VOL. 79.

Banner of Light Publishing Co., ) 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, JULY 11, 1896.

\$2.00 Per Annum, Postage Free.

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 lisp her words Before that window; named the flowers, The squirrels and the birds; And, when night came, with quavering 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 fied; And when her body, pale and still, Lav 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.

ing 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 al- differently than they would under the light of lous. It is the duty of every one to look as ways expected, but from whom great things the present century, with its scientific attain- well as he or she can; to do everything in reararely emanate. Miss Phelps in particular, ments, and societies of Psychical Research; son to keep at touch with youth mentally as who is without doubt a very serious minded and the fact that his assumed followers fail to lines, could have written works that would of the things he promised, is proof either that have done much to have shaped and fashioned they are not on the right track, or that the public opinion, leading it away, far away from | promise was not made in good faith. or that. a realization that the world beyond the gates | consideration. At any rate, it has not been fulajar was an actuality; but after "Men, Women and Ghosts," she seemed to have reached | Spiritualism. 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 old objection to professional mediumship. I 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 bes" 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 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 | luminous pocket. The ministers who receive | there might have been a little sense to the re- | plish no end of good, if only by stimulating |

ries of Christianity on to conclusions in such 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 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 as arguments against, and objections to, Modern Spiritualism. She says:

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

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 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 man? If God is to use the "foolish things of OR several years the public has been im- even the simplest and most trivial become the away from the sepulchre, and the Master's pressed by the brilliant productions from most eloquent and the most profound? A rap eating fish and a honeycomb, after the crucithe pen of Marie Corelli, who has depart | upon the table is nothing, a simple, character ed from the beaten track of the old-time writ- less thing; but when it becomes the avenue earth, decidedly earthly. I presume that the ers, and combined with clever situations and | through which a spirit may communicate with an interesting plot, a fund of occult knowl- an earthly loved one; when it comes freighted edge, as suggestive as it is unexpected. "The | with intelligence enough to furnish a strong Romance of Two Worlds," "The Soul of argument in favor of continued life after death, Lilith" and "The Sorrows of Satan," are each it lifts itself to a place beside the sublimest in their way but so many vehicles for convey- | phenomena that graces the age in which we

> 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 stav by their 'occult' power the ravages of a plague, or to raise the deadand 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 woman, and a clear thinker upon prescribed | realize either in their lives or their works any the well-worn track of dogmatic theology into | which is most likely, it was made without due | filled, outside the demonstrations of Modern

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, 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 | tains. much interest, and wondered if I ought to question the sincerity of Marie Corelli's moas 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

in this article are, each in its own peculiar | anywhere from forty thousand dollars a year way, embodiments of the Spiritual Philoso- down for preaching the blessed doctrine of phy, with a marked attempt to tack the theo- damnation, never think how inconsistent they are when they cry out against the Spiritualist a way as to present a point of inconsistency, 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 "beggarly" 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 demonstration, takes us at once from the 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, generally accepted by the unthinking public 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 for-"My aim throughout is to let facts speak for them-

selves. 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 any proof be given, save that which will ap- | novelist. In speaking of those who demand a peal directly to the intellect of the embodied sign, she tells us that "spirite can touch nothing corporeal"-forgetting that Christ's feedthis world to confound the mighty," may not | ing the multitude, the angel's rolling the stone fixion, are essentially corporeal things, of the hand that wrote on the wall at Belshazzar's Corelli; but the hand of a friend who wrote on a slate a message of love to a heart-broken, 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, is n'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 and Eve included, would have had an equal 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. Raffael Cellini was a man of marvelous eyes, figure and complexion. Heliobas 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 obnoxwell 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 con-

I would not have any one think, however, that the entire tenor of the "manifesto" was tives, the truthfulness of what she had stated 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; write out and sell for profit and gain your it places the human being in a fearless, noble spiritual experiences, which are dependent for attitude toward both God and man, and noththeir acceptance upon your veracity, it must ing but benefits can accrue from it." But lack that firmness of touch, that independence be equally honorable to sell them first hand, then she says that when people ask her how ofgudgment, and indifference to public opin- and if one is condemned, so by the same law is all this which is pure and true can be obtained, ion, which in Corelli becomes at times almost the other. I wonder Miss Corelli never thought she answers: "Only Christ," and they look of that when she was writing so vehemently puzzled. Well, I should think they would. If against paid Spiritualism, but she didn't, be spiritual phenomena had been confined to the can be but imperfectly understood by those cause the money was going into her own vo- | New Testament, and to the birth of Christ,

FRANK T. RIPLEY.

To the Editor of the Bauner 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 imbibing the magnetism of his person; thoughtful for all, rejoicing with those who rejoice and weeping with those who weep, his pres ence gives pleasure, and his approaching de-parture 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-flow-ers and weaving wreaths of friendship and as-piration. Many a good test has he given here this season. Oxford, O., 1896.

ply, "Only Christ." But when the Old Testa- thought and leading the mind away from the is a very doubtful postulate. "Only Christ" Corelli is daft on the subject of "Only Christ," 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 defend it on three grounds. First, that few incapable of demonstration than that? I very animals are vivisected. Second, that they are much doubt it. If spirit return is a law, if we made entirely insensible to pain by the use of are guarded and guided by angels, it is a part of anaesthetics. Third, that discoveries of the Feast in the past, would seem divine to Miss the infinite plan, and not dependent upon any- greatest importance in treating the diseases of thing outside of the spirit of the great First human beings have been made through vivisec-Cause that pervades everything; our "faith" tion, and are constantly being made by the despairing mortal, in our own time, but a has nothing to do with it. The action of law, same means. earthly or divine, goes on precisely the same. whether we believe or not. It is universal, answer briefly these three claims? eternal and unchangeable; concerning that First, as to the number of animals vivisected created first, and then all humanity, Adam 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 criticise

> "The miracles enacted now are silent ones, and are cases of inoculation, the disease having been 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 volcane, 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 ment everywhere displaying itself in our own age and generation, despite its large pretence tion. Edward Haughton, M. D., in The Zooto knowledge and logic. Science displays it in philist (London) writes: "I have yet to hear of 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 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 pature.

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 who read them, yet they are bound to accom-

ment is one long record of marvelous angel beaten track, and inspiring each with the great visitations before Christ was ever heard of, it desire to know more of the great beyond. As a Spiritualist I would commend them to every does not mean anything to a thinking mind. thinking person. Not, however, in any sense It is not what Christ was, it is what we are, as an authority to be accepted as the only innot through him, but through ourselves, that terpretation of the phenomena of life, but as counts either here or hereafter. But Miss | the view that one great and good spirit has received, and which she has written down in a and much annoyed because the world looks beauty of language, eloquence of thought and power of expression equaled by few and excelled by none.

# Anti-Vivisection.

To the Editor of the Banner of Light:

People who approve of vivisection generally Will you give me space in your columns to

there can be no doubt. Demonstrate a law, annually. The Pasteur Institute in Paris is and whenever it is accorded with the results only one of a thousand vivisectional establishare sure to follow. It is rather late in the day ments in that city alone, and the number of to bring in Christ as a factor in the salvation animals vivisected there is exceeded in some of the world, after men have lived, struggled of the other vivisectional institutes; yet on and died for thousands of years previous to his one day it was estimated by eye-witnesses that birth. If he was to have been the pivot upon there were fifteen hundred animals there, which everything turns, he should have been 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.

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 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 anæsthetics during that time. The author of a standard text-book on vivisection tells us that in "all accurate experiments" anæsthetics should be avoided, and the great majority of vivisections are so conducted, or if an anæsthetic 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 anæsthetic. Great use is made of the drug known as "curare," which is no true anæsthetic; 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 or-dinarily acute.

a single case of discovery made by experiments on helpless animals, which might not just as well have been ascertained by clinical investi-

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 truth not stamped with the approval of time, am wholly opposed to vivisection. It is useless, wicked, cruel, barbarous and infamous. It is worse than uselesss. 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 sympa-thy 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": re-alize 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.



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 vachts 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 danging at Hotel Woodfin.

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.

Wednesday, 5, Conference.

Saturday, 8, Conference; Tests by Mrs. Rey-Sunday, 9, Ida P. A. Whitlock.

Wednesday, 12, Conference. Saturday, 15, Conference; Tests by Mrs.

Sunday, 16, Cora L. V. Richmond. Wednesday, 19, Conference. Saturday, 22, Conference; Tests by Maggie Sunday, 23, Meredith B. Little; Tests by

Maggie Gaule. Wednesday, 26, Conference. Saturday, 29, Conference; Tests by Mrs. Rey-

Notes will be held in the large and commodious Woodfin Hall.

Neguriary 130, 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. Tillia II. Pownelds, who is neknowledged.

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 Maggle 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 wellnown reputation, representing different Vice-President, Meredith B. Little, Glen's fully told.

phases of mediumship, will be at Lake George during the summer. In addition to the fore-going 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 Ouina, Poetic Inspirer of Mrs. Cora L. V. Richmond. Set like a jewelled girdle 'mid the hills,
Those "Everlasting Hills" that stand so grand and
high;

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 cirar-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 possiand aft, driven by a Daimler motor. It will be possible, with this apparatus, to make aerial vovages of several days' duration, with a load of 37½ cwt., notwithstanding which the balloon will have sufficient buoyancy to rise to an allitude of three thousand six hundred feet.



HOTEL WOODFIN, LAKE GEORGE.

Thou shouldst be named "The Waters Beautiful," L." Awamonenah," 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, 2 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 trode the Redman through these peaceful shades Conce 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 newer life, Can come to thee, O lake surpassing fair!

OFFICERS OF THE ASSOCIATION. President, Orville Griffin, Sandy Hill, N. Y.

# 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 inst!ncts

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 beauti-



AMONGST THE ISLANDS, LAKE GEORGE.

# Thoughts in Need are Friends Indeed.

BY HENRY LACROIX.

TITHEN 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 unfoldment 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 passional 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 dominationnot only on earth, but in its fluidic or spiritual sphere as well. But philosophy, having a wide and discriminating scope, does not view it

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

It is well, at all times and in all cases, to endeavor to be consistent or reasonable, to keep that starry 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 himself and of surrounding circu 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 fabrile expectation. You expect and want a flat 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 precedingly 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 jesting, 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

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 furnacelike 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 stratas 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 edu-

cation, 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 standingground, of diffusing more and more knowledge where it is wanting, so that thereby materiality may become more plastic, more easily and more refinely 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 cooperation 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 spiritworld is continually cooperating 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, Mase., June 16, JAMES SUMNER DRAPER, aged 85 years.

aged so 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 ilbrary—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 Railread.

The strength and clearness of his fine intellect is well illustrated by a collection of poems, mostly on saliritual

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.

(Oblivary Notices not over twenty lines in length are pub-lished gratullously. When exceeding that number, twenty cent for such additional line will be charged. The words on an aver-age make a line. No portry 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 Diarrhoes. Twenty-five cents a bottle.

# LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

#### 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 And watch from the open doorway their faces fresh

and fair.

Alone in the dear old homestead, that once was full of Ringing with girlish laughter, echoing boyish strife,

We two are waiting together, and oft, as the shadows 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 Till the old man drops to slumber, with his head upon his hand,

And I tell to myself the number home in the better 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

A breath, and the vision is lifted away on the wings of light, And again we two are together, and all alone in the

They tell me his mind is failing, 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

And the wee ones, tired of playing, go trooping home to rest,
My husbaud 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

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 com-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 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 pre-pare myself for each Sunday's work with some-thing 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 Ly ceum 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 belped 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 liberalsized front rooms, an immense kitchen, with two bed rooms, a buttery 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 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

#### "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 as 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

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 sad, 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 had not performed.

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 exam-

ple?"
"No, sir," he answered; "but I can and will "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.

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 col-leges, 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 ex-change 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 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 daugh-ter. 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 sto-ries. 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. Kip-

ling."
"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

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

Now, we're not so very captions, 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

So when the missionary of the Gospel came to tell If we did not come to Jesus we must surely go to hell, Old Rab 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 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

The preacher felt at once the point that pierced his dark-skipned brother;
His heathen soul was troubled, he was thinking of his mother; So he told him how the prodigal was welcomed at the

Without the slightest question why he had n't come And the poer 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 So the Board has called him back, and forbidden him to preach
E'en the limited forgiveness which he thinks the Gos

So our hearts are grieving sorely o'er the news re ceived to-day—
The news that came by cable to the shores of old That henceforth, to be valid, every pardon of the

Must be countersigned by Secretary Alden of the Board. And we weep, for our dilemma is as bad as bad can be; But if heaven is only open to the scribe and Pharisee, Since the company's so much better, though the cli-mate's not so well, With our fathers and our mothers we would rather go

#### Temple Heights Spiritual Camp-Meeting.

The season of 1896 will open at Temple Heights,

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. Bracbury, Fairfield, Me.; Secretary, F. A. Dickey, Northport, Me.; Treasurer, A. E. Clark, 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. Cark, 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. 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 cen-tral 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 Eugland 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. Season tickets fifty cents, admitting to all the regular services. The entertainments, séances, 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, scance, Oscar Edgerly, P. M., lecture, F. A. Wiggin, test séance; Monday, Aug. 10, A. M., social meeting, P. M., lecture, Oscar Edgerly, Lests; Tuesday, Aug. 11, A. M., Mrs. Abbie Morse, P. M., F. A. Wiggin, séance; Wednesday, Aug. 12, A. M., Oscar Edgerly, séance, 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, séance; Friday, Aug. 14, A. M., lecture, F. A. Wiggin, séance; 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; Sudday, Aug. 16, A. M., Oscar Edgerly, P. M., F. A. Wiggin, séance.

A great attraction at Temple Heights this year will be the fine vocal and instrumental music. PROGRAM.

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 one of the following officers: President, Mrs. Alice Poole, Boston; Secretary, Mrs. J. A. Stearns, Old-town, Me.; Treasurer, Mrs. Lizzle 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.

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

**\$\$\$\$\$\$\$\$\$\$\$\$** 

# Wonderful Cures\_\_\_\_ of Coughs, Colds and all kinds

of Sore Throats and Lung Troubles are made every day

# 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. 2 Bottle. Trial size 10c. Limene

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.

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



TF Portsmouth to use Puritana, I 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 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 puritana Tablets, allione package, and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H. say in favor of Puritana.

# Puritana



It cures from head to foot.

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

# A Wrong

Puritana makes the

Heart Right, Lungs Right, Liver Right, Blood Right, Kidneys Right, Nerves Right, Health Right.

Because it makes

# A Right

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

# PSYCHE,

The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to 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 inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 3x8x13 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling intelligences, and is THOROUGHLY MAGNETIZED.

Price 81.00. When sent by mail or express, 20 centers, 2

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.,

By A. B. RICHMOND, Esq.,

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

Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Phenomena of Spiritualism. Having received from the hands of a friend 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 his Open Letter to the Seybert Commission, a document which aroused the Interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter Ni., III, and IV, are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VII, last for its motto "In my Pather's House are Many Mansions"; Chapter VII, cortains O. C. Massey's Open Letter on "Zöliner" to Professor George 8. Fullerion; Chapter VIII, gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX, consists of the "Report of the London Dialectical Society" made in 1869; Chapter X, gives an incident which took place in 1854 at a meeting of the "American Association 10se the volume.

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

# ADDENDUM TO A REVIEW IN 1887 OF THE Seybert Commissioners' Report; OR, What I Saw at Cassadaga Lake. 1888.

BY A. B. RICHMOND, Esq.

This book abounds with cutting sarcasms and witty sentences, called 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 carering to a popular prejudice, have placed themselves by their famous "Preliminary Report." Cloth, pp. 183; price 75 cents; paper, 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

#### BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street, Corner Province Street, Boston, Mass.,

BANNER OF LIGHT PUBLISHING COMPANY. ISAAC B. RICH......PRESIDENT.
FRED. G. TUTTLE.....TREASURER.
JOHN W. DAY......EDITOR.

Aided by a large corps of able writers. THE BANNER is a first-class Family Newspaper of RIGHT OR MORE PAGES, COLIMING UPWARD FORTY COLUMNS OF INTERSTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES,

ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events,
SPIRIT-MESSAGE DEPARTMENT,
BEPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the

TERMS OF SUBSCRIPTION, IN ADVANCE: 
 Per Year
 82.00

 Six Menths
 1.00

 Three Months
 50

Postage Free.

Specimen copies sent free. In remitting by mail, a Post-Office Money Order on Bos-ton, or a Draft on a Bank or Banking House in Boston or New York Olty, payable to the order of Bankner of Light Publishing Company, is preferable to Bank Notes. Our patrent can remit the fractional part of a dollar in postage

ADVERTISEMENTS published at twenty-five cents per ine, with discounts for space and time.
Subscriptions discontinued at the expiration of the time when the post-office address of THE BANKER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

Banner of Light Publishing Company Also publishes and keeps for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books,

EMBRACING WORKS ON OCCULTISM, THEOSO-PHY, ASTROLOGY, PSYCHOLOGY, HYGIENE, Etc. Descriptive Catalogue sent free on application. Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a narked copy of the paper containing it is forwarded to this office.

# AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by BANNER OF LIGHT PUBLISH-ING 00.:

Now York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. O., and 204 Wabbash Avenue, Olicago, Ill.;) The onice of The Truth-Selter, 25 Olinton Place: H. F. TOWER, 312 West 59th street; JOHN WILLIAM FLETCHER, 1884

Philadelphia, Pa.-F. H. MORRILL, 221 Chestnut st. Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrick st. Oleveland, O.-THOMAS LEES, 56 Steams street. San Francisco, Cal.—J. K. OOOPER, 746 Market street Chicago, Ill.—CHAS. MACDONALD & CO., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams

Brattleboro', Vt.-E. J. GARPENTER, 2 Market Block. Providence, R. I.—WM. FOSTER, JR., 19 Peace street,
Detroit, Mich.—SPIRITUALISTIC SALE AND CIROULATING LIBRARY, Fraternity Hall Office, 73 State at. |
Rochester, N. Y.—ALFRED JACKSON, Arcade Bookstore; WILLIAMSON & HIGBER, & West Main street. Springfield, Mass.—JAS. LEWIS, & Pynchon street M. W. LYMAN, 91 Charles street.

Hartford, Ct.-E. M. SILL, 89 Trumbull street. Lily Dale, N. Y .- G. F. LEWIS, Publisher of the Day

St. Louis, Mo.-R. T. JETT. 802 Olive street. Grand Eapids, Mich.—MB. DAVIDSON, corner of Pearl street and the Arcade. Luckets, Va.-STOUT BBOS. & OO. Portland, Ore.—W. E. JONES, 331 Alder street.

Australian Book Depot.—W. H. TERBY, AustraBuildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at 680, P. BOWELL (16 Sprace street), where advertising centracts may be made for it in New York.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

COMPANY OF LIGHT PUBLISHING COMPANY, lecated at 8 Resworth Street (formerly Mestgemery Place), corner of Province Street, Resteand at 8 Resworth Street (formerly Mestgemery Place), corner of Province Street, Resteand Research and Research Research and Research Research and Research Research

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

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

canceled articles.

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

# Panner of Light.

BOSTON, SATURDAY, JULY 11, 1896. ISSUED EVERY THURSDAY MORNING FOR THE WEEK

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street,

(Lower Floor.) WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

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

Issued by

Banner of Light Publishing Company. Isaac B. Rich.....President.

Fred. G. Tuttle......Treasurer. John W. Day.....Editor.

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

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

# Two Dollars Per Year.

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

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

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

# Shakers as Spiritualists.

An interesting description of Shakers and Shakerism appeared in an issue of The Open Court, published at Chicago, from which we gather the following points. The writer, who is a woman, says of the Shakers that all are incited to industry, thrift, generosity and fraternity; and there is a strong psychologic power in such sentiments which, when exercised by masses of people, produces an influence that not even the stranger within the gate can quite escape. The lives of these "gentle ascetics" are a rebuke to that spirit of greed, selfishness and love of luxury which is the curse of modern civilization. At Mt Lebanon several hundred people are living together in a simple, pure, wholesome manner, without the help of courthouse, jail, grogshops, or the three professions. In regard to appliances for comfort and sanitation they take the lead among progressive peoples. All work, but none overwork. Their food is almost entirely vegetarian, and is fresh, abundant, exquisitely cooked, and served with care and intelligence.

"Age cannot stale, nor custom wither," men and women who live so near to nature and in the exercise of such noble qualities. Accordingly they very generally appear to be from ten to twenty years younger than they really are. Many reach extreme old age, and finally pass away from the natural decay of the body, with little sickness or pain. The expression of the face is mild, benignant and serene, sometimes approaching high spiritual beauty. Mother Ann Lee, with seven followers, landed on these shores two years before the Declaration of Independence by the American Colonies. Over a century ago they built their first house for public worship in New Lebanon. Mother Ann, as she was called, was the first seer to enunciate the principle that the Great First Cause is dual-He and She-Father and Mother. Theodore Parker obtained his conception of this deific attribute from the Shakers, as his correspondence shows. This generally accepted that churchmen are apt to forget that the Jewish Jehovah and the Christian God was forceful, revengeful and on oc casion hateful.

It was a one-sided Creator in conception, lacking "all that sweet plenitude of womanly love which, united with a manhood of corre-

reverence. And Christendom waited seven- more barren. The government has begun to teen centuries for a woman to declare the dual- do something for them by systems of irrigation, ity of the Deific Essence." The Shakers are by in order to make their lands tillable in the nature profoundly reverent, and recognize a arid region. "divine affiatus" which is the inspiration of But taking into account all these disadvanall development. What is now known as Modern Spiritualism, says the writer, is accepted by them as a fact. They assert that all phases of mediumship were common among them several years before the first rap was heard at Hydesville, and that its advent to the general public was then foretold. And it is still sometimes exhibited among them in its higher phases. Their spiritual hymns are named as an illustration of it; melodies that come, the "gift of the spirit," as they believe, to one and another, in private or public worship.

In their view, the fall of man consists in disorderly relationships. The serpent is the sensuous man. While they do not condemn the institution of marriage, they consider all men bound to make the animal propensities tributary to their higher natures, marriage being a purely worldly institution. Purity of mind and body is necessary to Shakerism. It is the only society in the world, so far as they know, where woman has absolutely the same freedom and power as man in every respect. They believe that "the old heavens and earth-united Church and State-are fast passing away, dissolving with the fire of spiritual truth. Out of the material of the old, earthly, civil governments a civil government will arise-is even now arising-in which right, not might, will predominate. It will be purely secular, a genuine republic. Men and women will be citizens. All citizens will be freeholders. They will inherit and possess the land by right of birth. War will cease with the end of the old monarchical, theological earth. . . . In the new earth sexuality will be used only for reproduction; eating for strength, not gluttony; drinking for thirst, not drunkenness."

They do not generally accept the miraculous birth or divinity of Jesus, but consider that he was divine in the sense of having power to rise above the lower propensities. His mission was simply to manifest the divine attributes to man more than any other one who has ever lived. They accept the Bible allegorically and literally, and include among Bibles the Koran, Talmud, Zendavesta, and other books sacred to various nations. They hold that human theologies perish in the using, but that the rev elations of truth continue and advance; and hence they earnestly watch and wait for every sign of the domination of the spirit of truth and justice over that of error and falsehood, in the government or the social life. "Allow me to assure you, scientific men, philosophers, doubters, and all interested," writes one of their number who wears his eighty years as a crown of wisdom and beauty, "that whenever human spirits are in the right condition, and are about to change from the animal emotional to the divine-emotional life, there will be manifestations of intelligent spiritual affinities, forces, effusions of the divine spirit, producing extraordinary results, as on the day of Pentecost. There will be deep conviction of sin, bodily agitations, gifts of tongues, curing diseases, discernment of spirits, and striking with fear the hardened sinner and unbelieving op-

Whatever may be thought of their beliefs, concludes the writer, "the catholicity of thought evinced by their leaders, the comprehensive grasp of affairs, the judgment of the trend and comparative value of social, political and religious movements, the balancing of various reforms, the interest maintained in scientific discoveries and inventions, the depth and breadth of that love of humanity which dominates every motive, is something as surprising as it is delightful to the dispassionate visitor;" one such, Professor Ely of Johns Hopkins University, who paid a visit of several weeks to Mt. Lebanon, writes of it thus: "The feeling grew upon me that I was in a social observatory, viewing, as from another planet, the buying and selling, the hurrying to and fro, the marrying and giving in marriage, the toil, the pleasure, the vanity, the oppression, the good and the evil among men on earth."

# The Red Men at Work.

collected by the Indian Bureau are well calculated to modify a good many notions current respecting the Indians. They are not, as a the country, no fewer than 189,000 are wholly schools. self-supporting, leaving only 58,000, or less than one-fourth, to receive government rations. There are, perhaps, 70,000 in the Indian Territory, belonging to the civilized tribes, who have, in many cases, paid for them in advance. necessities. They are just as much entitled to these as any people who have invested money statistics of last year show that the Indians raised 11,722,656 bushels of wheat alone, 1,373,-230 of corn, and considerable amounts of oats. 30,000,000 feet of lumber, made and sold thousands of pounds of butter, and own large 205,844 head, their horses and mules to many more, and the sheep and goats to 1,283,633. Their farm products and live stock also show

increases over a few years ago. Not less than thirty-five thousand Indians live away from reservations, and pay taxes. The process of severalty allotment is gradu ally increasing the number of those who are stoops. Another score of thousands sleep entitled to citizenship, and it is said that at | upon the streets. Yet on the residential avethe last federal election about twenty-two thousand Indians voted. Still, as a whole, they eight are closed, barred and locked, and on have not yet made a striking success as farmers. Those who can rely on rations for food have so much less reason for attempting the cultivation of the soil, and the natural disposi- the city: they are closed, barred and locked: tion of the race is against that sort of labor. Stock-raising seems to accord more with their children are on Manhattan Island, striving, inclinations, and if the government would encourage them to supply cattle for garrison, and of them in the last stages of distress, and other needs at the West, it would be a step in ad vance for them. Then, too, some of the tribes are put upon reservations, the most of which duality, justly observes the writer, is now so are unsusceptible of cultivation. Many must travel long distances for the supplies they are after paying his rent, sufficient to more than crops unprotected, and their stock untended. | together; and so parents and children sit and is known as the arid region. The tendency of modern dealings with them is to remove them

tages of the Indians as compared with the whites, and adding to them the fact that idle and lazy habits and inherited notions of the unfitness of farm drudgery for warriors, the Indian Bureau thinks it perhaps not so surprising that their progress in industry is slow. Yet they are much less of a burden than is often supposed. When one speaks of onefourth of the Indians receiving rations, it is to be borne in mind that this number includes some who get only from three to five dollars a year and earn in part their own support. The total value of the products of labor sold by the Indians last year, independently of what they themselves consumed, is set down at \$1,220,517. A good deal of this was of course lumber, but it includes other products beside. The two elemental forces from which much is hoped in encouraging the Indians to adopt the ways of civilization are education and severalty allotments, though we greatly doubt about the latter. The process is admitted to be a very slow one, but the expressive figures are regarded as more promising every year.

#### More Damnable Heresy.

If faith were not of so much more importance than works, in Orthodox esteem, there would not be such a stir over the ecclesiastical offense known as heresy. That seems to be the unpardonable sin in the Orthodox dynasty.

As the Christian Union says, by way of prefatory description, the man whose "barefaced" character it denounces (?) had been "a hardworking, quiet, and successful pastor in a small village whose population is drained off to other and larger places. In this duty he has spent twenty-five self-denying years, and has been irreproachable in his personal life. But this good and faithful man is not to be suffered to continue peacefully in his work. He unfortunately thinks for himself, and believes the world to be larger than the Juniata Valley. He is attainted of heresy, and upon three points is condemned."

It appears that the number of witnesses produced in the case was exceedingly small: that their evidence upon critical divergencies of belief was of an "attenuated nature"; the fairness shown him by his judges is well illustrated by their refusal to receive the full statement of the accused in his own defense, by which subterfuge they actually condemned him for denying what he asserts in his printed answer that he positively holds.

The long and short of it is, that this minister was adjudged heretical upon the old, hard, hide-bound, triple-plated, brass-nosed doctrine of the "imputation" of Adam's sin. The vote of condemnation, however, was a bare nineteen against eighteen, so that he was condemned by only a single vote. In other words, the precise difference between the nineteen and the eighteen members composing the two parties is, in the expressive language of the Christian Union, that "the nineteen believe that we are bound to repent for it (Adam's sin), and the eighteen are sufficiently clearheaded to perceive that we can repent only for ourselves."

One can readily understand why the people of this age have less and less inclination to have anything to do with it-old theology. The ministers hold on fast to it, because it is the machine by which they turn out their thunder of superstition; but the age has received a baptism of illumination that convinces it that such trash is not wanted for its happiness, development or progress.

The condemned pastor earnestly strove for a quarter of a century, not merely by his preaching, but by his life, to show to those around him that God is a God of love, and to draw men to a sincere sorrow for sin and a resolution of repentance. But the Presbytery cared nothing for that. It was looking out for the integrity of its creed. It cared nothing for its inconsistency, provided only the creed was left untouched. What was worse than all in their opinion was the culprit's assertion that he expected to hold his opinions, "except as they may be modified by increased intelli-The statistics regarding the Indians recently | gence in spiritual things." He would not be tied down to any mere Confession of Faith. His views are, however, those of the New School of the Presbyterian Church, and hence rule, dependent on the government's supplies | his condemnation only serves to widen rather for their food. Out of some 247,000 Indians in than heal the breach between the conflicting

# Poverty in Our Own Country.

To see poverty as real poverty in this country of ours, we need but to study life as it goes draw no rations. The majority of the Indians on in a great city like New York, populated who receive rations are in the Dakotas and by nearly two million souls. A well-known Montana. Even where they draw rations they writer gave a running description of it in the Boston Sunday Globe. Referring to the noto-They have sold to the Government lands, the | rious fact that the rich are becoming richer estimated value of which has been put into the and the poor poorer all the time, he is brought form of annuities of food, clothing, and other up all standing to the conclusion that this state of things cannot last. He believes, as a great many others do, that as certain as fate the income of which is for their support. The there will come some great upheaval, and he says it is the very dread of that upheaval which keeps thoughtful men from discussing the situation. They hope by keeping silence barley, hay, and vegetables. They sold over to finally persuade themselves that these disagreeable and dangerous facts have no existence. Although they are confident that sooner amounts of live stock. Their cattle amount to or later the deluge may come, they do not much care so long as they are not overwhelmed by it.

He writes that the roofs of tenement houses are packed in these nights of terrible torridity. A hundred thousand people sleep under the open sky upon the slated or tin-covered roofs. A score of thousands sleep upon the nues, out of every hundred houses ninetymany of the cross-streets connecting them at least seventy five of every hundred houses are the same. So, too, with the chief churches of and a million and a half of men, women and working, enduring, wondering, suffering, many many of them actually starving.

The children need clothing as well as food: the babies need suitable nourishment; the workingman's scant wages leave no margin, entitled to, and meanwhile have to leave their keep the souls and bodies of his little family Many of the reservations are included in what suffer in companiouship. Miles of uncleansed gutters send up odors that offend the postril. sicken the stomach, turn the gorge, and hurry from the fertile tracts coveted by the whites to hundreds yearly to premature disease and unsponding wisdom, would alone be worthy of localities more remote which are oftentimes timely death. Building is more active than it next week.

ever was before. Many of the great avenues. from digging up, have become one vast trench. The smell from this upheaval of gas and earth is most offensive. There are scores of miles of traveled highway that are dirty and noisome and stenchful, over whose stones no cleansing broom has passed in many weeks.

And it is amid surroundings like these that a vast population of workers, oppressed with want and infested with violous companionships. is forced to exist and to continue to believe that life is worth living. Charity stands ready at all times to do what it can, but it is justice whose strong shoulder is needed at the wheel. And it will have to come, or else something harsher than justice will come in its place. A change must certainly come before things go much farther. The difference between rich and poor is growing to be too wide for a country professing republican equality. There is a wiser and better way than violence, and may the powers above us help us to choose it soon.

#### Churches and Open Doors.

A writer in the Boston Transcript, replying to some comments of his on the subject of missions, domestic and foreign, observes that two million, eight hundred and sixty thousand, is a very low estimate of the number of nonchurch-goers in Boston, New York and Chicago. The problem with which he is contending is how to reach this large proportion of the population with the gospel tidings. Many, if not most, of these people, he assures us, are in utter ignorance of the offers by the atonement and the plan of salvation. That is the reason why he favors home missions before all others. "For all this," he candidly adds, "when I look at the satisfied, well-dressed, duty-neglecting Christian professor and church-goer. and realize the superior advantages for Scripture enlightenment which are thoughtlessly neglected for self and these people, the prospects for the next world are about as good in the one case as the other." Quoting a passage from the prophet Ezekiel, he concludes it to be imperative to speak and warn the wicked if we would deliver our own souls, and that "a check or hireling will not do." He confesses he cannot hope for salvation through Christ without doing his part in warning these two million, six hundred and eighty thousand perishing souls.

"Denomination or no denomination," he exclaims, "creed or no creed, Christ's gospel must be preached." On the subject of teaching the Bible at all times and everywhere he shows that he is a positive enthusiast. When told to look at our churches with open doors. he promptly responds that "as a rule their doors are not open. They are closed to the poor and the foreigner, closed as tight as high pew rents and our haughty deportment toward these people can close them. Where they are opened, we know it by the labels put on them. as People's Church, or Tabernacle. Go and talk with these people if you would know whether your church is open or closed to them. In Chicago, on the Sabbath, a number of men coming from the stockyards in their work-day clothes, with whom we were conversing, said: 'In yonder church our boss, Mr. —, is worobliged to work. He is one of your Christians; we are heathens. Ha! ha!" Upon which the and tells them that drawing their checks at the bank will not undo this wrong done in procuring the money with which they are honored at the bank.

They will point him to the missions and Christian associations and institutions which are supported and maintained by the churches. He replies that the churches should be missions in themselves, and every member a missionary, in a degree, according to divine command. "Did Christ," he inquires of them, 'spend much time talking about a hundred thousand or a million dollar church?" His impression is the direct contrary. He knew. says he, what was to become of those souls about him, and wept; "and to-day one soul is worth more to him than all the superfluity of wood, stone, marble and stained glass that are so mockingly piled to his name on the earth."

"Why is it," he continues, "that a false system of the Christian religion has been allowed to thrive about us until our most sacred homeguards are threatened?" "Have we not departed from the faith? Are the precepts and principles upon which these blessings were based carried out? Have we not been blinded by the love of riches, luxury, creed, denomination-and lost sight of the great dangers existing in the incoming flood of immigration?"

This very candid Christian evidently has a grievance to which he thinks the rich and proud should instantly give ear.

# Robert Burns.

THE BANNER will, in its issue of July 18, give to its readers pages by several writers concerning ROBERT BURNS, the poet liberalist of Scotland.

It was the sad lot of this worthy bard that he occupied a place in his country's history which was too soon for acceptance-though many beautiful and determined thoughts thronged his verse. In our day and generation he comes to a time much nearer the tact of his home loving, liberalizing epistles.

We feel that there are many among our readers who will gladly endorse this poet of the old days, and give credit to the truths he embod ied in words that have long awaited soulful recognition.

# The Coming Political Campaign.

It is not at all probable that the political campaign will begin in earnest until after the sultry heats of August are expended. The several contestants will improve the interval in getting generally ready and preparing to line up for the work that is to follow. August is a standing injunction on political heat and hustling. The weather is an element it is vain to resist. With the cooling influences of September the great competitive tirade will begin. The orators will orate the rhetoricians will fling abroad their pearls, the trained brains will work off their energy at the pen points, and the documents will pass without number from hand to hand. The conflict from its very nature should not be a very vociferous one, yet the feeling will be deep if not largely profound.

Two copies of Dr. Peebles's "Travels ABOUND THE WORLD" WANTED AT THIS OF-FICE. Who will send them to us, and at what

"Straws in the Wind, or Spiritual Glean-

### TIMELY TOPICS.

The Footing Up of an Alleged Murder Case.—The Fleming murder trial in New York, resulting in the acquittal of the accused, foots up on this wise, to be charged to profit and loss: a woman pronounced innocent, kept in prison for a year, and living in constant fear of death at the hands of the law; an expense of many thousands of dollars to herself in self-defense; a solid mouth of time thrown away by a dozen jurymen, who could ill afford it; and an enormous outlay of money to the city to no purpose whatever, unless it is to furnish needed instruction to the fresh practitioners connected with the District Attorney's office. In the present case the elementary principles of evidence in criminal cases are charged with being increased. inal cases are charged with being ignored. Capital cases are handled in a queer way in New York. Massachusetts gives good points in this respect from time to time, but no particular heed is paid to them.

The Following we copy from the Two Worlds, with the fact that it was printed with a credit to us by that paper:

"How great the change in the fields of liter ature, science, theology and every department of human life and thought since this world of mortality was invaded by the inhabitants of that other sphere—the world of spirits! Study, for instance, the remarkable modifications of the pulpit teachings, suppressing the old dogmas about which the modern pewholders re-fuse to hear, and vitalizing their Sunday inculcations with spiritual truths to be learned from no creeds, catechisms or councils. Hell's fires are only smoking now; heaven is not proposed as a sweetmeat bribe; the judgment-day is not to be waited for. It is not culture, merely, the growth of religious thought, or the revelations of science, that have wrought these changes. It is nothing more nor less than the influx of an entirely new inspiration, that which SPIRITUALISM alone has wrought, making its silent way through the barricades of immovable materialism; dissolving the dogmas and dethroning the doctrines of pride-swollen ecclesiastical power; pushing back to a far larger expanse the horizon of human knowledge, thought and aspiration; impressing wider and truer views of life, conduct and duty; placing human responsibility for its actions on human shoulders, where it belongs; bringing heaven from its far-away distance into the limits of our daily lives, and dissolving without further notice the old partnership of 'the world, the flesh and the devil.'

The Necessary Solution.—E. L. Godkin, in July Atlantic, has the following on the Currency Question:

"I believe that after a very few years' experience of the transfer of the currency question, which has now begun, to the management of popular suffrage, the legal tender quality of money, which is now behind the whole trouble, will be abolished, and the duty of the govern-ment will be confined simply to weighing and stamping. The use of the legal tender now is ludicrously disproportioned to the noise made about it. It is almost certain that the day will come when it will be seen that no democratic government is fit to be entrusted with the power of giving any substance legal tender quality, and that the very best solution of the money problem is to be found in letting people make their own bargains, a solution which will be hastened by the increasing tendency to settle contracts and make purchases, and pay debts by check or draft."

Vaccination.-It is said that M. Toussaint vaccinated a cow in an advanced stage of tuberculosis with lymph absolutely pure. The vesicles progressed normally, and with the lymph shiping, dressed in his fine clothes. We are obtained from them he vaccinated different animals, all of whom subsequently became tuberculous. The significance of these experiwriter invokes a woe for the Pharisees who shut up the kingdom of heaven to these men, from a child who exhibited already evidence of ments can scarcely be over-rated, for, though a the disease, the chances of cows in whom spontaneous vaccinia may appear, and whose lymph would at the present time be eagerly sought after, being, like so many of their species, tuberculous, would be great; and it would seem in consequence that the dangers of animal vaccination may be greater than those of human, which are supposed to be avoided by having recourse to the cow.—Medical Times and Gazette.

> The Sunflower.—A writer in The Speaker tells us the following story: "Apropos of Mr. Gladstone's living from day to day, I am reminded of an old saying of Mr. Bright's regarding him. 'Cobden and I,' said Bright, 'always knew the point we wished to reach, and made straight for it; and having got there we stopped.' Mr. Gladstone has gone upon a different method. He may not have seen so clearly as we did the exact point he wished to reach; but, on the other hand, he has never been inclined to stop at any particular point. Like the sunflower, he is always turning toward the

America is now accused of the crime of exporting mosquitoes to England (in the logs sent over there). A law prohibiting the importation of this class of stock would n't seem to be of much use. Coming in by water so, the insect plague might be taken for the oftenmentioned mosquito fleet, against which the British ironclads will prove utterly helpless.

Cyclones at the West are named air-twisters, and the people have grown so familiar with them that they are reckoned as regular crops are, and are disappointed when they fail to get their share of them in a given season. They have got it down so fine that they even calculate on the chances of transferring one anothers' houses to their own side of the fence wall, and bargain for property on the basis of that neighborly assumption.

Politics has taken a thinking turn. The smoking torch and hollow-sounding bass drum are not in it any longer. Voters are putting inquiries, reading arguing, using gestures freely, and climbing the ladder of thought. The remark applies to all classes and vocations alike. It does not follow that merely handling money imparts a knowledge of the laws of its service, nor is vociterous oratory a help to a proper apprehension of financial truths.

# Humor in the Wrong Place.

A suggestion that may prove to be a historical fact is made, that the reason why Jefferson, instead of Franklin, was selected on the Committee of the Continental Congress to draw up the Declaration of Independence, was that Franklin was recognized as a humorist as well as a philosopher, and would therefore be inclined to let loose some of his quaint pleasantries and dry jokes in the very place where very opposite things were looked for. It was deemed essential that the style and strain of so important a proclamation should be seriously grave, bearing an elevated dignity, and free from the remotest allusion that would start a risible motion. Jefferson did not enjoy any such reputation as Franklin did, who had a world-wide fame, and was the first citizen in the Pennsylvania colony and its chief city in which the Convention was sitting. But he had a strange vein of humor in his composition which Jefferson did not have at all. Perhaps the Declaration would not have been so impressive as it is if it had come through Franklin's pen.

We have received fine floral offerings for the benefit of our Free Circle table from Mr. Hebron Libbey, Treasurer of Berkeley Hall Soings," by John William Fletcher, will appear clety, Boston, and Wm. G. Prescott of Quincy,

#### 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 Beaant, 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

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

"Then I sought a printer out,
Had the whole three 'pied,'
Published it in green and white,
Weird designs inside.
What it meant I never knew.
All the nations read,
Oritics halled 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 sub-let 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 there is to it.—Bob Burdette.

The Dowager-Empress of China, Tsoû-Hsi, whose death is announced, had been practically the supreme ruler of her country since 1861, when the Emperor

The fact of spirit intercourse and the inferences to be drawn from it are sufficient for most thinking peo-ple, and though this want of systemization and au-thoritative formulation may detract from its propagandistic influence, it has its advantages in the free-dom and agitation of thought that it engenders out of which ultimately cometh Wisdom.—Harbinger of

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 float at Castle Island, in Boston harbor, Monday, June 29.

VASSAR PIE.

NO. II. Now give me a chunk of caseine, 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 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—trust in your good destiny. 6. 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

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 quowoods 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 offten as not "A little knowledge is a dangerous thing," while the persistent abuse of Shakspeare'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. "Lordon Globs." 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 crumpled wad; bankers in nice clean bills laid full length in a morocco pocket-book; brokers always fold their in his vest pocket; farmers and drivers carry their money in their inside pocket. This does not say any-thing about editors—delinquent subscribers carry most of it for them.

Mrs. Harriet Beecher Stowe died at noon July 1, at 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 the present summer. There are many Spiritualists who have heard much of himself, and the "Ole 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 plano 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 Cassadaga 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.

Elysian Hall, 650 Washington Street.—Meetings are field every Sunday at il A. M., 2½ and 1½ 7. M.; Tuesday at 1½ and 1½ 7. M.; Thursday at 1½, Friday at 3½, and 5aturday 7½ 7. M. W. L. Lathrop, Con incorn.

America Hall, 754 Washington Street.—Meetings Sundays at 16½ A.M. and 2½ and 7½ 7. M. Good mediums, fine music. Eben Cobb, Conductor.

Marmony Hall, 734 Washington Street, one Flight.—Sundaysat 11 A. M., 2% and 7% P. M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) \*\*educsdays and Saturdays, 3 P. M., Fridays, 3 P. M., Seating Japacity, 100 persons. S. H. Nelke, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A. M., 214 and 714 P. M., and Tuesday at 2 and 714 P. M. Dr. George E. Dillingham, President. Hinwatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2½ and 7½ P. M., Thursdays 2½ and 7½ P. M., Conference meeting (seats free in the evening).

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

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

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

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

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Bocieties 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 fail 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 seasonjoined in by about one hundred persons, openlng 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 Conusual 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. Deey, Thomas Jackson, Mrs. J. B. Bird. Mr. and Mrs. Tyler of the Black Swan Corendered 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.

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. Nel-lie 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 developing; 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, Mrs. Bartlett, Mrs. Peak, Mr. Havener, 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.

Eagle 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 tradings, obsering remarks, D. H. Hall; plano solos, H. C. Grimes; closing remarks, Mrs. M. E.

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. R. Brown, Mrs. J. A. Woods, Mrs. B. Robertson, Mrs. S. C. Cunticker, O. E. Huse ningham, 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 participating in the exercises Mr. H. W. Martin, who presided, Mrs M. Erwin, Mrs. C. A. Smith, Mrs. West, Mrs. J. Stewart, Mrs. L. J. Akerman, Mr. S. E. Hulsse; each pave remarks, tests or readings by psychometry. Mr. Hulsse gave some phrenological examinations. The exercises were of an interesting and pleasing character, and gave satisfaction to those

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. J. Hardy, Mrs. Porter of Providence, R. I., Mrs. A. B. Gutlerrez gave readings and tests. Mr. and Mrs. Tyler sang several selections, Mrs. M. Lovering,

# 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 séance 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 séance 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 1887. 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 séance-room of Mrs. M. E. Williams, no séance which I have ever attended has been more satisfactory.

Mr. Taber is not sitting now at regular séances, 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 J. JAY WATSON. autumn. Brooklyn, N. Y.

Bro. W. F. Peck writes: "I am to preside at O set 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 | NBR OF LIGHT. Remember you have a report.

Mov mouts 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, asisted by Prof. Joseph Binger and son, musicians, as the Kates-Binger Quartet, may be addressed as follows: Indianapolis, Ind., July 10 to 15; Millersport, Fairfield Co., Outo, care the National Bpiritual and Religious Association Camp-Meeting, July 16 to 30; Chesterfield, Ind., Camp-Meeting, Aug. 1 to 6; Lake Bracy Camp-Meeting, Aug. 16 to 17; Casasdaga Camp (Lily Dale, N. Y.), Aug. 18 to 21; Buffaio, N. Y., Aug. 22 to 26. Eugagements desired for month of September and arter.

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

August; the fall and winter months at Los Angeles, Cal.

E. J. Bowiell 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, June 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 speak-er 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 and give tests in Saratoga during August. Would like to make arrangements with societies for September and October. Address Circular House, Saratoga.

Dr. C. W. Hidden of Newburvport, Mass., will be at Onset from July 19 to 24; Niantic, Aug. 2 to 7; Lake Pieasaut, 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 16; 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. the necessity of writing at once.

Dr. George A. Fuller has the following camp meeting engagements for the present season: Cassadaga, N. Y., 16th, 19th and 22d of July; Niantic, Conn., July 26th; Queen Clty Park, Vt., Aug. 5th to 17th; Onset, Mass., Aug. 23u to 26th; and Madison Lake, Me., Sept. 9th to 14th. Would like engagements for July 12th, Aug. 2d 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 Switzeriand. This is as it should be. Spiritualists ought to know no competitions and rivairies. 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 that become hours of torture, days that are long 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 suf-ferers 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

N-Zalia is made from the sap of a certain tree, com-blued 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-Zalla, and, to their surprise, found reilef. Among those who may be referred to are Mr. W. F. Lakin, Manager Consolidated Store Service Company, Fiske Building, State street, Boston; Mr. Geo. E. Armstrong, of the firm of Clark, Ward & Co., Bank-Phillips Building, Boston; Mr. C. H. Stevens, Phillips Building, Boston: Mr. Walter L. Frost, 8 Congress street, Boston; Mrs. Wm. F. Richardson, 12 Elm street, South Framingham, Mass.; United States Senator J. H. Gallinger, New Hampshire.

does what is claimed for it or not. Ask your druggist for X-Za'ia. 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

# Spiritualist Camp-Meetings for 1896.

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

tions are to be held.

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

Onset Bay, Mass. - Commences July 5-closes

Lake Pleasant, Mass.—New England Spiritualists' Camp commences July 4, closes Aug. 31. Ocean Grove, Harwich Port, Mass.-Camp-

Meeting commences July 12, closes July 26. Lake Sunapee, N. II. - Begins Aug. 2-closes

Queen City Park, Burlington, Vt. - Opens Sunday, July 26, closes Sunday, Aug. 30 Haslett Park, Mich.-Aug. 2-Aug. 30.

North-Western Camp.-Begins June 21-closes at the end of July. Cassadaga Lake Camp.—July 11—Aug. 23. Mag-gle Gaule from Aug. 8th to 23d.

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

Camp Progress, Upper Swampscott, Mass., opens lune 7, closes Sept. 27 Niantic Camp. Conn.-Commences June 28, continuing till Sept.  $ar{2}$ .

Penobscot Spiritual Temple Association, Verona Park, Verona, Me., Aug. 1 to Aug. 17. Summerland (Cal.,) Camp-Meeting commences July 26, closes Aug. 15.

Devil's Lake, Mich .- From July 24 to Aug. 10, Monnt Pleasant Park, Clinton, Iowa .- Com-

mencing Sunday, Aug. 2. closing Sunday, Aug. 30. New Era, Clackamas Co., Oregon.-June 20 to July 12, inclusive.

Island Park, Winfield, Kan .- Elk Grove Spirtualists and Liberalists—July 11 to 21. Grand Ledge (Riverside Park), Mich.-July 19, continuing to Aug. 16.

Island Lake (near Detroit, Mich.), opens July 15, and closes Aug. 23. Look-out Mountain (Chattanooga, Tenn.), July

Orion Lake (Mich.), July 6 to 14. Eina, Me. (Buswell's Grove), commences Aug. 28,

Maple Deil, Mantua. O., opens July 18, closes Indiana Camp, Chesterfield, Ind., July 16 to

Central New York Camp, Freeville, Tomp-kins 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 IWe shall be glad to hear from the Secretaries of other Comp. Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the benefit of The Banner's readers. The Secretaries of the

neetings included in the above list are requested to turnish, 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 BAN-

standing 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 'BAN-NER OF LIGHT PUBLISHING COMPANY, of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and ex-pend 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

#### 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

ents.
PHILOSOPHICAL JOURNAL, Published weekly in San Diego, Cal. Single copy, 5 cents.

THE TRUTH-BERKER. Published weekly in New York.
Single copy, 8 cents.

THE THEOSOPHIST. Monthly. Published in India. Sin-

THE THEOSOPHIST. MONTHLY. Published in India. Single copy, 50 cents.

LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cinctinnati, 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. 8 months ...... 10 percent. OR, 200 lines to be used in one year......10 per cent 500 " " " " " ......25 " " 1,000 " " " " ......40 " " 20 per cent. extra for special position.

Special Notices forty cents per line, Minion, each insertion.
Notices in the editorial columns, large type, leaded matter, afty cents per line.
No extra charge for cuts or double columns.
Width of column 27-16 inches.

TAdvertisments 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 vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-corer no our columns advertisements of parties schom they have proved to be dishonorable or unworthy of confidence.

#### SPECIAL NOTICES.

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

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 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the Banner of Light is \$2.50 per year. It is expensive to take a long trip to the mountains for relief. It does not cost you much to try X-Zalla embraced in the Universal Postal Union To right here at home, and be convinced as to whether it countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

> M Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in



BILIOUSNESS

Can be prevented and cured by regulating the action of the liver and removing the accumulation of bile from he system. Price 25 cents per box. Ive boxes \$1.00. Prepared only by

S. WEBSTER & CO., 63 Warren Ave., Boston, Mass

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, 111.

#### DR. J. C. POWER, Chronic Disease Specialist.

L ONG-STANDING Chronic troubles, considered incura-Long-Standing Chronic troubles, considered incurations be by the general practitioner, readily yield to my treatment, and are particularly solicited. I treat my patients at their homes as well as though present with them, being able, by my clairvoyant and psychometric power, to bring myself in contact with their diseased conditions, thereby enabling me to correctly diagnose their diseases and select from Nature's great laboratory of remedies that which each condition requires Patients who have for years been doctoring in vain with other physicians, under my treatment are entirely cured, and gladly testify to the same. All letters for diagnosis must be accompanied with look of hair, five two-cent stamps, full name, date of birth, and Postomice, County and State.

DR. J. C. POWER.

Lock BOYO, Vinton, Lowa.

The Womb: A positive cure for Leucorrheea, or Whites. A never-failing specific for Inflammation and Congestion of the Womb; Suppressed, Scanty, Profuse or Pathful Menstruation, and every form of Female Weakness.

A package sufficient for a month's treatment, postage prepaid, 21.0°. Also Costivine cures Habitual Constipation. Two weeks' treatment 50 cents, postage prepaid. Address HERBA MEDICINE COMPANY, 418 Penn Ave., Pittsburg, Pa.

# TO LET, Lake Pleasant, Mass.

FOR THE SEASON. Six rooms and attic. furnished; water in house: bath-room and closet. Apply to FRED HASLAM.Treasurer Lake Pleasant S. C. M. Ass. Works on Hypnotism, Animal Mag-

netism, Spiritualism, Theosophy, Christian Science, Occultism,

Astrology and Freethought, BOUGHT AND SOLD. H. F. TOWER, Bookseller, \$12 West 59th street, New York City.

DIA Melodies Spiritualized.

Essays in rhythm teaching our Phenomena. Philosophy and Ethics; for the lecture and séance rooms; the public and home circle; each fitted to some old melody. A universal Song Book; always ready, because the airs are well-known; of unusual interest to soloists, elocutionists and speakers. In paper; single copy, prepaid, 25 cents. No stamps taken. One doz., \$3.00; half doz., \$1.90, purchaser paying express charges.

Address H. W. BOOZER, Grand Rapids, Mich. July 4.

FLORIDA for Homeseekers and 1 vestors, is described in handsome illustrated bool malling a two-cent stamp to J. H. FOSS, 1 Wabeno street Roxbury, Mass. Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin Treatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 60 pages. Price \$1.25. For sale by BANNER OF LIGHT PUBLISHING CO.

# READ THIS.

We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer for a limited time:

To any person not now a subscriber to the BANNER, who will send us GO OCCLES, we will not only send the paper for three mouths, but also one

# A Fine Musical Tribute

TO OUR ASCENDED WORKERS.

LUTHER COLBY,

MRS. CLARA H. BANKS, DR. ARTHUR HODGES.

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

We will furnish free one copy of the Musical Tribwe will missing the one copy of the interest art at the test and any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

A BIOGRAPHIC MEMORIAL

# Luther Colby,

Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY YEARS.

JOHN W. DAY. This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation.

Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

'A MAN-CHILD IS BORN." A SOUL IS RECOGNIZED. THE BANNER IS UNFURLED.

MR. COLBY'S MEDIUMSHIP. "GONE HOME." TRIBUTES---Prose and Poetic.

In its Dedication the author gives the keynote of the TO MR. ISAAC B. RICH, the carnest friend and faithful co-partner of Mr. Colby for many yeara; TO THE PIONEERS OF MODERN SPIRIT. UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW D S-PENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-wide victory;

THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Col-

tage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass. For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK. STORE, 9 Bosworth street, Boston,

528 Octavo Pages

PRICE REDUCED From \$2.00

# \$1.00, POSTAGE FREE

Primitive Christianity and

BY EUGENE CROWELL, M. D. VOLUME II.

The first volume of this valuable work has gone entirely

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

This volume is designed to accomplish a much-needed object—that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spirit-ualism. Its contents comprise chapters on Spirit-Writing; Levitation and Conveyance by Spirit Power; Insensibility to Fire; Clairvoyance and Power; Insensibility to Fire; Clairvoyance and Somnambulism; Clairaudience; Dreams and Visions, Transactions somnamounsm; Characteries; Dreams and rions; Trance and Ecstasy; Holy Ghost; Heresies and Contentions; Prayer; The Ministry of Angels; Death; The Spirit-World; Spiritualism and the Church; Spiritualism and Science.

The volume contains 528 large octavo pages, printed on heavy paper, in clear type, and neatly bound in cloth. PRICE REDUCED FROM \$2.00 TO

\$1.00, Postage Free! For sale by BANNER OF LIGHT PUBLISHING CO.

Scientific Demonstration

# The Future Life.

BY THOMSON JAY HUDSON. Author of "The Law of Psychic Phenomena," etc.

Synopsis of Contents - Defectiveness of the Old Argu-Synopsis of Contents—Defectiveness of the Old Arguments: Spiritism and Hypnotism; Spiritistic Phenomena; Ancient Psychic Phenomena; The Advent of Jesus; The Intuitive Perception of Truth; Psychic Phenomena of Primitive Christianity; Modern Psychic Phenomena of Primitive Christianity; Modern Psychic Phenomena; Has Man a Soul? Duality Demonstrated by Anatomy; Duality Demonstrated by Evolution; The Distinctive Faculties of the Soul; Faculties Belonging to a Future Life; The Dynamic Forces of the Mind; The Affectional Emotions of the Soul; Practical Conclusions; Logical and Scientific Conclusions.

Cloth, 17mo, pp. 278; price \$1.50.

For sale by BANNER OF LIGHT PUBLISHING CO.

FLEMENTS OF UNIVERSAL HISTORY
Lifer Higher Institutes in Republics, and for Self-instruction. By Prof. H. M. COTTINGER, A. M.
Cloth. Price \$2.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

# SPIRIT Message Department

SPECIAL NOTICE.

Questious 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 as our Gounting-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 decirine 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.

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

JOHN W. DAY, Chairman.

#### SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 29, 1896.

Spirit Invocation. Oh, thou Divine Spirit! again do we come and draw clos unto thee, that we may feel thy beneficial love this morn ing. As we approach Memorial Day, paying tribute to those that not only fought for liberty and right, but for | not be enjoyed much there; but I would like 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 mon 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 molds 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 indisposed, 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, | reach those that have made so many, many and not forgotten. I draw near this morningespecially when we come in contact with our | might say I have with me this morning my boy; 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 soul had gone home to its reward.

send forth the same sympathy to those who like her to know that we are encouraging her. 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 ones come?" as she has requested us so many loved would help me and give me strength to times to do. Hannah, her sister, is also here, battle with the conditions of life. Now as I and she has asked her also to come, but they have passed on to the higher life, and have | felt that if I could control the instrument it been there some time, I feel as if I would like | would be better for her and for me to express to return and give to those who are still waiting and watching a little crumb of comfort, as all units our powers to bring happiness and conthere 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 hard she has to work to keep all things up, and 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 press alone. We want you to be strong both in mind ence, although we do not get as close as we de- and in body-because, I would say I feel you sire. I would say to them: Fear not, falter | really take on more care than is needed. You not! all will come out well; let them place trust in the spirit-friends, and they will lead ones I intend this letter to reach you will 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 knows anything about it. I can see where the 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 bard 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 intensecaused me to be in very much pain, and it ex- years his condition remains; it seems, I sup- her encouragement. hausted the vital forces very much; since I pose, strange when we return that we talk so passed beyond the physical sickness, and pain | much and take on so much of the past coudi

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 n't 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 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 changes since I passed out of the body. You 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 pathway where duty called them. I learned and mother, and in fact most all of my own to rejoice, for the body was killed, but the side of the house, are here in spirit, and I have got many of her friends also with me in spirit. I want to say, also, I came this morning to | I can see where she is burdened, and I should She has many times wondered, as she picks up your paper, "Why do n't any of my dear loved what was to be said, and in doing so we merely tentment. 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 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 bave been left to struggle so many, many years might say I passed away in Maine, but the 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 work is brought, because the spirit oftentimes

# Archibald Moore.

I would like to say my name is James Pea-

body, and you can set me down as "Dover,

works silently more than physically.

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 ly with a cancer; this was one reason that gone from the mortal atmosphere for some

is zone, oh! the spirit has been so happy, and tions; 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 wantso 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; some times 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 be seems to be quite encouraged, and other times he seems to be at a stand-still, as to know why and what for, that the spirits are oftentimes open. If he will only hold his own, I think he will accomcause 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 Marthaand 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

I see there have been many changes since I

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 Chelses, Mass.

Messages to be Published. June 5.—James Kent; Cathorine Martin; Joseph Scavy; Ely Robinson; Mary Wiley.

June 12.—Mary O'Rellly; William Knights; Lucinda Morrill; Emma Nickelson; Samuel Stowell; Renry Franklin

Olark.

June 19.—Amos Alwood; Maria Jonnes; Caroline Whitcomb; John Kelley; George Adams; Mary Ann Hanson.

June 28.—Banuel Black; Eben Gordon; Mary De Witt;
Seth Witham; Maria F. Wellington; Ritchle Wells.

July 3.—Robert Grew; Mary Ohase; Abby Gordon; Daniel Flagg; 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 spuit-world are we through with material bodies forever, or are we refugarnated again and again on this or some other plauet? or, in other words, what do the highest spirits teach regarding refugar-2. Why is the curtain or cabinet used at téances for

materializations? materializations?

3. What is your opinion in regard to Christ? What is the opinion of the highest au horities 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 reperal 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 be-

yond 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

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.

have ample evidence of the truth upon which

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 psychical, 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

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 spirit ual things. Those who have lived very sensuous lives on earth, and are scarcely, if at all, raised above the level of savages in aspiration, are very quickly reëmbodied, as the strongest etc., because there are so many times he does of their desires are all toward the earthly side not get what he desires. I should like to say of expression; but those in whom spiritual aspirations are quickened, and who are therefore prepared to appreciate and enjoy a proplish more than he can through mediums, be- longed 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 oth-

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 rife 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 séanceroom

The cabinet serves as a laboratory in which chemicals are united to produce the shape York. 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 passed away. I will merely say I am not going | can be laid aside without hindering results.

A. 3.—The title Christ can be applied either to a messiah who has reached the spiritual altitude attained by one of those celeatial 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 Apochryphal 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 excarnate, 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

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. Marlon 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 writ-

ings 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 installment of the serial "Phroso": Charles H. Taylor of the Boston Globe is written of 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

RECEIVED: MISCELLANEOUS NOTES AND QUE-RIES, 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

# Bunner Correspondence.

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

#### Vermont.

BT. JOHNSBURY .- We have printed the full report, also an aditorial 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 Crossett of Waterbury, Mrs. Paul of Morrisville, Mrs. Wylle of Rockingham, Hon. Lucius Colburn of Manchester and Hon. Alonzo Hubbard of Plymouth. The addresses of Dr. Hidden of Newburyport, Mass., were of course the feature of the meetings, which, with his remarkable treatment of diseases on the stage, made a profound impression on

port, Mass, were of course the feature of the meetings, which, with his remarkable treatment of diseases on the stage, made a profound impression on the large audiences present. What the final result may be in the cases treated by him I of course 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 fatth. 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. Folkansbee 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-roon. 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-return. 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 Cily 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 village 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 Psalmist says that 'Out of the mouths of babes and sucklings hast thou ordained strength.'

of babes and sucklings hast thou ordained strength.' The illuminated eras of the ages bear witness to the truthfulness of this statement. Jesus 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 premise and deduction, that the soul survives the dissolution of the body. But not one particle of evidence do they jurnish. However much these ideas are endorsed by their followers, they utterly fall 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 Ringels H. Resigned descended the statement.

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 lady—only sixteen years of age—give test after test (all of which were recognized), with rare explicitness 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 glistening eye and trembling voice say in response to a tender message from his boy: 'Every word is as true as God;' as I witnessed the joylul recognition by the father and mother of the beautiful, life-like, convincing words wafted 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, 'Thou hast ordained strength;' the strength that uplifts the sorrow-driven soul, that heals the bruiséd 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. Grumbine, Gen-

"Having been a student of your Teachings of Psychometry, and realizing the light and truth therein, I feel it a duly 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 'truit and error'." 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 attune the scul 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 R. Smith, Cor. Sec., writes: "We have had with us two of the most worthy speakers on the spiritualistic rostrum: Bishop A. Beals, whom you have all heard lecture in days gone by, and whose zeal is as fresh as ever, and Dr. Rav-liv, 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

Mr. H. D. Barrett paid us a flying visit, being obliged to meet other engagements further east. We received him with an all-day meeting; he spoke twice, and in the evening Mr. Bishop A. Beals and Dr. Ravling ave the welcoming address, after which Mr. Bartett eave fine leating and med an exprest 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." rett gave a fine lecture and made an earnest appeal

# 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 in length when a pin could almost be heard to fall. I don't wonder the people of the East desire 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 out-door exercise. What they need to build up the system is good red blood.

PIGEON COTES ON SHIPS .- The United States Navy rigeon Cotes on Ships.—The United States Navy is establishing pigeon cotes at various ports along the Atlantic and Guli coasts for the purpose of training pigeons to carry messages in time of war. Every ship that goes to sea these days carries a cote 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 availables however are crowing 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 disthat it would be necessary to send one a greater dis-tance. 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

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. Baird & Co., 140 S. Highland Ave., Station A, Pittsburg, Pa., will send full particulars and information in regard to this new invention, on application, and will employ good salesmen on salary. I have an ice cream freezer that will freeze cream

# WHEATLET

is an economical pood. When served as a Breakfast Mush 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. A 25c. package makes 5 gallons. Sold everywhere.

5,000 MORE BOOK AGENTS WANTED

By Hon, HENRY B, RUSSELL, their chosen biographer, 550 pages, elegantly illustrated, CP Price only \$1.00. The best and cheapest, and outsells all others by tens of thousands. 50 percent to Agents and Freight Pald. CP Books now ready. Write for particulars and specimen engravings. Save time by sending 50 cents in stamps for an outhistone. Address, A. D. WORTHINGTON & CO., Hartford, Conn. July 4.

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

San Diego, Cal. ONSET BAY, MASS.

The Association Headquarters Bookstore, WITH a full line of Spiritualistic Literature, and Bureau
Of Information, is in charge of Mr. H. E. GIFFORD.
Cottages, Rooms and Board.
The Lyman Cottage, Highland Avenue, is for
sale. Write for particulars.
Send stamp for program.
Address H. E. GIFFORD, Onset, Mass. tf May 23.

#### HOTEL ONSET.

Opened under New Management. Liberal terms for the season. F. A. KIDNEY, Manager, Onset, Mass. June 27.

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 Stammerers' and Training School.

Plantage Planta 41 Tremont St., Bost Dec. 14.

#### ASTONISHING OFFER.

END 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 José, Cal July 4.

TOR 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; shade trees; pure town water supply; best boating, bathing, fishing, and most charming views on the bay. Price \$2.500, furnished. Address J. K. N., Box 281, New Bedford, Mass. 3w June 20

PURNISHED 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 30, Onset, Mass. July 11.

A STROLOGY.—Send time of birth, sex. and l2c. for brief reading, prospects and character. PROF. HENRY, Salem, Mass. (P. O. Box 19.) tf June 27.

# The Spiritualist Badge.



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT

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.

Badge Pin. The Badge Pins have a safety pin fastening on the back to attach them to the clothing.
Rolled plate Badge Pin, \$1.25; Solid gold do., \$1.75.

Scarf or Stick Pins.

These Pins are very neat for a scarf or necktle pindor gentlemen's wear, or for ladies to use for the numerous pur-poses to which stick-pins are put. Rolled plate, \$1.25; solid gold, \$1.75.

Lapel Button. These Lapel Buttons are separable. They are very desira-ble for gentlemen's wear. Rolled plate, \$1.25; solid gold, \$1.75.

These Cuff Buttons.

These Cuff Buttons have lever backs that tip so they will go through the button-hole edgeways. They are very neat for either ladies' or gentlemen's wear.

Rolled plate, per pair, \$2.25; solid gold, per pair, \$3.25.

Maltese Pendant. This is one of the neatest ornaments ever designed. Rolled plate, \$3.00; solid gold, \$5.00.

Maitese Watch Charm. This Charm is the same as the Pendant, excepting that it s a trifle heavier. Rolled plate, \$3.00; solid gold, \$5.00.

Sunflower Watch Charm. This is a very neat Charm for ladies' wear, or for gentlemen who want something small and neat.
Rolled plate, \$2.00; solid gold, \$3.25.
For sale by BANNER OF LIGHT PUBLISHING CO. oam

# The Writing Planchette.

COLENGE is unable to explain the mysterious perform.

Ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

to use it.

PLANGHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANOHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO. tf

# WAS ABRAHAM LINCOLN A SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD.

Together with Portraits, Letters and Poems. lijustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American His tory, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLN."

Cloth, 13me, illustrated, pp. 264, 21.50; Paper 75 cents.

75 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894.

BY DR. F. L. H. WILLIS. Pamphlet, pp. 18. Price 5 cents; 6 copies, 25 cents; 18 copies, 50 cents; 30 copies, \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

# J. C. Batdorf, M. D.,

Scientific Diagnoser and Magnetic Healer. Specialist in all Chronic Discuses. If sick or alling, send age, full name, lock of hair, leading symptom, and 4c, postage for a scientific Diagnosis of your allments free by return mail.

Prescribes to Polaonous Drugs.
Address J. C. 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.

Remember to address

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 psychically at a distance. May 2.

# Magnetic Eye Powder, THE SPIRIT REMEDY. Revealed by a dream. All inflammations cured; sight restored. To convince you, two weeks' treatment \$1.00. Address ELIZA J. EV. ANS, 182 N. 19th street, Columbus, O. Apr. 25.

NATIONAL

# Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, S. E., Washington, D. C. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to communicate with us respecting membership and charters under the N. S. A. Copies of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matteson's Occult Physician (donated to the N. S. A.) price 52.00 each.

Wanted—address of all Mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library.

FRANCIS B. WOODBURY, Secretary.
July 21.

#### SOUL READING,

OR PSYCHOMETRIC DELINEATION, OR PSYCHOMETRIC DELINEATION,

DY MRS. A. B. SEVERANCE. Character readings clear
and accurate. Examinations and prescriptions for the
sick and 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 harmony in the marriage relation and home life. Adaptation between those infending marriage. Helpful advice
and questions considered upon business, spiritual development, mental improvement, and future success.
Brief reading, \$1.09, and four 2-cent stamps; full readings,
\$2.00, and four 2-cent stamps. Address, 1300 Main street,
White Water, Walworth Oo, 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 arter 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 in smallest characters; bright as silver, and never tarnishes. We do not send sample copies fire, so save your postal cards, as no notice will be given them. Subscription price \$1.00 per year. Address THE NEW ST. LOUIS 2819 Olive St., St. Louis, Mo.

GOOD Pleces of SHEET MUSIC at 10 cts, a copy. Also, any music published sent on receipt of the retail price. Violin, Gnitar, Banjo and Mandolin Strings, of all grades, from 5 to 60 cts, each. Send 2 stamp for catalogues. In ordering anything, by sending 5 cts, additional, we will send free of charge a sample copy of The New St. Louis, a 10c. Magazine. Address H. H. BARNES Sept. 21. eow 2819 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 on all subjects which affect the welfare of the race, and welcomes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed. ereed. Single numbers 10 cents.

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

Published by MESSRS. HUTCHINSON & CO.,
84 Paternoster Row, London, F. C. Mar. H.



Devoted to Spiritual Philosophy, Rational Religion and Psychical 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. 52w July 20.

IGHT: A Weekly Journal of Psychical Octout and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently malutatus. 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!"

only aim being, in the words of its motto Light! More Light!"

To the 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 Spiritualiam throughout the world, everywhere quoted and referred to as such. The Editor has the coöperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the Journal a unique position and a singular value.

Price 2d.; or, 10s. 10d. per annum, post free.

All orders for the Paper and for Advertisements, and all remittances, 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. eow

DIE UEBERSINNLICHE WELT." Mit-theilungen aus dem Gebiete des Okkultismus. Organ der Vereinigung "Sphinx" in Berlin. Das Jahres Abonnement beträgt Mk. 2,50, für das Aus-land Mr. 3. nid a.k. 3. Herausgegeben und redigirt von MAX RAHN, ständigem eeretair der Vereinigung "Sphinx" in Berlin. Redaction: Eberswalder Strasse 16, Portal I.

READ "THE TWO WORLDS," edited by E. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for \$1.00; for 64 weeks for \$2.00. Address — Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng. THE BOSTON INVESTIGATOR, the oldest

# reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address J. P. MKN-DUM, Investigator Office, Paine Memorial, Boston Mass. Studies in the Thought-World. BY HENRY WOOD.

BY HENRY WOOD.

Contents—Ownership through Idealism; The Evolutionary Climb of Man; A Great Art Museum; The Vital Energy and Its Increase; A Corrected Standpoint in Psychical Research; The Divinity of Nature; The Hyglene of the Consciousness; What is Man? Our Relations to Environment; Divinity and Humanity; Has Mental Heating a Valid Scientific and Religious Basis? The Unity of Diversity; 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 Supconcelous 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 upilit.

and spiritual uplift.
Fine English cloth, pp. 269; price \$1.25.

Other books by the same author: IDEAL SUGGESTION THROUGH MENTAL PHOTOG-RAPHY. Fine cloth, octavo; price \$1.25. EDWARD BURTON (a Novel). Cloth, \$1.25; paper, 50

GOD'S IMAGE IN MAN. Cloth, pp. 258; price \$1.00. THE POLITICAL ECONOMY OF NATURAL LAW. Fine cloth; price \$1.25. For sale by BANNER OF LIGHT PUBLISHING OO.

SENT FREE. RULES TO BE OBSERVED WHEN PORMING

SPIRITUAL CIRCLES BY EMMA HARDINGE BRITTEN,

Comprehensive and clear directions for forming and con ducting direles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

# Mediums in Boston.

# CHARLES E. WATKINS, M.D.,

I ful in treating Chronic Diseases, devotes his whole time to his practice. This is ONE REASON that he is so

ANOTHER REASON Is that he does not attempt to run down another doctor.

ANOTHER REASON

Is that he is acknowledged by all to have the most wonderful psychic power, by which he can locate the cause of dis-

ANOTHER REASON Is that he has his patients write him each week, and sends

them weekly instructions; thus showing that he watches each case closely. ANOTHER REASON

Is that he gives none but the purest medicines, and in the smallest quantity that will produce the desired result Some cases he cures without any medicine. ANOTHER REASON

Is that he makes the price of treatment right to all. He is endorsed by all the spiritual press, not only as a fine physician, but a perfect gentieman, and honest in every respect.

Send five two-cent stamps for his book on "Chronic Diseases," which will more than repay you.

Should you wish to consult him, send two 2-cent stamps, age, sex, and leading symptom.

DR. C. E. WATKINS,

# July 4.

# J. K. D. Conant,

Trance and Business Psychometrist. OITTINGS daily from 10 A.M. to 4 P.M., except Fridays.

8½ Bosworth st. Communicate Telephone 3696, Boston.
Test Scances Fridays at 2:80.

July 4.

Ella Z. Dalton, Astrologer,
OHALDEAN and Egyptian Astrology. Life-Readings
given from the cradie to the grave. Advice given on
all kinds of Business. Also Teacher of Astrology. Readings
\$1.00 and upwards. \$1.00 and upwards.

Mrs. A. Peabody-McKenna BUSINESS, Testand Developing Medium. Sittingsdaily.
Olircies Sunday, Thursday evenings, and Tuesday atternoons at 3 o'clock. Six Developing Sittings for \$4.00.
36 Common street, near Tremont street, Boston.
July 11.

Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES,
Business sittings. Hours 9 to 5. 84 Berkeley st., Boston.
July 11.

Adelaide E. Crane,

443 SHAWMUT AVENUE, Boston. Séances Tuesdays 8 P. M., Saturdays and Sundays 2:30 P. M. Admission by appointment June 6. Marshall O. Wilcox.

# MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint ment. Magnetized paper, \$1.00 a package. 4w July 4.

Banner of Light Building, Boston, Mass. July 4. MRS. M. A. STICKNEY,

Formerly of Mount Pleasant, Now at 411 SHAWMUT AVENUE, BOSTON. J. A. Shelhamer,

LETTER address, 9 Bosworth street, Boston. Patients treated at their homes when desired. Pan. 4.

Mrs. Fannie A. Dodd,
Magnetic Healer and Test Medium, No. 233 Tremont street, corner of Ellot street, Boston.
July 11.

MAGNETIC Physician. Vapor Baths. Trance and Business Psychometrist. 400 Tremont st., Boston, Suite 1. 10 to 5. 4w\* June 20.

Mrs. A. Forrester,

### Dr. Addison D. Crabtree, 131 Tremont street, Boston. Cures you when all others fail; every disease; 30 years. Advice free, office or by mail. May 16.

**PSYCHOMETRIC** READINGS by Letter. C. P. PRATT, 120 Dartmouth May 9.

Mrs. M. E. Calahan, TRANCE MEDIUM. Sittings daily, 10 A. M. to 5 P. M. Room 7, 8½ Bosworth street, Boston. 4w July 4.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. May 16.

Mrs. Hattie A. Young, DEVELOPING, Trance and Business Medium, 22 Winter Street, Room 15, Boston. June 13.

Mrs. S. S. Martin, 662 TREMONT STREET, Boston. Sundays and Fri Apr. 11. DSYCHOMETRIC and Business Reading, or I six questions answered, 50 cents and two stamps, MARGUERITE BURTON, 20 Bennett st., Boston, Mass.

June 20.

4w\*

# **CARLAND'S** Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DE. M. H. GARLAND, 322 Maple street, Englewood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

# Science of the Soul.

A Scientific Demonstration of the Existence of the Soul of Man as His Conscious Individuality Independently of the Physical Organism, of the Continuity of Life, and the

Actuality of Spirit-Return. BY LOREN ALBERT SHERMAN.

The full title of this new addition to literature very fully The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the processes of physical birth, the physical body being only the mold in which the real man is cast. The author cites testimony to prove that the incarnate soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines.

efines.

The book is replete with experiences of individuals, and The book is replete with experiences of individuals, and can be relied upon as being accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independent existence while still incarnate. Part second, comprising four chapters, sets forth the Philosophy of the Infinite, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifestations of decarnate souls. The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelli-Cloth, 12mo, pp. 414. Price **21.25**. For sale by BANNER OF LIGHT PUBLISHING CO.

Spiritual Echoes From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems delivered by W. J. COLVILLE, at the residence of Lady Caithness, Duchess de Pomar, 124 Avenue de Wagram, París, during June, 1898.

Pamphlet, price 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

# Rew york Advertisements.

#### DAILY AT

1554 BROADWAY (46th street). Public Séances Sunces Letters, \$2.00.
Endorsed by Florence Marryat in "There is no Death," and the Spiritual Press.

Mrs. Stoddard-Gray and DeWitt C. Hough TOLD Scances for full-form materializations and com-munications from spirit-friends, Sunday, Wednesday and Friday evenings, 8 o'clock; Saturday, 2 o'clock, at 232 West 34th street, New York. Can be engaged for Scances out of town. Sittings daily from 10 to 4.

Mrs. E. L. Dearborn,
PSYCHIST,

482 FULTON STREET, BROOKLYN, N.Y. At 165 West
10 to 5 P.M. Names, Tests and Spirit Communications,
Feb. 1.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 330 West 59th street.

Apr. 25.

# DR. F. L. H. WILLIS

May be Addressed until further notice,

Glenora, Yates Co., N. Y. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 6.

# Don't Fail

# 650 PAGES \$1.00!

Voices from Many Hill-Tops, Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona, In Earth-Life and Spirit-Spheres;

In Ages Past; In the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds,

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eoná to the wide, wide world. A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never before been a demand for such a publica-

the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world. Having secured a limited number of copies of this wonderful book at a low figure, we shall for a time offer them to our patrons at the reduced price of \$1.00 each, and any one desiring the book should secure a copy before our supply be-

The book has been given by spirit Eoná through

comes exhausted. It has 650 large-sized pages, printed on heavy paper, in large clear type, is elegantly bound in fine English cloth, with beveled boards and gilt

Price Reduced from \$2.50

# To \$1.00, Postage Free. For sale by BANNER OF LIGHT PUBLISHING CO. AUTOMATIC Spirit-Writing,

Psychic Experiences, The volume named above is destined to be one of the most

The volume named above is destined to be one of the most important and far-reaching which have been published for many years. The evidence, presented by invisible intelligences through the hand of Mrs. Underwood—(the verity of its reception being avouched for by Mr. Underwood—whom our readers will remember as once a disciple of materialism in toto, while now we regard him more as an agnostic in this direction)—Is of the most unqualified kind and character. None of the far-fetched definitions, "subliminal" and otherwise, with which modern sciolists seek to becloud and mislead the human consclousness in its efforts to grasp the verities of the spiritual and psychic domain, will apply to the facts given in this volume, the individual items presented (unknown to the writer), the views expressed (some of them utterly at variance with the mental views of Mr. and Mrs. Underwood), etc.

Numerous cuts appear in the book as its closing chapter, and are intended by Mr. and Mrs. Underwood to illustrate the erry marked difference between the irregular chirography of the communicating intelligences and the neat and precisely formed handwriting of Mrs. U.

With portrait of Mrs. Underwood. Cloth. Price \$1.50; postage 10 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

# ECHOES FROM THE WORLD OF SONG. VOL. II.

A rare inustical work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well-known composer, C. PATSON LONGLEY. This new work is Vol. II. of "Echoes from the World of Song," and contains the same number of pages—one hundred and fity—as in Vol. I., being uniform in size and style with that number. The new volume contains, among other choice compositions, a companion piece to "Only a Thin Veil," also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful work for plano or organ.

This second volume has an Introduction by EDWARD fl. PHBLPS of Springfield, Mass., publisher and proprietor of The Homestead.

PHELPS of appringment, mass, pursued and projected.

Vol. I. of "Echoes from the World of Song" was originally sold at \$1.50 per copy; it will henceforth be sold at \$1.00 per copy, fitteen cents extra when sent by mail.

Vol. II. of "Echoes from the World of Song" will also be sold at \$1.00; postage fitteen cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO.

No. 9 Bosworth street, Boston, and by the author. PRICE REDUCED FROM 75 CENTS TO 40 CENTS.

Leaflets of Truth; Or, Light from the Shadow-Land. BY M. KARL.

This work may prove a beacon-light to many souls, tempest-tossed and struggling amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficence of the plans and purposes of the Infinite, as displayed, when rightly viewed, in all his works and ways.

Cloth. Price 40 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Why She Became a Spiritualist. BY ABBY A. JUDSON.

Contains Portrait and Life of Author, her method of going under Spirit Influence, Twelve Lectures, Selected Poems, and Communications from her Missionary Father and Mother, and other Guides.

Cloth, pp. 23; price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

# Banner of Tight.

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 Com-

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

About ten o'clock the Bridgewater Band discoursed enlivening music, and many availed themselves of the opportunity of listening to it, expressing their appreciation by frequent applianse. About 10:30, the opening concert over, a chair covered with flowers in a most tasteful way was brought on the platform; it proved to be Dr. Storer's arm chair, that he had so many times sat in: Mrs. Kleinhans, 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 — Rilis, florist of Brockton, had decorated it with roses, pluks and ferns; a head-rest was composed of lilles and pluks; it was a most beautiful plece of artistic work, and a loving tribute to the memory of the ascended President.

most beautiful piece of artistic work, and a loving tribute to the memory of the ascended 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

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 computation received through Mr. C. Campball at one you, still occupies this chair. He then read a communication received through Mr. C. Campbell at one of the Campbell Brothers' 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

races, so ramiliar to me on this camp-ground, and ingreet 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 belp 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 pre-"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, dignified and, I may say, sanctified it. I realize the disadvantage under which 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, with 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 camping-ground. And now, 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. MANHAM.

We greet thee, fair Onset, with hearts warm and true, Remembrances ever turn 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 hall thee with gladness, thy pure air so free; We gather in friendship from mountain and plain, 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.

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 ne'er 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 a stranger, but not quite. It is almost a coincidence that the last time he spoke here it rained, and, as to-day, he had to speak in the Temple. I have the pleasure of intro-ducing to you Mr. Oscar A. Edgerly, whom you all know through the spiritual press, it not personally. And through the spiritual plans, it has personant as only he can, "There's a Beautiful Land," 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 one who was converted by that accident you call death; as an emancipated man—emancipated 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 me in the higher life is that innovations broaden 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 aspects. 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 the Nazarene; it was an innovation as it came in contact with the teachings of his time. He gave that to the world which would instigate 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 had to be overcome were church hierarchy, a most unholy union of Church and State. Heresles 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 petty, how insignificant are the conservatives of the past as with those who have fought in the cause of truth, and in aiding in the emancipating 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

on which your Constitution is based. It means the perpetual well-being of humanity. It stands to-day 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 quickened perceptions have no fears of a bogy man coming from behind the black cloud. You know that if you will open your eyes you will see that which blesses humanity.

which blesses humanity.

Spiritualism is not very old in the body politic. The ground you are to occupy is strown with the debris of the past, and you will have to clear it. You, as Spiritualists, have held an exalted position. There is an essential necessity of a more perfect blending until there is a more material fruition; for you must have material propagands 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 Spirit-

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 find a church-building with a stereopticoe in the gallery, a screen 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 parystology; there will be an observably, and reastrologer, the telegrapher, the photographer can reach out and see the worship of a God, and you will bend and realize a higher majesty. I shall see in this meeting bouse of mine a sanctum sanctorum, an apartment wherein all the attainments of medium-ship shall be found. You can come right in and turn over page after page of the most high—the beacon-

saip stall be found. You can come right in and turn over page after page of the most high—the beaconlight of humanity.

I believe it shall be, but do not be discouraged; stand shoulder to shoulder, and help each other. I shall expect it, yes, and you will say I shall expect an improbable Utopla. 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, the electrician, will unite them and bring them together as a unit. 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 term, after which Mr. Edgerly closed the morning session with benediction.

The Afternoon Session, preliminary to which a very

The Afternoon Session, preliminary to which a very fine concert was given by the Bridgewater Band, was opened by Mr. Maxham singing "There's 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 a female Ingersoil, as comparing her oralory to that of the great Agnostic—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 "We shall Meet but we shall Miss Him." Mrs. Palmer continued the service by reading a poem entitled "The Loom of Lite," and then spoke, in part, as follows: "We select 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, this not confined to a communion with spirits, it has no boundary. Spiritualists to-day are recognized as a rect, but it is included in all sects. Wherever there is a thinking soul there abounds the truth. Modern Spiritualism it is called, but it has lived 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 star that you climb this Jesoby's lead a bated.

or numan 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 surer test'mony when it comes home to your hearts, if it is uplifting. It is divine in its nature; you are the receivers of the revelation, when it appeals to your inner nature. Divinity is of no use to you while it is enclosed in a mystery.

tery.

Spiritualism has endowed man with the right to know the truth. It is, and always will be, the Cathode ray 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 the wrongs that have been, and always will be, a cup of wrongs that have been, and always will be, a cup of hemlock. There never has been born one who has not been destined to drink of the cup of persecution.

peen 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 days to think and feel and crow 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, un-

der the light of revelation, what does it mean? It means education, progress, and so ou. 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 inteach that one man can die for another, no greater injustice to God—it is a wrong to mankind, and it is this that Spiritualism is sweeping away from the earth. Every one, black or white, high or low, is divinely allied to God through Spiritualism. It has come to stay because 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 where—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 the vilest criminal.

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 sculs. There is nothing in it that can in-jure when applied to the needs of humanity. The spirit prevails in it, and predominates it—it carries to spirit prevails in it, and predominates 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 saith the Lord. No man opens the door of heaven for you or for me. It has no apologies to make for mankind. It meets every one at the door, and assigns to him the work that is for him to

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 factor in the new world. Theology made God our father, far away. Spiritualism makes him our broth-

father, far away. Spiritualism makes him our brother. A man cannot be a true Spiritualist without God in his heart. Everywhere, in everything, this spirit of God abides—all the bickerings have been because we tried to take God out of the heart.

Spiritualism, they say, depends on phenomenathere is nothing in nature that does not. If you could listen to the growth of a plant it would deafen you. It requires all these things to bring to you the knowledge that the two worlds convey.

Prof. Crookes, whose heart and mind were inspired, was the man who brought to the world a climpse of

was the man who brought to the world a glimpse of that divine truth, and to day you are enabled to know the clearer truth, and Spiritualism compasses it all. You can build no confines for it. It is the only religion that has ever carried in its hand the evidences of its truth. Theology can give you the car of faith, but Spiritualism is the track on which it is rolled. They tell me Spiritualism has taints. Can you tell me of any ism that has none? If it is perfect it is worth-

less—it cannot grow.

Spiritualism is the truth that points the way that brings home to the human conscience the right. You are all weaving in this great loom of life, not knowing what is on the other side until you pass over and see what you have woven. You are only saved by what you have woven. You will never flud salvation from to morrow, but from yesterday—from the good you do Mrs. Palmer's thoughts as given to the audience

were highly appreciated, as was evinced by the frequent applause.

Mr. Maxham then sang "Serene I Fold My Hands

Mr. Maxham then sang "Serene I Fold My Hands and Walt," by request, and Mrs. Pepper was introduced, to the great satisfaction of the audience, to whom she gave test after test 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 fine?

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. Many do not understand why it is that Onset has such a delightful climate both summer and whiter, and in explanation I will say that, situated as Onset is at the extreme north of Buzzard's Bay, the southerly breezes come direct from the water and arc cool, while the easterly winds, which come in direct from the ocean, and whose 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 handlwork 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 com-pleted, it will show few sections of the country not represented here.

represented here.

A new feature this season is the daily program, which is issued every morning at headquarters and distributed on all cars, at all cottages and meetings, and posted in prominent points, giving to all an announcement of the daily services.

The bookstore in the headquarters' building was opened by the Association several years ago as a dépôt where spiritual literature and all manner of information regarding Onset could be obtained. This season the public find that these features are more successfully carried out than in the past, and those coming to Onset should bear in mind that this department is open for their benefit, and they are requested to take advantage of this fact.

The rostrum has been idle this week, as no presid-

The rostrum has been idle this week, as no presiding officer representing the Company could be present at the gatherings. The coming week the platform will be occupied after Monday by Mr. Oscar Edgerly, Mrs. Helen L. Palmer and Prof. W. M. Lockwood as lecturers and Mrs. M. S. Pepper in facts.

Heavy rains to-day have prevented many from reaching Onset, and the services were held in the Temple.

H. E. Gifford. Temple Sunday, July 5.

# 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, but the smoking car was utilized for the overflow, and there were no complaints. After the overlow, 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. Promient among the speakers, however, were two well-known Cleveland workers, who make no claims to mediumship, but have given freely of their time and means to the Cause, Mr. Thomas Lees and Mr. T. A. Black.

Waltz Brothers' Orchestra has been engaged for the waitz Brothers' Orchestra has been engaged for the season, and discoursed sweet music. Prof. Mullen 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 on "Spiritualism as a Moral Lever" was a masterpiece, and left necessary for Spiritualism as materpiece, and left necessary for Spiritualism as a module in manner. alism as a Moral Lever" was a masterplece, and left no excuse for Spiritualists or mediums to indulge in vices, simply because the orthodox literal hell fire doctrine had been exploded by Spiritualism. She pictured a hell just as appailing—a hell of consuming desires, with no means of gratification—passions and appetites, that ought to have been left on the earthplane where they belong.

Mrs. Maggie Walte in her test seance after the lec-

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. Mesdames Richings and Walle still continue to occupy the rostrum, and in their respective phases of inspiration and losts are giving eminent satisfaction. We note the following mediums also upon the ground: Mrs. Emma Archer, full form materialization; Mrs. J. Donovan. slate-writing, business and test medium; Mr. and Mrs. Pettibone, materialization of hands in the light; Mrs. S. E. Pierce, M. D., spiritual healer and business medium; Mrs. Mary Murray, clairvey-ant; Dr. and Mrs. J. W. Kenyon, inspirational speaker and independent slate-writer; Dr. Martin and Edward Lynch, spiritual and magnetic healers.
Only two regular séances have so far been held on the grounds; Mr. Pettibone, with a marvelous mate-

the grounds; Mr. 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 majorializing edance; evidence. Mrs. Archer gave a materializing séance; among other inspitestations was the following: Trixy, the well-known cabinet control, said in her necultar child dialect 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 he pleased to note if

often given, which we would be pleased to note if space permitted. A Lyceum for the children has been arranged. Mrs. McCaalin was chosen Conductor, assisted by Mrs. Dr. Kenyon and Mrs. Emma

Vogan.

Miss Mabel McCaslin, who is a Kindergarten graduate, will conduct calisthenics 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.

Magaza Thomas and Kallaga receivers of the Lake

Messrs. Thomas and Kellogg, receivers of the Lake Brady Company, have so far skillfully steered the gallant 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 pavilcourse 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, bar ring 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 Waite of San Francisco as platform test medium. The opening session was one of welcome greetings from various speakers and mediums, Mr. D. A. Herdely welcome greetings from various speakers and mediums, Mr. D. A. Herdely 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. Maggie Walte, Mrs. Harry Archer, 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. and regarded by all as an auspicious opening for the successful season anticipated. As more detailed reports will be sent by others, I refrain from further mention of Lake 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 color of the city of the color of the co series of gala days—this celebration bringing many thousand visitors to Cleveland at excursion rates. This is expected to boom Lake Brady, as many friends no doubt will take advantage of the cheap

The Cleveland License Law, that classifies "mediums," "seers" and "clairvoyants" with fortune-tellers and fakirs of all kinds, charging \$300 per annum for the privilege of doing business in the Forest City, and that was expected to go into effect July 1, is yet held in abeyance, for fear probably it may effect politics. In a late conversation with Mayor McKisson on the subject, he intimated the law was not designed to interfere with genuine spirit medium. diums. Time will tell.

diums. Time will teil.

Migration of Mediums.—Since the opening of campmeetings nearly all the mediums have left the city.
The following may be found at Lake Brady: Mr. and Mrs. Hatfield Pettibone. Mrs. Maggie Waite, Mrs. Harry Archer, Mrs. S. J. Donovan, Mrs. Elsie Reynolds and Mrs. J. W. Kenyon. Among the mediums from other places are Hugh Moore, the trumpet medium and Mrs. Cooper of Alvan.

dium, and Mrs. Cooper of Akron.

Dr. Mathews "Owen," claiming to be a nephew of citles speak of it very uncomplimentary terms, has opened "The Spiritual Assembly Rooms," giving daily private and public séances. The writer having met the gentleman some fifteen years ago, on his arrival in this country from England, under the name of Mathews, wonders how his name now becomes "Owen." It is certainly in order for the "Doctor"

to explain.

Lake Brady Programs—Friends wishing to get programs or any information respecting the camp can address C. W. Hopkins, Lake Brady, via Kent, Ohlo.

Fraternally, Thomas Lees.

# Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The preliminary session was opened at this popular camp on July 4 by Col. Robert G. Ingersoll, who delivered a grand oration upon "The Declaration of Independence."

President A. B. Dailey presided, and introduced the speaker to the assembled audience. The day was a grand success in every way.

In the morning the Bickford Band and Orchestra gave a concert of an hour in the old auditorium, and

another in the afternoon, both of which received well-deserved appreciation. In the evening the ball held deserved appreciation. In the evening the part held in the payillon under the management of Mr. M. B. Smith—the music being furnished by Bickford's Orchestra—was a grand forerunner of this season's dances; over two hundred couples attended. From now until July 26 three dances a week are to be given

now until July 26 three dances a week are to be given in the pavilion.

Nearly every cottage on the grounds is occupied. Among the arrivals of the week were: President A. H. Dailey and wife; Mr. and Mrs. J. C. Wilson, Misses Clover and Daisy Wilson, of Chicago; Miss Grace Middlebrook of Bridgeport, Conn.; Mrs. A. E. Barnes; Mrs. F. A. Thrall, Miss Leila Thrall, Mr. Geo. C. Allen and family, Misses Louise and Addle Whitman, Miss Grace Warren, Mrs. Hattle C. Mason, Jennle Mullen, Mrš. Cushman, D. P. Barber and Miss Booth. Mr. Fred K. Griffin has onened the stationery store Mr. Fred K. Griffin has opened the stationery store at headquarters, and Mrs. Woodruff has the dry goods

The dances held in the Temple during June were well attended by young people from Greenfield and Turner's Falls.

To-day, July 4, the grounds present a regular camp-

meeting appearance. Crowds everywhere; while on the other side of the grounds the deep shaded woods give a peaceful welcome to those of a quieter temper

This morning, after several selections by the Band at the Temple, the day was appropriately opened by by raising "Old Glory." The flag-raising was attended by thousands of visitors and campers: Misses Clover and Daisy Wilson and Miss Middlebrook being assisted at the ropes by three veterans of the Grand Army.

To-morrow, July 5, we will give a rousing welcome to the speaker of the day, Mr. L. K. Washburn of Revere, who will lecture upon "What is Christianity?" and again on July 12 upon "Public Schools and the Catholic Church."

A. P. BLINN, Clerk.

#### Northwestern Spiritualist Camp-Meeting.

To the Editor of the Banner of Light: Our first week is ended, and exceeds all others in our experience.

The following resolutions were adopted in regard to Harrison D. Barrett, President of the National Association:

Whereas, The spiritual movement of to-day is gain-Whereas, The spiritual movement of to-day is gaining an unprecedented impetus, promising more educational results in character-building, and bringing humanity at large closer to the spirit-life and its practical virtues; and whereas, these hopeful phases of growth largely date in organized work under the National Association of Spiritualists, whose steady evolution, so apparent to us all, hinges upon the physical, as well as mental ability, inspirationally directed by the ministry of the angel-world; and whereas, Prof. H. D. Barrett devotes all his energies to the duties assigned him as the President of said Association with success wherever he addresses the people on the spiritual gospel, and its kindred reforms, but evident spiritual gospei, and its kindred reforms, but evidently is over-working himself to meet the pressing demands for his services, and already shows signs of being suddenly cut off in the most useful period of his

life; therefore,

Resolved, That while this assembly of Spiritualists highly appreciates the labors of our dear brother and leader, we believe it is our duty to require of him to undertake less tasks in speaking and traveling, and that we wrong him, and wrong the Cause we so dearly love, when there are so marked and inconsiderate de-mands made upon his energies, which are too burden-some even for a Hercules to endure.

Resolved, That we respectfully call upon and do urge our spiritual brothers and sisters in all parts of the country where he labors, to abridge his tasks as much as is consistent with the situation, carefully looking to the physical strength and healthfulness of Prof. Barrett, that he may be long with us, and when

his work is ended his may be the plaudit of "Well done, good and faithful servant."

Resolved, That President Aspinwall be requested to have this preamble and these resolutions published in all the spiritual presses of the country.

B. N. Aspinwall.

President of Northwestern Spiritual Camp.

Minne polis. Minn. force 2, 1998.

Minneapolis, Minn., June 28, 1896.

Camp Progress, Upper Swampscott. To the Editor of the Banner of Light:

Every Sunday since we commenced our meetings has been stormy, or very unpleasant, so that the people have stayed away, afraid to venture.

Sunday, July 5, was very chilly; only six bundred were present to listen to the speakers and the beautiful singing rendered by our most excellent choir. Our meeting commenced at two o'clock as follows:

Our meeting commenced at two chocks as follows:
Singing by the choir: remarks by the President, L.
D. Milliken, who spoke on patrictism, and told the
young men to guard well our flag and our Union of
states, and see to it that there should never be a division; atand firm as a rock, for united we stand, divided we fall, and never allow that beautiful emblem
of freedom to be trailed in the dust; invocation of freedom to be trailed in the dust; invocation and remarks by Mrs. M. E. Cross of Lynn; singing by the choir: remarks by Mr. Metzger of Lynn; remarks by Mrs. H. A. Baker of Danvers; singing, "America"; remarks by Mrs. D. E. Matson of Lynn, Second meeting, at four o'clock P. M.: remarks by Mr. N. H. Chase, Vice-President; remarks by Prof. C. H. Webber of Salem; singing by the choir; tests by Mrs. C. B. Hare of Lynn; psychometric readings by L. D. Milliken of Lynn; singing by the choir, "Sweet Byand Bye."

Electric cars pass the grove every fifteen minutes from Lynn and Salem.

BANNER OF LIGHT for sale, and subscriptions taken at every meeting. N. B. P.

#### RHODE ISLAND.

Phillipadale.-Mrs. F. A. Parmelee, Sec'y, writes: On Tuesday, June 30, the Providence Progressive Aid Society and Lyceum held their annual Picnic on the grounds of Mr. and Mrs. Geo. Lawton at Phillipsdale. All day the electric cars left passengers, until about An tay the electric cast lett passengers, that about one hundred and fifty persons were present. Many enjoyed themselves in gathering wild flowers, rowing on the cove, swinging, and looking at the stone curiosities in Bro. Sherman's—also in witnessing his singular mode of manifestation of spirit-power.

mode of manifestation of spirit power.

At noon a chowder was served, to which all did justice. At dusk tea, cake and ice cream were served, after which an informal tent meeting was held in which Miss Edith Cooper gave her first public psychometric readings. Mr. North gave a humorous description. The guide of Mr. Parmelee added his mite toward entertaining the company. Mr. Nugent favored

us with songs.

The last of the company returned to their homes at 10:30 P. M., after spending a very enjoyable day. There were present three brides: Mrs. J. Earl Luscomb, Mrs. Ethan McIntosh and Mrs. Geo. Porter—also Mrs. Ida P. A. Whitlock, Mrs. May S. Pepper, Mrs. Davenport and Mr. Hazeldine.

#### MEETINGS IN MASSACHUSETTS.

Fall River.-This society, which is incorporated, held its election of officers, for the ensuing term, with the selection of the following:

President, Addie M. Chase; Vice-President, Richmond L. Grinnell; Secretary, J. F. Willand (care 108 Snell street); Treasurer, Samuel Mottershead; Chaplain, Mrs. Annie Hunter; Directors—Mrs. A. E. Grinnell (chairman), Mrs. Esther Manchester, Mrs. Ann Hibbert, Mrs. E. Sharpe.

The society is in excellent condition, having just closed a most successful season. Meetings will be held every Sunday evening until September, when the usual dual service will be resumed. There is to be a

usual dual service will be resumed. There is to be a Children's Lyceum as soon as possible.

Last Sunday, which concluded the season of 1895–1896, was very acceptably filled by Dr. Willis.

The many friends of Father Nicholas Lyons who have made so many kind inquiries relative to his health, may be pleased to know he is recovering rapidly, and is now domesticated at Onset.

F.

#### NEW YORK.

Fishkill .- J. G. Burrow writes: "Mrs. Tillie U. Reynolds of Troy, N. Y., has been with us the past week, giving psychometric readings and lecturing. Her lecture was listened to by an appreciative audience, and her readings were of the most satisfactory and convincing character. Those who wish a rare treat in the line of spiritual teaching will do well to secure her services.

Mrs. Reynolds in

George this month."

#### A Biographic Memorial of Luther Colby.\*

This brief memorial of one of the most prominent and successful workers in the modern spiritual movement is written and compiled by his intimate friend and associate editor [John W. Day, who, from his long intimacy and close association with him, had learned to admire him as a leader and love him as a man. A short sketch of Mr. Colby's early career leads us to the circumstances of the inception of the Ban-NER OF LIGHT, from which we find that (like our own paper) the publication of it was prophseried and instigated by the spirit-world. It met with some vicissitudes during the early years of its publication. First, one of its pro-prietors was killed in the war; then the office and plant were destroyed in the great Boston fire, but generous friends came to the rescue and a new office arose phonix-like from the flames; and from that time forward, under the able and wise guidance of the late editor, its circulation and influence has extended to all English speaking countries. Mr. Day gives very few details of Luther Colby's doings. He tells us that he was aided from the first by unseen powers; of the "Free Circles" and "Poor Fund" that he introduced, and of his generosity to mediums, the larger portion of the book being made up of the numerous tributes to his memory that were published immediately after his departure, which are interesting reading, and indicate how highly he was appreciated by his co-workers. The book contains five illus-trations, including an excellent portrait of Mr. Colby, and several good poems by Mr. Day, Mr. Colby, Emma Tuttle, and others. It is handsomely got up in cloth and gold, and should be in the hands of all BANNER readers who ad-mired the man and appreciated his work.—The Harbinger of Light, Melbourne, Australia.

\*A Biographical Memorial of Luther Colby (founder of THE BANNER OF LIGHT), by John W. Day. BANNER OF LIGHT Publishing Co., Boston, 1895.

# For Mind-Tiredness

# Use Horsford's Acid Phosphate.

Dr. S. W. OLEY, Danbury, Conn., says: "I have used it in mind-tiredness from overwork, dyspepsia and nervous conditions, and found it always very beneficial."

# ANTIQUITY UNVEILED.

The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity. This is one of the most remarkable books of the

century. It reveals facts concerning the formulation of Christianity which should be in the possession of every truth seeker. Antiquity Unveiled contains the most striking evidence from occult and historical sources, that the Christian system is the offspring of more ancient religions. EXTRAGTS FROM ITS GONTENTS.

Apollonius of Tyana, the Nazarene. - Born A D.

2, died A. D. 99-His history and teachings appropriated to formulate Christianity-The original gospels of the New Testament brought from India. Cardinal Caesar Baronius, Librarian of the Vatican.-The Hindoo god Chrishna, in reality

the Christ of the Christians-Sworn to secrecy. Paulinus, Archbishop of York.—His mutilation of the Scriptures-He finds Jesus Christ to be Apollonius of Tyana. 625 pages, cloth and gilt, illustrated.

Price, \$1.50, postage 12 cents. Abridged edition, 224 pages, board cover, 50 cents, postage 4 cents. For Sale by BANNER OF LIGHT PUBLISHING CO.

Price Reduced From \$1.25 to

# 50 Cents!

# STUDIES

# Outlying Fields

# **PSYCHIC SCIENCE.**

BY HUDSON TUTTLE, Author of Arcana of Nature, Origin and De-

velopment of Man, etc.

#### CONTENTS.

Dedication. Analysis.
Chap. I.—Matter, Life, Spirit.
Chap. II.—What the Senses Teach of the World and the Doctrine of Evolution.
Chap. III.—Scientific Methods of the Study of Man, and its Results.
Chap. IV.—What is the Sensitive State?
Chap. V.—Sensitive State: Its Division into Mesmeric, Somnambulic and Clairvoyant.
Chap. VI.—Sensitiveness Proved by Psychometry.
Chap. VII.—Sensitiveness Proved by Psychometry.
Chap. VII.—Sensitiveness Proved by Psychometry.
Chap. VII.—Sensitiveness Induced by Disease.
Chap. XII.—Sensitiveness Induced by Disease.
Chap. XII.—Intimations of an Intelligent Force.
Chap. XII.—Intimations of an Intelligent Force.
Chap. XII.—Effects of Physical Influences on the Sensitive.
Chap. XII.—Enconscious Sensitiveness.
Chap. XII.—Colristian Science, Mind-Cure, Faith-Cure—their Physical Relations.
Chap. XVI.—What the Immortal State Must Be.
Chap. XVI.—What the Immortal State Must Be.
Chap. XVII.—Personal Experience—Intelligence from the Sphere of Light.

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

The book contains 250 pages, 12mo, is well printed, and neatly bound in cloth. Price 50 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

# Antiquity Unveiled.

Ancient Voices from the Spirit Realms Disclose the Most Startling Revelations, Proving Christianity to be of Heathen Origin.

to be of Heathen Origin.

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1880. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from it in the year 315.

The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators.

Cloth, 12mo, pp. 608. With portrait and other illustrations Price \$1.50, postage 12 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Have You Read the Thrilling Story, HERESY; OR, LED TO THE LIGHT,

BY HUDSON TUTTLE?

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

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

For sale by BANNER OF LIGHT PUBLISHING CO.

A Book which Everybody Should Read. NORA RAY, THE CHILD-MEDIUM.

A work which gives a remarkable experience of spirit power through the wonderful mediumship of a little girl. She goes off into unconsclousness while on board ship and tells of shipwrecked, sailors adrift in a boat, and by her unerring guidance they are sured. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts.

179 pages, good clear type. Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

# PRICE REDUCED.

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

ngland. Cloth, reduced from \$1.00 to 50 cents; paper reduced from 75 cents to 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

RAPHAEL'S HORARY ASTROLOGY: By which every question relating to the future may be answered. By RAPHAEL. Cloth, English edition. Price \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

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

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1924 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided. The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, at Small's Parlors, 277 Franklin Avenue (near Greene).

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

# MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Bannes of Light can be had. Services Sundays, 18% A.N. and 7% P. M. Afternoon meetings for facts and phenomena at 2%.

137 West 84th Street.—Séances for the presenta-tion of spiritual facts and phenomena are held every Wednesday, Friday and Sunday evening at 8 o'clock, and Sunday afternoons at 3 o'clock. Seymour Van Brocklin, Medings in Yonkers, N. F.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

# MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Osdwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. . Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 5th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

# MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday Il A.M., 24 and 75 P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday S.P.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cors L. Y. Bichmond Band of Harmony. Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

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

Spiritual Unity Society meets at Sthical Auditorium, \$60 Jefferson istreet, every Sunday at 7% P. M., and Thursday at 8 P. M. J. O. Bigler. President.