation which may interest some of those who were present at the meeting on Sunday afternoon. I gave a coin to Mr. Whitney of Williston to give to Mrs. Follansbee to obtain from her a description of it while under control. The description, as far as it went, was exactly right. The coin was brought me by a disembodied spirit and laid on the table in my sitting-room. It was done at my request, or the promise to bring it was given the evening before, and both Mrs. Harris and myself saw it done. I may add that an incident of this kind is not at all an unusual incident in my family, and I will challenge any person in Vermont to remain in my house as my guest forty-eight hours and deny the plain proof of spirit-entrance. I am pretty well known in this State, and I have neither the reputation of being a fool nor a liar. In fact, as a newspaper man, I am only found fault with for telling too much truth. It is to be hoped that many of your people who attended the meetings will visit us at Queen City Park during July and August. You will all be given a cordial welcome, and need not hear any more facts than you want to. The visitors were delighted with your beautiful home and with what we saw of your people. Your excellent hotel should be an especial matter of local pride."

## Massachusetts.

LOWELL.—Ed. S. Varney writes, under date of June 29: "The Platform says that 'Out of the mouths of babes and sucklings hath thou ordained strength.' The illuminated eyes of the ages bear witness to the truthfulness of this statement. I feel that the child brought higher ideals and hopes to those who were hungering for more light. Joan of Arc, the girl medium, became the savior of France.

To-day, as well as in the yesterdays of the past, men and women are earnestly, tearfully asking if there is life and recognition beyond the grave. Doctors of divinity all over the land are trying to show, from theological premises and deduction, that the soul survives the dissolution of the body. But not one particle of evidence do they furnish. However much these ideas are endorsed by their followers, they utterly fail to satisfy when tested by the death angel.

When placed alongside the spirit-message written by the angel-impelled baby fingers of Kate Fox Jencken's two-year-old boy, the most logical and learned sermon upon immortality is but as 'tinkling brass or sounding cymbal'.

On Sunday, June 28, Lowell's favorite test medium, Miss Blanche H. Brainard, occupied the platform of our Spiritualist Society, there being a good attendance in the afternoon, and a crowded house at night. As I watched the young girl of sixteen years of age—give test after test (all of which were recognized, with rare exactness of detail; as I saw the young wife bow her head and weep when her mother and children came to her; as I heard the white-haired sire, with glistering eye and trembling voice say in response to a tender message from his boy: 'Every word is as true to me as the words of the Father, the Father-like, convincing words waited to them by their idolized angel-daughter. I felt within my heart to say: 'What is the combined eloquence of the clergy in comparison with this proof of continued life?' Verily, 'Out of the mouths of babes and sucklings,' and 'youths and maidens,' thus that ordained strength; the strength that upholds the soul, drives the soul, that heals the bruised heart, by the knowledge not alone of life immortal, but of the nearness to us in the mortal, and the loving influence of the dear departed."

## Ohio.

NORTH GEORGETOWN.—Joseph W. Hastings, M.D., writes the following to J. C. F. Grumblin, Geneseo, Ill.:

"Having been a student of your Teachings of Psychometry, and realizing the light and truth therein, I feel it a duty to express my appreciation of the same, and with desire to signal other souls to taste of the fruit of the tree of understanding so that all may become fully conscious of what constitutes good and evil, truth and error."

Psychometry being the light that makes known the soul of things, becomes the great desideratum of humanity, for such knowledge, when gained, is the key and light that will open and reveal the sublime truths of God and nature.

The teachings of Psychometry, if perceived and utilized, will tune the soul to higher spheres of light and understanding, and make it aware of the realities of Creator and creation. I trust your teachings will find numerous opportunities to pierce the gloom and disseminate truth."

## Oregon.

PORTLAND.—Addie L. Smith, Cor. Sec., writes: "We have had with us two of the most worthy speakers on the spiritualist rostrum: Bishop A. Beals, whom you have all heard lecture in days gone by, and whose zeal is as fresh as ever, and Dr. Ravlin, from the sunny clime of California. The times are hard, but the freedom of the spiritual world has cast its effulgent rays around us, making us feel rich indeed.

Mr. H. D. Barrett paid us a flying visit, being obliged to meet other engagements further east. We received him with all due respect, and he gave us a lecture in the evening Mr. Bishop A. Beals and Dr. Ravlin gave the welcoming address, after which Mr. Barrett gave a fine lecture and made an earnest appeal to the people to band together to organize; he gave a vivid description of the needs of spirituality. The meeting closed with a literary and musical program."

## California.

SANTA ANA.—C. G. Brown, Sec'y First Spiritualist Society, writes: "We have enjoyed the eloquent and inspirational speaker, W. J. Colville, twice each Monday, for six weeks; the subjects of his selections—principally devoted to physical, mental and spiritual sciences—were listened to with profound attention. No lecturer can keep our audience two to three hours to length when a plan could almost be heard to monopolize his time.

Mrs. E. Z. Barnett, the psychometric test medium and evangelist, with her husband (a fine composer of sweet spiritual music) and their young daughter, 'Little Zoe,' have left for Riverside after a week's sojourning with us."

To prevent pale and delicate children from lapsing into chronic invalids later in life, they should take Ayer's Sarsaparilla, together with plenty of wholesome food and outdoor exercise. What they need to build up the system is good red blood.

PIGEON COVES ON SHIPS.—The United States Navy is establishing pigeon coveys at various ports along the Atlantic and Gulf coasts for the purpose of training pigeons to carry messages in time of war. Every ship that goes to sea these days carries a covey of pigeons from some one of our ports, and they are released from time to time with messages for shore. The great majority reach their destination safely, but many have disappeared. The experiments, however, are growing more and more successful every year, as the pigeons are educated and bred up to the business. A farmer near the Soldiers' Home in the suburbs of Washington breeds birds for the navy, and they are sent to their destination very young. The longest flight yet attempted successfully was nine hundred miles, and it is not often in these days of cables and quick mails that it would be necessary to send one a greater distance. It would be perfectly easy for ships of war on the coast of Cuba to communicate with Tampa or Key West at any time by means of the birds.—Chicago Record.

## Ice Cream Made by a New Process.

I have an ice cream freezer that will freeze cream instantly. The cream is put into the freezer and comes out instantly, smooth and perfectly frozen. This astonishes people, and a crowd will gather to see the freezer in operation, and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old-style freezer. It is really a curiosity, and you can sell from \$5 to \$8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times, and is a pleasant employment. W. H. BARNES & CO., 140 S. Highland Ave., Station, Pittsburg, Pa. will send full particulars and information in regard to this new invention, on application, and will employ good salesmen on salary.

## WHEATLET

IS AN ECONOMICAL FOOD.

When served as a breakfast Munch it costs less than one cent for each person.

Sold in 2-lb. packages by all leading Grocers.

Sparkling with life—rich with delicious flavor, HIRES Rootbeer stands first as nature's purest and most refreshing drink. Best by any test.

Made only by The Charles E. Hires Co., Philadelphia.

5,000 packages make 5 gallons. Sold everywhere.

5,000 MORE BOOK AGENTS WANTED. Any man or woman can earn \$100 a month with LIVES OF MCKINLEY & HOBART.

By Hon. HENRY B. RUSSELL, their chosen biographer. 500 pages, elegantly illustrated. 75¢ price only \$1.00. The best and cheapest, and equally alluring by text of thousands. 50 percent. to Agents and Freight Paid. 75¢ books now ready. Write for particulars and specimen engraving. Save time by sending 25¢ in stamps for each copy. Address: A. B. WORTHINGTON & CO., Hartford, Conn. July 4. 8w

## CATARRH,

CONSUMPTION, ASTHMA, and all Throat and Lung Troubles, positively cured by the only scientific method ever discovered for the successful treatment of these diseases. For full information, address with stamp for reply, THE J. M. PEEBLES MEDICAL CO.,

San Diego, Cal. July 4.

## ONSET BAY, MASS.

The Association Headquarters Bookstore, WITH a full line of Spiritualist Literature, and Bureau of Information in charge of Mr. E. E. GIFFORD. Cottages, Rooms and Board.

The Lyman Cottage, Highland Avenue, is for sale. Write for particulars. Send stamp for program. Address: E. E. GIFFORD, Onset, Mass. 11 May 22.

## HOTEL ONSET.

Opened under New Management.

Liberal terms for the season. F. A. KIDNEY, Manager, Onset, Mass. June 27. 6w

## ADVANCE THOUGHT CIRCULATING LIBRARY.

WE furnish all the best Metaphysical publications, including Spiritual Science, Mental Science, Spiritualism, Theosophy, and Occultism, at a cost to the reader of one cent per day and postage on each book. Send a self-addressed stamped envelope for particulars. ROWLAND J. BROWN, Austin, Cook Co., Ill. 2w June 27.

## BOSTON

Institute of Spiritualists' School.

41 Tremont St., Boston. Rich and poor welcome. Dec. 14. 26c0w

## ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit-power. MRS. DR. DOBSON-BARKER, San Jose, Cal. July 4. 13w

## FOR SALE.—Onset Bay, at head of Buzzard's

Bay—a fine summer and winter cottage, convenient to stores, cars and post-office; seven rooms; woodshed and laundry; open fire; veranda; side trees; pure town water supply; best boating, bathing, fishing, and most charming views on the bay. Price \$2,500, furnished. Address J. K. N. No. 281, New Bedford, Mass. 3w June 20.

## FURNISHED Cottage of eight rooms to let

for the season in one of the most desirable locations on West Central Avenue, Onset, Mass. Apply to A. F. TRIPP, or address Box 38, Onset, Mass. July 11.

## ASTROLOGY.—Send time of birth, sex, and

12c. for brief reading, prospective and retrograde. PROF. HENRY, Salem, Mass. (P. O. Box 19.) 11 June 27.

## The Spiritualist Badge.

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own. The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association.

The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

THE SUNFLOWER JEWELRY

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

## J. O. Batdorf, M. D.,

Scientific Diagnostic and Magnetic Healer.

Specialist in all Chronic Diseases.

If sick or ailing, send age, full name, lock of hair, leading symptom, and 10¢ postage for a scientific diagnosis of your ailments from Dr. Batdorf.

Prescribes no Poisonous Drugs.

Address: J. O. BATDORF, M. D., Grand Rapids, Mich. May 16.

## J. M. Peebles, A. M., M. D.

Specialist in all Chronic Diseases.

SPECIAL attention to all diseases peculiar to either sex. Advanced methods; best results; cure guaranteed in all cases taken. Correct diagnosis free by enclosing name, age, sex, leading symptom and stamp for reply. Some cases by return mail.

J. M. PEEBLES, A. M., M. D., San Diego, Cal. July 4.

## DR. J. SWANSON,

ELECTRO-MAGNETIC HEALER.

No. 1728 Clinton Avenue, Minneapolis, Minn.

Treats patients physically at a distance. 13w

## Magnetic Eye Powder,

THE SPIRIT REMEDY. Revealed by a dream.

All inflammations cured; slight restored. To convince you, two weeks' treatment \$1.00. Address ELIZA J. EVANS, 192 N. 19th Street, Columbus, O. Apr. 25.

## NATIONAL

Spiritualists' Association

INCORPORATED 1888. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C.

All Spiritualists visiting Washington are invited to call 2000 Pennsylvania Avenue, S. E., for information and to receive a copy of the Association's Constitution and By-Laws. For full information, address with stamp for reply, FRANK B. WOODBURY, Secretary.

July 27.

## SOUL READING,

OR PSYCHOMETRIC DELINEATION,

BY MRS. A. B. REVERANCE. Character readings clear and accurate. Examples of the power of the soul and the afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to the soul and the home life. A full and complete adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement, and future success.

Residence, 1000 Main Street, St. Louis, Mo. Readings \$2.00, and four 2-cent stamps. Address, 1300 Main Street, White Water, Walworth Co., Wis. Dec. 14.

## THE NEW ST. LOUIS.

While it is under new management, with new editors and new contributors, it is still the oldest and most reputable publication of its kind in the West, this being the twenty-sixth year of its age.

A \$1.00 Magazine for 30 Cents.

To any one sending us 30 cents and six names of friends who might subscribe for our Magazine, we will mail our one dollar Magazine a full year. At 30 cents we lose money the first year, but hope you will continue to be a subscriber after seeing twelve numbers. If you wish to see the Magazine before subscribing, send ten cents and receive a sample copy and a free gift of an aluminum dime-sized charm, with the Lord's Prayer engraved thereon in silver, and a silver, and never tarnishes. We do NOT SEND SAMPLE COPIES FREE, so save your postal cards, as no notice will be given them. Subscription price \$1.00 per year. Address THE NEW ST. LOUIS, 2015 Olive St., St. Louis, Mo.

6000 Pieces of SHEET MUSIC at 10¢ each. Also, any music published sent on receipt of the retail price.

Violin, Guitar, Banjo and Mandolin Strings, of all grades, from 5¢ to 50¢ each. Send 2¢ stamp for catalogue. In ordering anything by mail, please state full name, address, and four 2-cent stamps. We will send free of charge a sample copy of The New St. Louis, a free Magazine. Address H. H. BARNES, Sept. 21. 6w 2015 Olive Street, St. Louis, Mo.

## The Humanitarian.

A Monthly Magazine.

Edited by VICTORIA WOODHULL.

(Mrs. John Biddulph Martin).

THE HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, but aims at getting the opinions of the best men and women of all nations which affect the welfare of the race, and becomes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed.

Single numbers 10 cents.

Yearly subscription price, 6 shillings, or \$1.50.

Published by MESSRS. HUTCHINSON & CO., 34 Paternoster Row, London, E. C. Mar. 14.

## PHILOSOPHICAL

Journal

(Established in 1851)

Devoted to Spiritual Philosophy, Rational Religion and Psychological Research. Sample Copy Free.

Weekly—16 pages—\$1.00 a year.

THOMAS G. NEWMAN, Publisher, San Diego, Cal.

## The Temple of Health.

A MONTHLY JOURNAL devoted to Life, Health, and

How to Live a Century. The only Journal devoted to Psychic Treatment, Spiritual Hygiene and the Finer Forces, and their application to the restoration and maintenance of health. J. M. PEEBLES, Editor and Publisher. 25 cents per year; sample copy free. Address all communications to Temple of Health, San Diego, Cal. 32w July 20.

## LIGHT: A Weekly Journal of Psychological, Occult

and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material realm, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto "Light! More Light!"

A thoroughly educated thinker who concerns himself with questions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, and is everywhere referred to as such. The Editor has the cooperation of the writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are the highest, and whose views are other well-earned for their publications than "LIGHT." This gives the Journal a unique position and a singular value.

Price 2¢, or 10¢, 10¢, per annum, post free. All communications, for the Editor, should be addressed to "The Manager," all communications intended to be printed should be addressed to "The Editor."

Office: 2 Duke Street, Adelphi, W. C., London, Eng. 6w

## DIE UEBERSINNLICHE WELT.

Mittheilungen aus dem Geheime des Okkultismus.

Organ der Vereinigten Theosophischen Gesellschaft in Berlin.

Das Jahresabonnement beträgt Mk. 2,50, für das Ausland Mk. 3.

Herausgegeben und redigirt von MAX RAHN, ständiger Redakteur in Berlin.

Redaktion: Eberswalder Strasse 18, P. O. B. 1.

## READ "THE TWO WORLDS" edited by

E. W. WALLIS. It is progressing reformator, popular, vigorous, outspoken, and ahead of the times. It advocates the "burning questions" of the day; it deals with religious progress, etc. Post free for 25 weeks for £1.00. The Editor, 72 Corporation Street, Manchester, Eng.

## THE BOSTON INVESTIGATOR, the oldest

reform journal in publication. Price, \$1.00 a year, \$1.50 for six months, 50¢ per single copy. Address J. P. MENDHAM, Investigator Office, Pattee Memorial, Boston, Mass.

## Studies in the Thought-World.

BY HENRY WOOD.

Contents.—Ownership through Idealism; The Evolutionary Climb of Man; A Great Art Museum; The Vital Energy and Its Increase; A Century of Progress in Psychology; Research; The Divinity of Nature; The Hygiene of the Consciousness; What is Man? Our Relations to Environment; Divinity and Humanity; Has Mental Healing a Valid Scientific Basis? The Unity of the Universe; The Dynamics of Mind; Auto-Suggestion and Concentration; Human Evolution and the "Fall"; Omnipresent Divinity; Mental and Physical Chemistry in the Human Economy; The Education of Thought; The Nature and Uses of Pain; The Sub-conscious Mind; The Psychology of Crime; The Signs of the Times.

These papers deal with thought education, mental science and spiritual evolution in their practical aspects. Their restorative forces are explained and applied to human life. No one can read this book without receiving a great mental and spiritual uplift.

Price, 75¢ cloth, pp. 269; price \$1.25.

Other books by the same author:

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. Fine cloth, octavo, price \$1.25.

EDWARD BURTON (a novel). Cloth, 165 pages, 50¢.

GOD'S IMAGE IN MAN. Cloth, pp. 288; price \$1.00.

THE POLITICAL ECONOMY OF NATURAL LAW. Fine cloth, pp. 125.

For sale by BANNER OF LIGHT PUBLISHING CO.

SENT FREE.

## RULES

TO BE OBSERVED WHEN MAKING



# Banner of Light.

BOSTON, SATURDAY, JULY 11, 1896.

## Opening of Onset Bay Camp.

Sunday, July 5, was the opening day of the regular camp season for 1896, of the Onset Camp-Meeting Company.

Although the weather was cloudy and threatening, which necessitated the use of the Temple rather than the grove, the assembly was most auspicious to a grand opening, which it indeed proved to be.

About ten o'clock the Bridgewater Band discoursed a charming melody, and many awaited themselves of the opportunity of listening to it, expressing their appreciation by frequent applause. About 10:30, the opening concert over a chair covered with flowers in a most tasteful way was brought to the platform; it proved to be Dr. Storer's organ choir, that he had so many times set in: Mrs. Kleinhaus, who had had the care of the Doctor so long previous to his passing out, thought it would be most appropriate at this time, and with the assistance of—Miss, florist of Brooklyn, had decorated it with roses, plums and ferns; a head-rest was placed in the center of the organ, and the most beautiful piece of artifice work and a loving tribute to the memory of the deceased President.

Mr. W. F. Peck, presiding officer for the season, Major Charles F. Howard, and Mr. Edgerly, speaker for the morning, were on the platform. Mr. Peck asked Mrs. Helen Palmer and Mrs. May Pepper to come on the platform, and then the artist took a picture of the audience and all.

Major Howard spoke in a feeling manner of the opening day, nineteen years ago, when Dr. Storer was first greeted as President of the Association; to-day he now greets you, and, although invisible to you, still occupies this chair. He then read a communication received through the Onset Camp-Meeting Company, of the Camp-Meeting type-writing séances, Thursday evening, July 2, as follows:

"MY DEAR FRIENDS: I see here present so many faces, so familiar to me on this camp-ground, and I greet you all. I love this place where for so many years I made my voice heard among so many people, speaking to them what was nearest my heart—the truths of Spiritualism. Here have I clasped the friendly hands of so many in the past, and I now greet you all once more at the shores of dear Onset. All my friends, go on and on: the spirit-world will help you, and I, as one, will do my part. I will say to you, friends, and you can say to others, that Dr. Storer still lives."

Major Howard introduced Mr. W. F. Peck as presiding officer, who spoke as follows:

"Ladies and gentlemen, brothers and sisters, it is with a sensation of fear and trembling that I assume this office, when I think that it has been so long that Dr. Storer honored, comforted and may say, sanctified it. I realize that I am a weakling, and I shall labor, but it comforts me in thinking that, as I shall not be able to fill this position, there is not another who can. I sincerely trust that we will make, under your cooperation, the most successful season that has ever been here at Onset. I am satisfied that though Dr. Storer has laid off his armor he is working with us on heaven's eternal camp-ground, and that as a fitting opening of this occasion, I will present to you one whose voice has so often inspired with song, Mr. A. J. Maxham."

Mr. Maxham then sang, in a most charming and impressive manner, the following greeting song composed by himself especially for this occasion:

### BEAUTIFUL ONSET.

BY A. J. MAXHAM.

We greet thee, fair Onset, with hearts warm and true,  
Remembrance ever runs fondly to you,  
And faces familiar have gladdened our hearts,  
None other like old friends true joy can impart.

Refrain.

O, beautiful Onset! thou gem by the sea,  
We hail thee with gladness, thy pure air so free;  
We gather in friendship, and may say, sanctified,  
And cherish the welcome that greets us again.

Thy groves and thy bowers are by heaven's breezes fanned;  
Thy breath from the sea is inspiring and grand;  
And spirits who dwell in a happier sphere,  
Oft meet here with loved ones, their sad hearts to cheer.

Refrain.

Yet, midst our rejoicing, our hearts shed a tear  
For friends now departed who once gathered here;  
But we mourn not as those who have never seen the light  
That brings to our visions those Angels so bright.

Mr. Peck continued: I have the pleasure to present to you to-day one who is almost as strange, but not quite, to all of us, a coincidence that the one time he spoke here it rained, and, as to-day, he had to speak in the Temple. I have the pleasure of introducing to you Mr. Oscar A. Edgerly, whom you all know through the spiritual press, if not personally. Mr. Edgerly read a poem, and then Mr. Maxham sang, as only he can, "The Beautiful Onset," after which Mr. Edgerly spoke in part as follows:

I have been ushered into your presence this morning with sounds of sweet song. I feel that I ought to make an apology in coming before you, being one who for many years promulgated from a conservative pulpit, I am before you as a man who was converted by this accident, you call death; as an emancipator, and not as a freedman from material conditions, a condition that aids man to realize conditions of nature. While in earth-life I should have strenuously opposed Spiritualism as much as I now endorse it. Those in the past who have been schooled as I have been have strenuously opposed it. In the knowledge that has been given to us, a more perfect blending is broadened to the end. Spiritualism is an innovator; it will prove to be the grandest innovator in the furtherance of humanity that has ever been in existence; it leads to higher and grander aspires. Even Moses was an innovator; he saw the need of a higher type than was taught for his people; something had to be supplied. Then came a revelation, it was an innovation as it came in contact with the teachings of his time. He gave that to the world which would inaugurate them to progress. Later came the period designated in history as the dark ages, and there was the demand for an antidote; and I believe that every student will admit that the general trend of humanity is upward. The forces that have to overcome were church hierarchy, a moribund union of Church and State. Heresies had to be the antidote; they were relegated as innovators. You are participating in the results of innovators. I might enumerate the endeavors of Voltaire and others who dared to be innovators, inasmuch as they dealt with the methods of divine truth. How rarely, how insignificant are the conceptions of the past, how those who have found it in the cause of truth, and in aiding in the emancipation of the race, and so it is with all methods of opposition. I believe that which you are enjoying to-day are the results of those who have suffered in the past. I may have in times past given my opposition to that which I now endorse.

Thomas Paine stands to-day as one who instigated men to that which made possible that which you now enjoy. I say he who labored when they were in sore need, and instigated men to activity in that epitome, there was the instigating fire that led to fruition, which at last came to bloom, and that fruition are the laws on which your constitution is based. It means the perfect well-being of a more perfect blending into as divorcement between Church and State. You are enjoying the products of past innovators, and we can well believe that Spiritualism, when we shall be recognized, shall be a true emancipator.

You know as well as I what has transpired in the past forty-nine years. You, as innovators, are theorists. Your quick perceptions have fears of a bogey man coming from behind the black cloud. You know that if you will open your eyes you will see that which blesses humanity.

Spiritualism is not very old in the body politic. The ground you are to occupy is strewn with the debris of the past, and you will have to clear it. You, as Spiritualists, have had an exalted position. There is an essential necessity of a more perfect blending until there is a more material progress; for you must have a material propaganda to better cope with the practical work. Education is the enemy of sin; it drives out ignorance. That which you do as innovators gives to the world a solvent, and that constitutes the debris which you are throwing away, and curtails bigotry and such things.

I can see in the innovators those inspired by Spiritualism, who will build everything different from those in the past; they will be constituted to gather divine truths as found in the universe; they shall know how to govern the universe. I shall in the future and a church-building with a stereotyped in the gallery, a steeple and one who knows more theology than any D. D. who ever lived. I shall expect him to throw on that screen that which teaches of the universe, and he will talk of psychology and of physiology; there will be an observatory, and the astrologer, the telegrapher, the photographer can reach out and see the worship of a God, and you will bend and kneel, and you will see in this meeting-house of mine a sanctum, sanctum, an apartment wherein all the attainments of mediumship shall be found. You can come right in and turn over page after page of the most high—the beacon-light of humanity.

I believe it shall be, but do not be discouraged; stand shoulder to shoulder, and help each other; shall expect it, yes, and you will say I shall expect an improbable Utopia. Who can say what the measure of the success will be when my meeting-house is open to all? I believe there will come a fraternizing of the people of the world. The printing-press, the steam electrician, will unite them and bring them together as one. The world's and man's highest expression will be: I want to do good and be good.

Mr. Peck then said: I do not want to bring you down from that height to which Mr. Edgerly has taken you, but we want the last thought given you of being good and doing good to remain, and we desire to give you an opportunity of being charitable.

Mr. Maxham then sang "Under the Snow, in the Churchyard Sleeping," in a way which affected many in the audience to tears, after which Mr. Edgerly closed the morning session with benediction.

The afternoon session, preliminary to which a very fine concert was given by the Bridgewater Band, was opened by Mr. Maxham singing "There is a Land Far Away," after which Mr. Peck said: I am about to

introduce to you one who has never been here before, one who has been called in a female ingersoll, as coming to her laboratory to that of the great Agassiz—Mrs. Helen Palmer of Hartford, Conn.

Mrs. Palmer arose and opened that part of the service with a sublime invocation, after which Mr. Maxham sang "The Loom of Life," and then spoke, in part, as follows: "We do not for our subject 'What good has Spiritualism done, and what is its mission?' a subject many of you may think is threadbare. Spiritualism is a round in the ladder of growth; it is not a new thing, but is another bud on the tree of knowledge, which leads man to newer and higher knowledge. It is not confined to a communion with spirits; it has no boundary. Spiritualists to-day are recognized as a fact, but it is included in all sects. Wherever there is thinking about the truth, the Modern Spiritualist is called, but it has lived for more than two thousand years. It has sounded the depths of human nature; it has found an abiding place wherever there is sorrow; it is a stream that can never be abated. Every step that you climb this Jacob's ladder, it is a revelation. It is a sure testimony when it comes from the heart, it reveals to the world, it is divine in its nature, and it reveals to the world, it is a relation, when it appears to your inner nature. Divinity is of no use to you while it is enclosed in a mystery."

Spiritualism has endowed man with the right to know the truth, and it is always will be, the Catholicism that will reveal the truth. It reveals to the world that there is no death. It came so fruited with truth that immortality became a tangible fact. No longer were you to believe that when you gave your loved to the grave it was to a bourne from whence no brother returned. Spiritualism has revealed to the world that those that have been, are always with a cup of benediction. There never has been born one who has not been destined to drink of the cup of persecution.

Everything has been changed with this new revelation. Men are brought to the sense of realization that they are known as they are. Spiritualism has brought to many a blessing, and has never brought a curse to those who made a proper use of it. It has lifted the standard of right higher; it has penetrated the home life; it came to the home circle. It is here in this country, where men dare to think, and feel, and grow—it is broadening the land.

Theology is not what it was years ago. To-day, under the light of revelation, which it reveals to the world, means education, progress, and so on. It has had its influence far and near.

Spiritualism has come as a redeemer to man. There is no favoritism, there is no blacker crime than to teach that one man can die for another, no greater injustice than to teach that one man can die for another. Spiritualism is a wrong to mankind, and it is this that Spiritualism is aware of, and it is this that every one, black or white, high or low, is divinely called to God through Spiritualism. It has come to us, for it is true. It has come from the Spirit of God. It teaches man that he shall seek God everywhere—seeking him where he lives in heaven, on earth, for if he is there he is here—he lives as truly in the heart of man as he does in the heart of God.

We have lost time in the last nineteen centuries seeking that which we cannot understand. Spiritualism proclaims that this life is a mystery, that it is a mystery that it is your duty and privilege to understand. Spiritualism brought God home to man, and enthroned him in nature, brought him home to our hearts and souls. There is nothing in it that can injure when applied to the needs of humanity. The spirit prevails in it, and predominates in it—it carries to the down-trodden help, to the homeless, home, to the ragged, gives clothing. Spiritualism means the use of the talents given you. It has no creed to bind it with fetters—it has no thus said the Lord. No man opens the door of heaven for you or for me. It has no apostle, but it has a mission, and it is to open the door, and assigns to you the work that is for him to do.

The Spiritualist, if he be true, must be a better man, a better husband, she must be a better wife—every man must be better for the truth that is within him—uplifting, exalting him. Spiritualism has made a new heaven and a new earth, and it is this that Spiritualism is aware of, and it is this that every one, black or white, high or low, is divinely called to God through Spiritualism. It has come to us, for it is true. It has come from the Spirit of God. It teaches man that he shall seek God everywhere—seeking him where he lives in heaven, on earth, for if he is there he is here—he lives as truly in the heart of man as he does in the heart of God.

Mr. Maxham then sang "Serene I Fold My Hands and Wait," by request, and Mrs. Pepper was introduced, to the great satisfaction of the audience, to whom she gave an address in a truly marvelous way, all being quickly recognized.

Mr. Maxham sang "We shall not Pass This Way Again," and Mrs. Palmer closed the meeting with a soulful benediction, thus ending the first day of the regular season, which, considering the storm of rain, thunder and lightning, was a grand opening—what would it have been had the weather been due?

J. S. S.

## Onset, Mass.

To the Editor of the Banner of Light:

Onsetites are steadily increasing in numbers, and now the streets and cottages are thronged as of old.

The weather during the past week has been of the best, and thoroughly enjoyable to the new-comers, who complain of the heat at their homes. This change of temperature is a grand feature of Onset, and is a strong attraction to those who have come to it. Why it is that Onset has such a delightful climate both summer and winter, and in explanation I will say that, situated as Onset is at the extreme north of Buzzards Bay, the southerly breeze comes direct from the water and are cool, while the easterly winds, which come in direct from the ocean, are those damp, penetrating nature makes them unpleasant to residents of our eastern shore, reach Onset from the land, and are milder and consequently more healthful.

This gives Onset a cool, southerly breeze and dry, pleasant, easterly winds, which, combined with the healthful of nature, makes Onset an unexcelled summer resort.

There are now in Onset residents from all parts of the country, and at the close of the season, when the directory of Onset, now being compiled, will be completed, it will show few sections of the country not represented here.

A new feature this season is the daily program, which is issued every morning at headquarters and distributed on all cars, and is a truly marvelous way, all being quickly recognized.

Mr. Maxham sang "We shall not Pass This Way Again," and Mrs. Palmer closed the meeting with a soulful benediction, thus ending the first day of the regular season, which, considering the storm of rain, thunder and lightning, was a grand opening—what would it have been had the weather been due?

J. S. S.

## Lake Brady Camp

Opened its fifth season here June 28. There was a very large attendance from all surrounding points, Cleveland, of course, contributing the largest excursion.

Its managers had not anticipated so large an attendance, and the smoking car was utilized for the overflow, and there were no complaints. After the ceremony of opening camp the mediums, about twenty-five in number, all seated on the platform, were formally introduced by the Chairman, D. Herrick of Akron. Each responded with a brief address, and was well received by the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

Walt Brothers' Orchestra has been engaged for the season, and has been a great success. Prof. Muller and two little girls of the famous Haines Family, musicians, rendered solos that were loudly encored; also Mrs. D. Herrick sang a fine selection. Mrs. Helen Stuart-Richings gave the afternoon address. Her manner is impassioned and eloquent, and her inspirations of the highest order. Her address was a revelation to the audience, who were well known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause. Mrs. Thomas Lees and Mr. T. A. Black.

ture convinced many of the presence of spirit-friends. The writer was surprised at hearing the names of dear ones long since dead and half forgotten—names by no means held in mind at the time, and their message was: "You were not expecting us, and this comes as a surprise to you," which was literally true. Messrs. Hings and Walte still continue to occupy the rostrum, and in their respective phases of inspiration and tests are giving eminent satisfaction.

We note the following mediums also upon the ground: Mrs. Emma Archer, full form materialization; Mrs. J. Donovan, able-writing, business and test medium; Mr. and Mrs. Pettibone, with a marvelous materialization of hands in the light, succeeded in convincing a crowd of skeptics who came there purposely to "catch," but were caught by the convincing evidence. Mrs. Archer gave a materializing "dance;" among other manifestations was the following: "There is a child known as John, said in her previous child direct to Mr. J. D. Wiles of Clyde, O. 'There is a big man here who is going to give you something that hurts awful bad; it makes people sick; it's called 'the grippe.' The spirit came forth and proved to be an old Masonic friend, who gave him, instead of the dread disease, the Masonic grip, and whispered secrets of the Order."

The conferences so far have been very interesting. Personal experiences of a startling character are often given, which we would be pleased to note if space permitted. A Lyceum for the children has been arranged. Mrs. McCaslin was chosen Conductor, assisted by Mrs. Dr. Kenyon and Mrs. Emma Vogan.

Miss Mabel McCaslin, who is a Kindergarten graduate, will conduct cathartics and other exercises. Mrs. C. C. Bacon, who so judiciously conducted the examination of mediums in the past, is still chairman of the examining committee.

Messrs. Thomas and Kellogg, receivers of the Lake Brady Company, have so far skillfully steered the galeant ship to launching successfully on its fifth cruise. A number of improvements have been added to the grounds, chief of which is a handsome billiard pavilion. Altogether Lake Brady promises to be in the course of a successful and happy season.

Mrs. McCaslin, Official Reporter.  
Lake Brady, O., July 3, 1896.

## Cleveland and Lake Brady Notes.

To the Editor of the Banner of Light:

The various spiritual societies in Cleveland, barring the "Progressive Thinkers" of the West Side, having adjourned their meetings until the fall, the interest now centres in camp-meetings.

The Formal Opening of Lake Brady took place according to program on Sunday, June 28, with Mrs. Helen Stuart-Richings as speaker and Mrs. Maggie Walte of San Francisco as platform test medium.

The opening session was one of welcome greetings from various speakers and mediums. Mr. D. A. Herrick of Akron, Chairman for the season, leading off with a warm welcome to all, followed by brief remarks from Thomas Lees, Dr. Schermerhorn, Mrs. C. C. Bacon, Mrs. Hays, Arthur Thomas, A. Black, E. W. Bond and Mrs. J. W. Kenyon. These speakers, together with the music furnished by the Waltz Orchestra, and the good feeling pervading the large audience, composed of friends from Cleveland, Akron, Alliance and other surrounding towns, made it a memorable event in the history of Lake Brady.

Regarded by all as an auspicious opening for the season, the meeting was a success. The reports will be sent by Mr. Brady and its surroundings.

Cleveland Centennial Celebration.—On Sunday, July 19, the various ministers of this city are expected to open our jubilee with centennial sermons. From that date until Sept. 10 the city is to have a series of gala days, all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$300 per hour for the privilege of all kinds of amusements. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap fares.

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and palmists of all kinds, charging \$30