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NO. 21.

Written for the Banner of Light. AT TRYSTING-HOUR. BY WILL H. WAITT.

I live again that solemn hour Held sacred to love's subtle power-That hour of awful reverence When, heart to heart, with eyes intense, We watched the Miracle of Night Outwrought before our straining sight, And saw, in pomp of majesty, The storm-king set his vassals freel

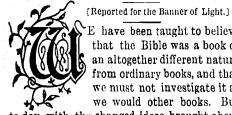
Hark! How the cerie night-wind roars! And, soughing through the sycamores, Storms loud along the wild ravine With hiss of hurt ing hall between: While, in the sullen interlude, The sobbing pines in yonder wood Keen sadly to the weird refrain The rede of Life's unending pain!

Dear heart! that hour of tryst is o'er! Life's storm can harass thee no more! With sealed lips and hands at rest, Fate's dark cross-purposes confest. The sleep God giveth to His own Hath crowned thee, and I wait alone Within the shadow of that calm Which folds thee, spirit-love, from harm!

Yet not alone! Beyond the dark That broods above Vermilion Park, Where, in the memory-haunted mist Of old, my spirit held sad tryst, In the clear light of earnest faith, That yields no vantage-ground to death, Unto my quickened prescience Thy soul reveals her influence! Lake Pleasant, Mass., Bethlehem Cottage.

Who Wrote the Historical Books of the Bible?

A Lecture delivered by W. H. BACH.



E have been taught to believe that the Bible was a book of an altogether different nature from ordinary books, and that we must not investigate it as we would other books. But

to-day, with the changed ideas brought about gation, and thus has been prepared the way for the higher criticism.

The higher criticism must not be supposed among the best educated people that it has pose that at least two kings had reigned before their doctrines a laughing stock for advanced and fifty-five years after Moses died. and educated people.

be styled Freethinkers either. It is among the came to a land inhabited; they did eat manna more advanced of Christian scholars that the until they came into the borders of the land of most systematic study is going on; the object | Canaan." being to learn just what it is, knowing that the true cause of humanity will be benefited, he certainly did not write a history of what notwithstanding the result may be the down- the people atc until they got there. fall of some of their pet theories.

First, what is the meaning of the word "Bible"? Many suppose it to be "the great book | corn of the land; neither had the children of of all books." This is not correct. Its real meaning is: "The book composed of other the fruit of the land of Canaan that year." books."

The Old Testament was not brought togeth- Moses died. er until long after it was written in manuscript form, while the New Testament was not written in its present form until at least three hundred years after the events narrated had taken of the third person. In fact, the third person place. Indeed, it is doubtful if any of the rec- is used almost entirely. It is always "some ords were made until at least fifty to one hundred and fifty years had passed, and some Christian scholars affirm it was later than that.

divisions—the historical and the prophetical. person? Upon the historical depends the proof that the events connected with the fundamental principles of the Christian religion took place. If the face of the earth." Is this the statement these cannot be demonstrated, the fabric must | of a meek man? Is it not the statement of a | children. fall, as its basis has vanished. The prophetical very arrogant, conceited bigot, if made conare worthless if the basis for the prophecies | cerning himself? cannot be sustained.

The question then is, "Who wrote the Hisdid or did not, and the place to learn the

truth is from the books themselves. The book of Genesis purports to give a history of the world from the creation, which | bath, and it was not until 1034, or four hundred | constantly speaks of events that did and could took place, according to biblical chronology, 4004 B. C. up to the year 1635 B.C. Moses passage, therefore, was not written by Moses. and it speaks of him in the third person. was born 1571 B. C., as we are told that he died at the age of 120 years in 1451 B. C. Ac- Moses, the servant of the Lord, died there in cording to this, every event spoken of in the book of Genesis must have taken place from no man knoweth of his sepulchre unto this 64 to 2433 years before he was born. If he day." wrote the book, how did he know anything about it except by hears av?

But was this all, the higher criticism would have no further need to study the book of Genesis? It could be explained in some way | day." This proves that some time had elapsed satisfactory to themselves. But there are between the event and its being recorded. other things which lead them to say positively that Moses was not the author of the book, and that it was produced by a much later

when Abram learned that his brother was taken captive, he armed his trained servants. born in his own house, three hundred and eighteen, and pursued them unto Dan."

This seems a most natural thing to do until we learn that, at this time, the city of Dan had no existence.

the children of Dan went their way; and when Micah saw they were too strong for him he turned and went back unto his house. And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire.

"And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-re-hod. And they built a city and dwelt therein. And they called the name of the city Dan, after Dan, their father, who was born in Israel. Howbeit, the name of the city was Laish at the first."

Abram's chase took place 1913 B. C., and as Dan was not founded until 1406 B. C., there was no such city until forty-five years after the death of Moses, and five hundred and seven years after the supposed chase of his enemies by Abram. As the name was Laish until Moses had been dead forty-five years, he certainly did not write it, and the writer was some one who lived after the name of the city had been changed from Laish to Dan.

Genesis xxxvi. gives a genealogy of Esau, who was the father of the Edomites. The 31st verse reads: "And these are the kings who reigned in the land of Edom before there reigned any king over the children of Israel." This was 1780 B. C.

This passage could never have been written before any kings reigned over Israel. No one ever came to Aberdeen until there was such a place. Mr. Jumper never was mayor of Aberdeen until Aberdeen became incorporated as a city and began to elect mayors. If you found a writing which was not dated which said: "These things took place during the time S. H. Jumper was mayor of Aberdeen," you would know it was written after he had been elected to fill that office.

For the same reason we know this passage was written after there were kings who reigned over Israel. When was this? Let us see.

Saul was anointed king over Israel in 1096 B. C. Samuel was the last of the Judges, and the people refused to receive his sons as his successors, and demanded a king. Saul was therethe passage clearly implies the plural. Therefore, there must have been more than one king. Saul reigned forty years, and David succeeded to be an infidel affair. On the contrary, it is him in 1055, and was in turn succeeded by Soloamong the highest church authorities and mon in 1015. It would be reasonable to supfound its strongest advocates. It is the legiti- this passage could have been written; but takmate result of the extravagant statements of ing the date of Saul's ascension to the throne. church people, whose absurd claims have made | it was not until 1095 B. C., or three hundred

Exodus xvi: 36 reads: "And the children of This idea is not confined to those who might | Israel did eat manna forty years, until they

As Moses never reached the land of Canaan

Joshua v: 12 says: "And the manna ceased on the morrow after they had eaten of the old Israel manna any more; but they did eat of Joshua did not begin his work as leader till

Exodus, Leviticus and Numbers refer principally to events connected with the everyday life of the people. Yet they bear the imprint one says unto Moses, or Moses says unto some one." This is true of all the books of the Pentateuch. Would Moses or any one else be The Old Testament can be divided into two likely to write his experiences in the third

Numbers xii: 3 reads: "Now the man Moses was very meek, above all men which were upon

Deuteronomy iii: 11 says: "For only Og, king of Bashan, remained of the remnants of torical Books of the Bible?" We have been | giants; behold his bedstead was a bedstead of | account which it is incredible that the leader | Endor, and, continuing, gives an account of told that the first five books were written by iron; is it not in Rabbath of the children of of the movement should have made. For ex- the death of Saul, who succeeded him as ruler Moses; that Joshua wrote the book that Ammon? nine cubits was the length of it and bears his name; that Solomon wrote the four cubits the breadth of it, after the cubit left out as if it were nothing." Proverbs and David the Psalms; they either of a man." This is 1451 B.C. But Rabbath was not a part of the kingdom of Og. It belonged to the Ammonites. In 2 Samuel xii: 27, we find when the children of Israel took Raband seventeen years after Moses died. This

> In Deuteronomy xxxiv: 5, 6 we read: "So the land of Moab, over against Beth-peor; but

Do men usually write the account of their own death and burial? The last part of the quotation shows it to be a later writing: "But no man knoweth of his sepulchre unto this

Let us now take the Pentateuch as a whole. This much is certain: First, Moses did not write it. Second, the writer or writers are net known. The Encyclopædia Brittanica, In Genesis xiv: 14 we read as follows: "And ninth edition, under the heading Pentateuch. says: "It was observed that Moses does not some other writer speaks of him in the third -

Judges xviii: 26-29 reads as follows: "And | tion from Israel had once occupied the holy | manded that they should take his carcass down are the kings that reigned in Edom before there reigned any king over the children of Israel, have no prophetic aspect; they point also must have been a later writing. to an author who wrote under the Hebrew monarchy. Again, the book of the wars of record of his own deeds; and, when Deuteronomy xxxiv: 10, (compare Numbers xii.,) says that 'there arose not a prophet since in Israel like unto Moses,' the writer is necessarily one who looked back to Moses through a long line of prophets."

Further on it gives the result of Ezra's efforts to introduce this law to the people, and, under the name of the priestly code, he, after fourteen years of effort, succeeded in getting it introduced about 444 B. C., or after the return from the Babylonian captivity.

This much is certain of the author or au thors (as there is no question that there were many) of the Pentateuch. They were ignorant of the first principles of the construction of this world and its relation to other planets. They did not know that the stars were other worlds. They did not know the height of the mountains, as they made a flood that covered them to a depth of twenty-five feet by a rain eight hundred feet a day. They did not know not mathematicians, or they would never have abound, morals are very low. . . . The narrapermitted the quails to fall, as it is related. year, when said ark was not large enough to contain the tenth part of them, without food, had they been packed in like sardines.

To show the absurdity of these stories, permit me to quote some of them literally: Numbers ix: 31-32, says: "And there went forth a wind from the Lord and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side round about camp, and as it were two cubits high homers; and they spread them abroad for

themselves round about camp." A day's journey, according to "Helps to the Press, is thirty-three miles, three hundred and | myth. eighty four feet. A cubit is a trifle less than els. As the quails fell to a depth of two cubits, they covered the ground to a depth of about ites, wading in quails up to their waists, gathes for a distance of thirty-three miles, three | had been dust for at least five hundred years. hundred and eighty-four feet in every direc-

tion. This circle around their camp, sixty-six diameter, covered with quails forty-four inches for our comprehension, for it reaches the enor-468,039,000 car-loads. Piled up into square mile deep, and another 1975 feet, 7 inches deep.

woman to become the mother of thirty-two

Sunderland, a Christian writer, says: "Scat-Moses. There are historical omissions in the through the instrumentality of the woman of ample, in one place we have thirty-eight years of Israel.

Joshua is the next book of the Bible. The same evidence that proves that Moses did not write the Pentateuch proves that Joshua did and fifty years after Samuel's death. not write the book that bears his name. It not have transpired until long after his death, | nally a single book. The prophet Samuel is

Joshua xxiv: 31 says: "And Israel served the Lord all the days of Joshua, and all the days the history of Israel on through the events of the elders that overlived Joshua." This that lead up to the monarchy, through the must have been written after Joshua and all reign of Saul, and nearly through that of Dathe elders were dead. Joshua x:14 says: "And | vid. Several long sections give evidence of there was no day like it before or after it, that | having been written by a single hand, but

wonderful in it.

to Chicago for exhibition. The papers illustrated it, and people went to see it from every direction. But it would have been absurd for tending from 1171 to 1018 B. C., and the exile the papers to have announced the next day extended from 599 to 536 B. C., it will be seen that "there was no light like it before or that the writing was not done until at least since." Had they waited a series of years, and | five hundred years after the death of Samuel, speak of himself in the first person, but that no other light equal to it appeared, then the and nearly that after all of the events narstatement would apply. Joshua viii: 28-29 | rated had taken place. a writer, too, who lived long after. The ex- says: "And Joshua burned Ai, and made it a pression of Genesis xii:6, 'The Canaanite heap forever; a desolation unto this day; and ply historical. They profess to give an acwas then in the land, is spoken to readers he hanged the king of Ai on a tree until even- count of events which transpired during the who had long forgotten that a different natitide; and as the sun went down, Joshua com-

land. The words of Genesis xxxvi: 31, 'These | from the tree, and cast it at the entering of the city, and raise thereon a great heap of stones that remaineth unto this day."

Joshua xvi: 63, says: "As for the Jebusites the inhabitants of Jerusalem, the children of Jehovah,' (Numbers xxi: 14,) cannot possibly | Judah could not drive them out: but the Jebube cited by Moses himself, as it contains a sites dwell with the children of Judah until this day." This implies some time after they did dwell together. Ancient Jerusalem was known as Jebusi, and was the stronghold of the Jebusites. David, feeling the necessity of a stronghold for himself, attacked the city, but could not drive out the Jebusites, so they lived side by side. The Encyclopædia says this was the case, and refers to Josh, xv: 63; Judges i: 21; 2 Sam. xxiv: 18, and Zech, ix: 7. In Judges xix: 10: 1 Chron, xi: 14, the city is spoken of as Jebus. This reference to Jerusalem must have been written after David took possession of the city, or from two to four hundred years after the supposed writer of the book lived.

Sunderland says: "The book (of Joshua) is late production, based on earlier traditions. It was composed about the same time with Exodus and Numbers, after the exile, perhaps between 450 and 400 B. C."

Of the book of Judges he says: "This book takes its name from the local heroes (twelve or of forty days, necessitating a rainfall of about | thirteen in number) whose exploits form its main subject. The period it covers is one of the order of creation, as the revelations of great rudeness; civilization is as yet very im-Genesis and geology do not agree. They were perfect, government is unsettled, civil wars tives of the book give a graphic picture of so They would never have put all the animals ciety in this early period, but they are much into an ark, with food sufficient to last them a mixed with legend, from which it is difficult to separate the real history. This book was probably written during the Babylonian exile. Its writer is prophetic rather than priestly in spirit. He constructs his book out of such oral traditions as he can gather at that late date."

If a Christian writer tells us that it is written from oral tradition, it certainly cannot be very reliable as history or anything else. Certainly the subject-matter shows that it was gathered from earlier legends and placed in upon the face of the earth. And the inhabit- material form for the benefit of the Israelites. ants stood up all that day and all that night | Take, for instance, the story of Samson; it apby the higher education of the people, it is con- fore anointed. But even this date cannot be and all the next day, and they gathered the pears in the Aryan sun-myths. The strength from the interior of the State of New York; ceded that truth will never suffer by investi- late enough for the date of these writings, as quails; he that gathered least gathered ten of the sun being in his rays, but when shorn of the distinguished Brooklyn preacher. Henry its rays its strength departed from it. The Ward Beecher, had a son in this regiment, writer disclosed his ideas of the marvelous in the destruction of the Philistines' corn. This, | of Mr. Beecher was the chaplain of the organ-Study of the Bible," issued by the Oxford again, is a materialization of an Aryan sun-

As these stories show that the writer had come twenty-two inches, and a homer is eight bush. in contact with the Ayrian Sun Legends, its pitched battles and in skirmishes innumerable. authorship cannot be placed earlier than the Babylonian captivity, and doubtless not until forty-four inches. Imagine the six hundred after it. It is doubtful if any records made by thousand and over fighting men of the Israel- a slave race could have been retained, and therefore it is not at all likely that any of these ering them into some kind of receptacle, then writings were produced before 536 B.C. The carrying them to some point and "spreading account professes to give the record of events them around for themselves." Where did they taking place from 1425 to 1120 B. C., while the spread them? The ground was already cov- captivity took place 500 B. C. Therefore, it ered with them to a depth of fourty-four inch- could not have been written until the judges

In I. Samuel, ix: we have an account of Saul going out to seek his father's animals, which had been lost. Not finding them, they sought miles, seven hundred and sixty-eight feet in a "seer" to learn what had become of them. Verse 11 reads: "And as they went up the hill deep, would contain so many quails that we to the city, they found young maidens going could not conceive of the number. Even re- out to draw water, and said unto them, 'Is the duce it to wagon-loads, and it is still too large seer here?" After Samuel had been found, he said to Saul, "I am the seer." (Verse 19.) The mous amount of 7,020,599,000 wagon-loads, or explanation is given in verse 9, which reads: "Beforetime, in Israel, when a man went to inpiles they would cover two sections of land a quire of God, thus spake he, 'Come and let us go to the seer,' for he that is now called a Seventy people went down into Egypt, and prophet was beforetime called a seer." Had in two hundred and fifteen years came out this been written during the lifetime of Sam- nostic, but that if he came out of the army about three million strong. To do this it would wel, it would not have been necessary to exbe necessary for the population to double five plain the meaning of the word seer. It demontimes as fast as it does at the present time, or strates that sufficient time elapsed between the once in each fourteen years, necessitating every event and its being recorded to change the meaning of the word.

The twenty-fifth chapter of Samuel gives an account of his death and burial, and the tered all through the Pentateuch are passages | twenty-eighth chapter gives an account of his which betray other and later authors than appearance, after he had been dead four years.

II. Samuel begins with the elevation of David to the throne and continues until the close of David's reign—a period of between forty

Of these two books Sunderland says: "The books of First and Second Samuel were origithe prominent figure in the earlier part, hence the books are called by his name. They take the Lord hearkened unto the voice of man." most of the books are compilations. In some This implies a long time after the event took | parts the narrative is formed of two separate place. If not, there would have been nothing narratives woven together, which sometimes conflict, and even flatly contradict each other. I remember the first electric light that came | The books are probably the work of a prophet writing during the period of the Babylonian exile." As the two books cover a period ex-

> The books of Kings and Chronicles are sim-[Continued on seventh page.]

Judge Nelson Cross.

THE BANNER presents this week a picture of one of the earliest converts to Spiritualism and one of the most prominent advocates, by social influence, earnest voice and active pen, that the New Dispensation has known.

NELSON CROSS was born in Lancaster, N. H., the county seat of Coos County, in 1824. After the various vicissitudes attending early life, he commenced the practice of law in 1844, in Cincinuati, O.; in 1855 he was a member of the Ohio Legislature; in 1856 he was judge of the Court of Common Pleas in Cincinnati.

After some time spent in Milwaukee, Wis., he removed to New York City and commenced the practice of law there in 1860. While sitting in his office in '61 he received the news of the firing on Fort Sumter, at the commencement of the Civil War. He at once closed his place of business and commenced the forming of a regiment in Brooklyn, five companies of which finally came from Long Island, and five holding rank as a lieutenant, and a brother

This regiment was called the Sixty-Seventh New York; it participated in twenty three At the time of Colonel Cross's conclusion of his military experiences-over three years-he received the brevet of Major-General. Returning to New York, he resumed the practice of his legal profession.

While with his regiment he was stationed in the city of Washington in 1862. An event occurred which affected his whole life afterward, as far as religious views were con-

The regimental surgeon informed him of the existence of a girl in that city in whose presence the most marvelous occurrences were taking place, mainly the lifting and general disturbance of a heavy piano by some unseen force, even when said instrument had as many men seated upon it as could find room.

He was interested in the information and visited the girl - whose name was probably better known subsequently as Mrs. Laurie, the piano medium, though at the time, in the bustle of military happenings, he made no distinct note of it - and was much moved by what he witnessed at that séance. He told the surgeon that he had thus far been in life an agalive, it was his intention to study into this matter faithfully.

When, at the close of his army life, he established himself in New York, he made the acquaintance of several prominent local Spiritualists, had sittings with the Eddys, Henry Slade, J. V. Mansfield and others, and became thoroughly convinced of the fact of spirit-return by the most rigid personal investigation.

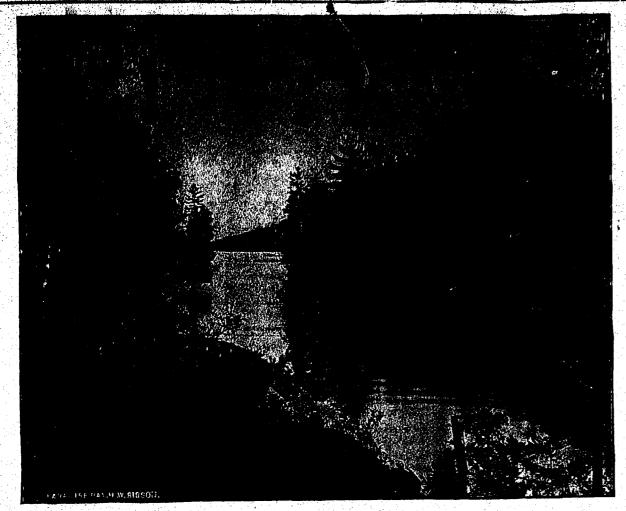
Judge Cross was an old friend of Luther Colby and Judge Edmonds, and was known to Prof. Henry Kiddle, Dr. R. T. Hallock and many of the veterans of the early times. He was long prominently before the public in connection with the American Spiritual Alliance, whose headquarters were located in New York, and for six years he continued its Presil dent.

Judge Cross has of late resided in Boston, and we have had several articles from him regarding the spiritual phenomena, etc. He now waits with quiet heart for the "boatman's oar"-conscious that "all is well."

Small Courtesies.

I want to tell you a secret. The way to make yourself pleasant to others is to show them attention. The whole world is like the miller at Mansfield, who cared for nobody no, not he, because nobody cared for him. And the whole world would serve you so if you gave them the same cause. Let every one, therefore, see that you do care for them, by showing them the small courtesies, in which there is no parade; whose voice is still to please, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting or standing.—The Animal's

Mrs. Harris has returned to Auckland from the Thames, and is lecturing with success at the Opera House, under the auspices of the Auckland Psychological Society.—The Harbin-



PARADISE BAY, LAKE GEORGE, N. Y.

Lake George Camp.

To the Editor of the Banner of Light:

The truthful illustrations of the charming views at Lake George, and the announcements of the Lake George Camp Association in the columns of THE BANNER, are so exceedingly interesting that I cannot resist the temptation to give a brief sketch of a visit to that harmonious locality last summer:

The beauties of Lake George and its environs have so often been told in song and story that an attempt to add any new description would seem superfluous. Yet even this beautiful lake, with all its charming attractions, must keep step, through the ingenuity of man, to the march of progress; and this delightful spot has recently been made still more attractive through the exertions of that noble man, Eugene L. Seelye, and his estimable wife; and Spiritualists should feel especially grateful to this couple for their constant and unremitting endeavors to render their home-like hotel a veritable "haven of rest."

I had heard such glowing accounts of the Hotel

Woodfin and its generous management that I opened a correspondence with its gestal proprietor, and in a

few days myself and daughter took the Troy steamer up the beautiful Hudson, and thence by rail to Lake George. Our reception from the host and hostess was so cordial, yet unassuming, that we at once felt

at home.

Holel Woodfin is so situated as to command a splendid view of the lake and its immediate attractions. The pretty little cottages which are constant ly being built along its shore-, and the happy freedom with which visitors seem permeat-d, give the stranger a feeling of repose from the outset. The commodious hall attached to the hotel is also a great desideratum. The entertainments which my daughter and myself gave in this ball, in connect on with Mrs. Ora L. V. Richmond and Mrs. Lillie Watkins, were well received, and the acoustics of the hall are of a very superior quality. We met many notables at this hotel, among whom we may meation Dr. Henry Slade, Mrs. Cadwell, Mrs. White and Dr. Collins, also that emineutly intelligent descriptive writer, Mr. J. Milton Young of Haverhill Mass. and like him to ton Young of Haverhill, Mass., and like him, to quote his beautiful language in a recent letter, "we shall remember Hotel Woodfin, named for that representative citizen of the Sunny South, whose life was and is an inspiration for all that is noble and true— Henry Woodfin Grady, honored among men, his good

deeds will ever he his hest monument." Thought will deeds will ever be his obst monument." Indught will take us to each locality in its turn, and to dear, familiar faces which will never fade. Mr. Seelye, the genial host, whose active days and sleepless nights were cheerfully given for the comfort and entertainment of his guests, and Mrs. Seelye, who presided with grace and refinement over parior and hall, will still abide with us.

One beautiful afternoon, Mrs. Richmond, my daugh-ter and myself took a sail to Paradise Bay on one of those pretty little steamers which abound about the beautiful lake. That day will never be forgotten, and language fails us to describe the many thrills of hap-

I have just received a pretty little booklet through the kindness of Mr. See'ye, containing Mr. J. Milton Young's charming description of this blissful summer abode, and I have no doubt Mr. Seelye will be de-lighted to mail copies full of beautiful illustrations to any who may address him. In the course of a someany who may address him. In the course of a somewhat extended life I have visited many summer resorts; but for downright happy surroundings, for a summer's rest, Lake George and its beautiful surroundings cannot be surpassed, if equaled,

J. JAY WATSON.

1055 Bedford Avenue, Brooklyn, N. Y., July 11, 1896.



LAKE SUNAPEE, N. II. [By Permission of Boston and Maine Railroad Co.]

Lake Sunapee.

The seventeenth annual Spiritualist camp meeting will be held at Blodget's Landing, Newbury, N. H., commencing Sunday, Aug. 2, and ending Sunday,

Sept. 6
Officers — President, Mrs. Addie M. Stevens, Hillsboro, N. H.; Vice-President, James Parker, Providence, R. I.; Secretary. W. H. Wilkins, Felchville, Vt.; Treasurer, Mrs. D. A. Hanson, North Weare, N. H.; Business Committee—Thomas Burpee, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; David Thayer, Manchester, N. H.

Manchester. N. H.

Sunapee Lake.—The location of Lake Sunapee has been so fully set forth in years past that we feel that the public are well acquainted with it. Its praises have been sung far and near. Poets have sung in loity strains of its rugged shore and majestic trees towering high in air to catch the glorious sunbeams and the life-giving breezes that come from its grand old mountains. Vet hetere such sublimity words are old mountains. Yet before such sublimity words are inadequate to express the beauty of the lake and its One of New Hampshire's native poets thus expresses it:

"O Lake most fair, My soul is full of praise to thee, And yet no pen of mine can trace Thy grandeur and sublimity

With all thy grand old trees and rocks And the n usic of thy waters at my feet."

List of Speakers and Mediums for 1896 -Sunday, Aug. 2, Ediar W. Emerson and Mrs. S. B Craddock; Monday, 3. L. eture by E. B. Craddock, "Man and His Relations"; Tuesday, 4. Edgar W. Emerson, Dancing 8 to 12 P. M.; Wednesd y, 5 Mrs. S. E. Hall; Thursday, 6. Edgar W. Emerson; Friday, 7. Mrs. S. E. Hall; Saturday, 8. Edgar W. Emerson. Entertain-E. Hall; Saturday, 8. Edgar W. Emerson. Entertainment and Dance in the evening; Sunday, 9. Edgar W. Emerson, Mrs. R. S. Lillie; Tuesday, 11, Mrs. R. S. Lilie, Dancing 8 to 12 P. M.; Wednesday, 12, Mrs. R. S. Lillie; Thursday, 13, Mrs. R. S. Lillie; Friday, 14, Mrs. E. I. Webster; Saturday, 15, Mrs. E. I. Webster, Entertainment and Dance in the evening; Sunday, 16, Mrs. Carrie E. S. Twing, Mrs. E. I. Webster; Tuesday, 18, Mrs. Carrie E. S. Twing, Dancing 8 to 12 P. M.; Wednesday, 19, Ladies' Aid Fair, Mrs. Carrie E. S. Twing; Thursday, 20, Ladies' Aid Fair, Mrs. Carrie E. S. Twing; Friday, 21, F. H. Wiggin; Saturday, 22, F. H. Wiggin, Saturday, 22, F. H. Wiggin, Saturday, 22, F. H. Wiggin, Mrs. Carrie E. S. Twing; Thesday, 25, Mrs. Cumingham, Mrs. Carrie E. S. Twing; Tuesday, 25 Mrs. S. C. Cunningham, Mrs. Nellie Birbeck, Dancing 8 to 12 P. M.; Wednesday, 26, Memorial beck, Dancing 8 to 12 P. M.; Wednesday, 26. Memorial Service, Mrs. Nell'e Burbeck; Thursday, 27, Mrs. Ida P. A. Whit'ock; Saturday, 28, Mrs. Ida P. A. Whitock, Annual Meeting 81 10 A. W. Entertainment and Date of the New York ing at 10 A. M., Entertainment and Dance in the evening; Sunday, 30, Mrs. Ida P A. Whitlock, Mrs. Nellie Burbeck; Tuesday, Sept. 1, To be announced, Dancing

8 to 12 P.M.; Wednesday, 2, Mrs. S. B. Craddock; Thursday, 3 Wilham A. Hale, M.D.; Friday, 4, William A. Hal, M.D.; Saturday, 5, William A. Hale, M.D., Entertaument and Dance in the evening; Sunday 6. William A. Hale, M. D.

Platform Test Mediums.—Edgar W. Emerson, Carrie E S. Twing, Ida P. A. Whitlock (also psychometrist), Mrs. S. C. Cunningham. Mrs. Nellie Burbeck, William A. Hale, M. D., Mrs. S. E. Hall, F. H. Wigster.

gins. Instrumental Music and Dancing.-The Columbia Orchestra of Boston, five pieces, which gave such entire satisfaction last year, has been resigned, and will be present during the season, giving choice daily

concerts and furnishing music for dancing Tuesday and Saturday evenings from 8 to 12 P. M. and Saturday evenings from 8 to 12 P. M.

Vocal Music — A fine quartet has been engaged.

Ladies' Aid Fair will be held Aug. 19 and 20.

Steamboats—Steamers Armenia White, Lady Woodsum and Edmund Burke make regular trips to all points around the lake, connecting with all regular passenger and excursion trains at Lake Sunapee Station. Steamers will correspond to and from the

tion. Steamers will carry passengers to and from the dancing parties on Tuesday and Saturday evenings. anormy parties on Tuesday and Saturday evenings. In General.—There are a number of cottages to be reuted by the season. All mail matter should be addressed to Biodgett's Landing, N. H. Telegraph office at Sunapee Lake Station, George E. Brockway, operator. The express parcels will be attended to by George E. Brockway, agent for the United States & Canada and American Express Companies. Annual meeting of the Association Aug. 20. apr 10. A. V.

Fourteenth Annual Camp-Meeting of the Mississippi Valley Spiritualists' Association,

And so with reverence I will bow, And hold communion calm and sweet

At Mount Pleasant Park, Clinton, Iowa, commencing Sunday, Aug. 2, closing Sunday, Aug. 30.

Officers.—Alonzo Thompsou, President, Fullerton, Neb.; Mrs. Stella A. Fisk, Vice-president, Keckuk, Iowa; Will C. Hodge, Secretary, Milwaukee, Wis.; Isaac Millisack, Treasurer, Ottumwa, Iowa.

Trustees.—Hiram Eddy, DeKalb, Ill.; Miss M. E. Foster, Clinton, Iowa; T. J. Preston, Stanberry, Mo.; Mrs. Rose A. King, Ida Grove, Iowa; N. G. Omstead, Tama, Iowa; Mrs. Mary M. McCarroll, Ottumwa

Ladies' Independent Union -Miss L. L. Gates. President, Moline, ill.; Mrs. Nettle E. McGrath, Fulton, Ill.; Mrs. Fanny Glaser, Maquoketa, Iowa; Mrs.

Anna R. Smith, Clinton, Iowa.

The Hotel will be under the supervision of Mrs.
Lizzie Denison of New Boston, Ut. Chairman of Committee on Speakers, Mrs. Mary M. McCarroll, Ottumwa, Iowa.

M. McCarroll, Ottumwa, Iowa.

Clinton, Iowa is justly celebrated as one of the finest cities on the Mississippi river. It contains a population of 25,000, and is 150 miles from Chicago. It is leached by the Chicago & Northwestern: Chicago, Burlington & Quincy; Chicago, Milwaukee & St. Paul and Burlington, Cedar Rapids & Northern Railroads, and by the river boats.

Children's Lyceum will be held every Sunday and Eriday during the auther season.

Friday during the entire season.

Music.—Prof. Hoffman and his celebrated orches tra will again furnish the instrumental music, while the vocal selections will be rendered by a competent and first-class quartet, under the direction of Prof. F. S. Loferen of Muscatine, Iowa. General Information—The Camp will be open to

cottagers and tenters from June 15 until September 15. The Camp meeting will open Sunday, August 2, with the customary flag-raising. A flue program for this event has been prepared by Miss Ruth Poole.

Mail to reach the campers promptly should be addressed, Clinton, Iowa (Mt. Pleasant Park).

For circulars or additional information, address Will C. Hodge, Secretary, Clinton, Iowa (Mt. Pleas-

Program -Sunday, Aug. 2: 9:30 A. M., Flag Rais ing; 10:45 A. M., Opening Address, President Alonzo Thompson; 2:30 P. M., Lecture, Willard J. Hull; 4 P. M., Mediums' Meeting; 8 P. M., Lecture.

diums' Meeting.
Thursday, 6: 10 A. M., Conference; 3 P. M., Lecture,
Willard J. Hull; 8 P. M., Entertainment. Friday, 7: 0 A. M., Children's Lyceum; 3 P. M., Lecture, Willard J. Hull; 8 P. M., Camp Dance.

Saturday, 8: 10 A. M., Conference; 3 P. M., Mediums' Meeting. Sunday, 9: 9 A. M., Children's Lyceum; 10 A. M., Lecture, Willard J. Hull; 2:30 P. M., Lecture; 4 P. M..

Tuesday, 11: 10 A. M., Conference; 3 P. M., Lecture; Re. M., Camp Dance.

Wednesday, 12: 10 A. M., Conference; 2:30 P. M.,
Locture and tests. J. Flank Baxter.

Thursday, 13: 10 A. M. Conference; 2:30 P. M., Lec-

Mediums' Meeting; 8 P. M., Lecture, Monday, 10: 10 A. M., Conference.

ture and tests, J. Frank Bixter; 8 P. M., Entertain-Friday, 14: 9 A. M., Children's Lyceum: 2:30 P. M.

Lecture and tests, J. Frank Baxter, 8 p. M., Enter-tainment Saturday, 15: 10 A. M., Conference: 3 P. M., Me diums' Marting.
Sunday, 16: 9 A. M., Children's Lyceum; 10:30 A. M.

Lecture and tests. J. Frank Baxter; 2:30 P. M., Lecture, J. C. F. Grumbine; 4 P. M., Mediums' Meeting 8 P. M. Lecture Mouday, 17: 10 A. M.. Conference.

Tuesday, 18: 10 A. M., Conference; 2:30 P. M., Memorial Address, J. C. F. Grumbine; 8 P. M., Camp Wednesday, 19: 10 A. M., Business Meeting, Ludies' Independent Union; 3 P. M., Lecture, J. C. F. Grum

Thursday, 20: 10 A. M.. Conference; 3 P. M., Lec ture: 8 P. M., Entertainment. Friday, 21: 10:30 A. M., Rusiness Meeting, M. V. S. Association: 3 P. M., Lecture, J. C. F. Grumbine;

8 P. M. Camp Dance. Saturday, 22: 10 A. M., Conference; 3 P. M., Lecture, N. S. A. Dav. H. D Barrett.
Sunday, 23: 9 A. M., Children's Lvceum; 10:30 A. M.
Lecture, J. C. F. Grumbine; 2:30 P. M., Lecture, Mrs.
A. H. Luther: 4 P. M., Mediums' Meeting; 8 P. M.,

A. H. Luther: 4 P. M., Mediums' Meeting; 8 P. M., Locure, H. D. Barrett.

Monday, 24: 10 A. M., Conference.

Tuesday, 25: 10 A. M., Conference; 3 P. M., Lecture, H. D. Burrett; 8 P. M., Camp Dance.

Weduesday, 26: 10 A. M., Conference; 3 P. M., Test Séance, Edgar W. Emerson.

Thursday, 27: 10:30 A. M., Lecture, Mrs. A. H. Luther; 3 P. M., Fost Séance, Edgar W. Emerson; 8 P. M., Entertainment.

Friday, 28: 10:30 A. M., Lecture, Mrs. A. H. Luther; 3 P. M., Test Séance, Edgar W. Emerson; 8 P. M., Test Séance, Edgar W. Emerson; 8 P. M., Camp Dance. 3 P. M., Test Camp Dance.

Camp Dance.

Saturday, 29: 10 A. M., Conference; 3 P. M., Test
Séance, Edgar W. Emerson.
Sunday, 30: 9 A. M., Children's Lyceum; 10:30 A. M.,
Lecture; 2:30 P. M., Lecture. Mrs. A. H. Luther;
4 P. M., Mediums' Meeting; 8 P. M., Closing Services,

several speakers.

Cheerininess is the daughter of employment-Oliver

Verona Park Camp- Meeting.

The annual meeting of Penobscot Spiritual Temple Association will be held at Verona Park from Aug. :

meeting of the Association, Aug. 29, at 10 A.M.

This camp ground is unsurpassed in healthfulness and patural beauty, and is a most delightful haven of rest for those weary of the trial and bustle of the outside world. An atmosphere of spiritual harmony prevails hill and grove, giving vitality and strength to those who visit this favorite hand of mother nature,

nestled among the hills on the banks of the beautifu Penobscot river. A cordial invitation is extended to all who are interested in the advancement of true spirituality, all who desire to receive or give tidings from the loved ones just beyond the veil, to meet with us, and, aided by the all-potent spiritual forces, proclaim to the world Immortal Truth, Spirit Communion and Eter-

Fair and Sale.-The Ladies' Auxiliary will have a sale of fancy and useful articles between meetings. Friends are invited to contribute articles for this pur-

Transportation .- The Maine Central Railroad will sell havi-rate tickets from July 28 to Aug. 8, good to return to Aug. 18. Boston stramers will sell round-trip tickets at reduced rates to Bucksport. Transportation from Bucksport to the Park by small steam-

er or carriage.

Program. - Sunday, Aug. 2, at 10:30 A.M., music. Invocation, Mrs. Peyser; address of welcome. F. W. Smith; remarks by Mrs. Peyser and Mrs. Juliette Yeaw. 2 P. M. lecture by Mrs. Yeaw, followed by tests from Beaufont, the Invocate little centrol of Mrs.

Peyser.
Tu-sday, 4-2 P. M., address by Mrs. Yeaw.
Wednesday, 5-2 P. M., Woman's Day, for the discussion of subjects pertaining to her rights, privileges, and advancement in all things. All the speakers and others invited to two part.

others invited to take part.

Thursday, 6-2 P.M., address by Mrs. M. J. Wentworth. 7:30 P.M., eutertainment under the auspices

worth. 7:30 P.M. euterfalament under the auspices of the Ladies' Auxillary.
Friday, 7-2 P.M., address, "Metaphysical and Spiritual Healing.' Mrs. M. C. Donnell.
Sunday, 9-10 A.M., invocation, Mrs. M. C. Smith, followed by a lecture by Mr. A. E. Tisda'e. 2 P. M., Memorial Service, with short addresses by the President, F. W. Smith, Secretary Mrs. Peyser, Mrs. Smith, Mr. Tisdale and others. Those having triends to be re-Tisdale and others. Those baying friends to be remembered are requested to contribute floral offerings to a committee at the Pavilion during the noon recess. Following this service will be a seance for physical manifestations.

Tuesday, 11-2 P. M., a discourse by A. E. Tisdale.
Wednesday, 12-2 P. M., Temperance Day Exercises,
led by Mrs. Pishon of Augusta. Members of the W. C. T. U. are cordially invited to participate. 7:30, address by Mrs. M. C. Smith.

followed by tests. 7:30, entertainment at the Pavil friday, 14-2 P.M., address, "Thought Transmission," followed by a practical demonstration of the same by Mrs. Peyser.

Salurday, 15-3 P.M., business meeting, election of officers for the ensuing year, and the transaction of all

other business.

officers for the ensuing year, and the transaction of all other business.

Sunday, 16—10:80 A. M., invocation, Mrs. Smith; address on "The Origin and Evolution of Man and Matter," F. W. Smith; inspirational address, Mrs. Peyser. 2 P. M., closing lecture by A. E. Tisdale.

Exercises at times not provided for above, will be announced from the platform. Sometime during the session there will be a discussion on the Utility and Desirability of National Organization.

Business Meeting of the Directors.—On Thursday, July 30, at 2 P. M., all the officers of the Penobacot Spiritual Temple Association are requested to meet at the Pavilion at Verona Park for the purpose of choosing a committee of three from their own number with power to adjust and settle the financial affairs of the Penobacot Spiritual Temple.

Officers—President, Freeman W. Smith, Rockland, Me.; Vice President, Peter Abbott, Verona, Me.; Clerk, Mrs. Wm. Peyser, Providence, R. I.; Treasurer, John H. Eldridge, Bucksport. Me. Trustees—Thomas Fowler, Medway, Me.; A. F. Smith, Bangor; R. H. Emery, Bucksport; Wm. Peyser, Providence, R. I.; Mrs. Susan M. Stubbs, Bucksport; Mrs. Kate C. Pishon, Augusta; S. P. La Gros, Orland, Me.

Written for the Banner of Light.

TN the year 18-, while I was head physician in the City Hospital, there came to the # male consumptive department an interesting patient. He was wealthy, fascinating, and a foreigner, but the dread disease had singled him out as its victim, and soon after his admission he began to have hemorrhages. He occupied a private room and had a special attendant, but each day for the two hours succeeding twilight, he asked to be left utterly alone and without lights. At first his request was unquestioningly granted, but as he grew weaker and could not leave his bed, it seemed to me a dangerous practice, and I told him so.

"Doctor," he said, in reply, "can you spare two hours this evening from your duties?" I rejoined that I thought it would be possible.

"And will you sit in this room without light and listen to the story of a dying man?"

I assured him in the affirmative; for I liked the man and was curious to know something of his history. I was there at the time specified, and in total darkness I sat by his bedside to listen. In a musical voice, with a slight foreign accent, he said:

"I saw her first at evening. She was sitting in the oriel window of an unlighted room. On the polished ebony floor at her feet lay a large, obelisk-shaped patch of moonlight, making scintillant life in two fiery hearted opals on the satin sandal band that crossed her instep.

She arose at sound of her father's voice and came toward us-the moonlight seeming to follow her. Then touching a button, as if by magic she flooded the room with artificial light, and I saw at a glance that she was exceedingly beautiful-tall, slender, divinely fair and young. Her dress was of deep, lustreless black-possibly crepe, for she was in mourning for her mother-but her favorite stone, the opal, flashed from her ears, and hands and bosom. Her name, too, was Opal but it was a misnomer; Pearl would have been far more appropriate. She gave me her hand and inclined her head graciously, in acknowledgment of her father's introduction.

I was a man of the world. I had spent my life in successful pursuit of the feminine butterfly. It was my nature to love passionately, grow weary, abandon and forget. I had thus in middle life become blasé; so many feminine natures had been unveiled before me that I saw them all through one common lens. They no longer inspired in me the sense of mystery-mystery, that great factor in the evolution of fleeting passions.

Opal came into my life as something wholly distinct from all that had gone before; for although she possessed to an unusual degree the attributes that enthrall the mere animal senses, it was her spiritual personality that appealed to me. I felt her in my soul, and I felt that because of her my soul had been called into existence.

In that first hour I could have sat at her feet and rested in the assurance that divine truth was a reality, but that it could come to me only through her. I am now more than ever satis fied that her frail body shrined a spirit of unfathomed strength. With the knowledge of love which she inspired came also a knowledge of suffering. It was like the suggestion a great light holds of possible darkness.

Months passed. Our love was mutual, and the day set apart for our union came and passed, and found us one in flesh as in spirit. No tongue can tell our happiness; but my heart had its shadow. As daily contact with my beloved developed spiritual longings and beliefs, I saw how utterly lost were the years of life wherein the materialistic philosophy had reigned supreme. I realized that many of my thoughtless pleasures had created sorrow and pain for others, and I felt that somewhere a just retribution awaited me. Would it come through Opal—my fair, sweet bride?

Often the question recurred to me. I could hardly tell why-for Opal was thoroughly well, happy and devoted to me.

But I understand now. Life is a huge whispering gallery, and when the soul becomes sensitive to sound, even the future can make itself

Driving home from a round of social calls, our coachman was unfortunate enough to run over a boy. It was a really unavoidable accident, for the child was knocked down by a dray and fell almost under the horse's feet-but Opal, tender, loving Opal, was convulsed with grief. She carried the boy to his home, a squalid tenement near the place where the accident occurred, and visited him every day until he died. Then his mother was stricken with brain

fever, and Opal insisted upon nursing her at least twelve hours out of twenty-four. In vain I protested, offering to send nurses, physicians, any and all things needed. The gentle lips kissed me to silence, and Opal had her way. Late one afternoon, when she came home as

usual to dine with me, she said: 'Edward, I would like you to go over to Mrs. Everard's with me this evening.'

'Mrs. Everard?' I asked, curiously. It was our own name. 'Yes,' she replied, with a little shudder. 'The name was incorrectly reported at the time of the accident. It is the same as our own.'

I did not attach much importance to this information, nor did its singularity impress me as it might have done had I been less anxious about Opal, who ate nothing and talked but little. There were dark circles under her eyes, and her face looked drawn and haggard. As we waited after dinner for the carriage, she came and sat on my knee, and throwing her Thursday, 13-2 P.M., discourse by A. E. Tisdale, arms around my neck she kissed me again and

again-not softly, as was her usual way, but with that feverish, frenzied eagerness which characterizes despairing leave-takings. Her eyes were filled with tears. 'My love! my dear, dear love!' she said, as she tenderly caressed me, and there was a pathos in her voice that moved me strangely.

An hour later it was all over. The woman in the tenement-house who bore my name with every moral but with no legal right, the woman who had brought to life and tenderly cared for my child, lay dead; but in that hour the whole secret of my shameless passion was unravelled, and I stood before Opal spiritually naked and imperfect, as I had been before she came into my life. There was no reproach in the face she lifted to me, but such terrible agony as one who sees can never forget. Inert, unconscious, I took her home. She lived three days, but her beautiful eyes never unclosed, her sweet lips never parted. Everthing was done that love or skill could devise, but nothing availed. The physician had a name for her disease, but I alone knew the cause of her death. I never left her until she was taken away. I was the one watcher who saw the shadows of night come and go in that dimly illumined room where she lay, robed in white, one great opal on her bosom seeming to illumine the pale realm of death with unearthly brilliancy.

At length they buried her.

Days, weeks, even months succeeding, are a blank. Then the handwriting comes out again upon the wall of memory, and I see myself trying to creep back to materialism-making absolute efforts in that direction. For I have cried 'Opal!' 'Opal!' out into the darkness, and nothing but the icy breath of the wind that swept her out of existence answers me

Oh! to be like one of these—these who believe without question-these who exclaim: 'It is all a part of one holy plan! There we correct the mistake; there we remedy the defect; there we transcend the failure; there we meet and find love and happiness!'

O, for faith! Opal! Opal!

But without Opal it is all meaningless to me! And so I feed the animal. I give him rare meats and fiery wines. I feast his eyes on such material beauty as seems to be without perceptible meaning. I fill his ears with sounds that minister to the senses. I cry 'Bravo!' to the voices that say, 'Eat, drink and be

But still I make slight footway backward. The eternal If, the everlasting Maybe, pursue

One night, after a restless, feverish day, I am alone in the room where I first saw Opal-the room where her fair body lay in cold and speechless state. I seldom visit it, but to-night something I cannot resist urges me thither. I sit in her favorite chair. The roses she loved minister to me with their subtle fragrance. The shutters are closed; there is no light. I like the perfumed darkness. I bow my head

Suddenly a chill passes over me, and slim, cold fingers creep with a tickling motion around my throat. It is the touch of the woman who died in the tenement. I should know it anywhere. It was a favorite caress of hers. and had once given me pleasure, but now --- I shake my head furiously and spring to my feet, but I am unable to remove the hand.

Obeying a sudden impulse, I turn toward the oriei window, where an obelisk shaped patch of moonlight reveals a satin sandal upon which gleams an opal.

Instantly the caress ceases, and the hand is withdrawn; but the moonlight lingers, and I walk toward it. It passes me, lengthening as it did when it pursued Opal, and, as it reaches the exact spot where she stood, when she touched the electric button, the room is flooded with light, which gradually fades like some celestial afterglow.

'Great God!' I cry aloud, as the room is again obscured by darkness; 'it is all true. Death is but the name for an impalpable atmosphere. They are within touch, within call. We shall surely meet them when our earth-life is ended.'

As if in confirmation of my words, the silvery obelisk again appears upon the polished floor, again lengthens, and again the room is filled with radiance.

I sit down and muse. They have both been present-the two women who love me-the one revealing herself by the material touch, the other making her presence felt by means of the fine spiritual power which eventually triumphs.

'Night after night,' he continued, 'I sought the room in which this experience occurred. hoping that sometime Opal would come to me alone. But it was not so. She never came except to dispel the unwelcome influence of the other, and sometimes even then she did not come for so long that I was obliged to turn on the lights to rid myself of the touch of those cold hands.

Since then I have been subjected to these experiences everywhere, when the conditions were right; and now it frequently happens that Opal is so long in coming I am obliged to break the spell by making light.

'If, before I die, Opal would only come alone! only come alone!' reiterated the white lips, 'I should know that all was well; but if the other-oh! to think of spending all eternity with that other wronged but unloved being!""

A long and violent fit of coughing shook the man's emaciated body. The blood came spurting from his mouth. I raised him to a sitting posture, and was about to ring for the nurse when he said: "Look! Look there!"

I felt the gesture indicating the direction in which he wished me to look, and, as I turned my eyes that way, a chill passed through me to my very marrow, for there on the floor, a few paces from the foot of the bed, lay an obelisk of moonlight seeming to bear up a slender, perfect foot. It moved toward us. An opal flashed and gleamed from the sandal-band that crossed the instep, and, as I live, its rays of fire flashed to the outstretched hand of the dying man and blended with the rays of the magnificent stone upon his little finger.

"Opal!" he gasped. "Opal! Immortality!" and fell back upon the pillow. The room was flooded with light.

Do You Want a Tonic? Take Horsford's Acid Phosphate.

Dr. W. J. NORFOLK, Chicopee Falls, Mass. says: "I have used it as a tonic and stimulant with success. I always keep it in the house for my own use.

> In advertising always be As honest as you can; Be sure it's merchandise you sell, And not your fellow-man.

-Copy Hook

LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

SPHCIAL RHQUEST.

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

A HOUSEHOLD KING AND QUEEN.

The happiest home I ever saw Was where a woman reigned; And yet the man himself was king, Pray, how was this attained?

The wife, who seemed submission's self, And did her wifely part, Queened it in an imperious way Over her husband's heart.

Her chosen throne was in his home, Her sceptre his dear will, Her spotless robe and crown his love; We see the picture still.

Yet like a king that held full sway, He guarded well his own, And loved his palace home, made bright By love, and love alone.

The children, by their mother led, Her bright example saw; Obedience seemed an easy thing, And "father's word" was law. Oh! what a pleasant thing to see,

Of all things to be seen.

A home where relgus with equal power

A household king and queen.

—Presbyterian Journal.

Trees.

How I do love trees! In fact, I feel grateful to them for the many services they render us. On a warm summer's day how delightful it is to sit under a great, large tree and feel its kind-

ly branches protecting us from the sun's pow-

What could we do without them? I think we would be forlorn indeed without them. Think of walking miles and miles along a country road and not a tree in sight, only the grass, and the sun shining.

I know nobody would be willing to do without the trees, and yet how many give them a kindly thought? Then, again, I love to hear the wind rustle through the trees, like so many voices whispering, How expressive it is!

At times they make me sorrowful, when they sound like so many human beings moaning in distress, ever moaning and sighing.

it is bleak and cold, and the beautiful leaves are gone.

But during the warm weather, our large cities, as well as the country places, are made beautiful by trees, and at this season they are in their glory, as green and beautiful as it is possible for our fancy to picture them.

The birds love the trees, and delight in reaching the topmost branches, and, perching there, sing beautiful songs of gladness that thrill the soul with a sense of harmony and uplift the thoughts to that Divine Source from which all life and beauty springs.

Be thankful for the trees, and when the thoughts are saddened, just look out your window and see the beautiful trees, stop to listen to the birds singing, and your hearts will be lightened, and you will sing a new song in your own souls that will fill your own and other lives with brightness.

Think of the lessons we may learn from the trees! They not only strive to be beautiful, continued for a few weeks-six, perhaps-will, but also strive to be strong and useful, and ever it is said, accomplish the best results. Masseek to grow tall and wave their branches amid the pure atmosphere of God's love.

Baltimore, Md. LULA BUCKLER.

Birds in the Window.

"Hark! how the sparrows chatter!" said the children. The great tree that hung over the old house by the sea was full of birds. There were hundreds of them, and they flew up and down, and chattered, while the children stopped their play upon the beach to listen.

The sparrows knew the children well. Many a year had they lived in the old tree, and the children had fed them ever since they were big enough to walk. Every morning they threw crumbs upon the piazza floor, and the sparrows flew down to eat them. Sometimes the children put the crumbs on their dog's back and laughed to see the sparrows search for them in old Gunner's shaggy locks.

One night there was a great storm. The sea rose and the black waves dashed in white foam upon the shore. The old tree creaked and groaned as if it were in pain. The sparrows shivered and nestled close to one another. Ah, how cold they were!

Within the house the children were lying upon the rug before the fire, laughing over a picture book. The birds looked in at the win-

dow and saw them.
"Let us go to the children," said one to another. "We are cold and wet, but they are warm and dry. See how the firelight shines on their curly heads!"

"We cannot go to them; there is glass in the windows," said the other sparrow. "We can try," said the first, and he flew to

the window and tapped upon it with his beak. His mate flew after him and tapped, too.

"It is The children heard them tapping. "It is the sparrows," they said, and they ran to open

How glad the birds were. They flew boldly in and hopped about the floor in the warm firelight.

Then the other sparrows, when they saw their two friends safe and warm, came flying to the window with such a rush that the children heard it above the wind. They ran to throw open the window, and the birds came flocking in -so many, oh, so many! The children clapped their hands in glee, and ran for bread to crumble upon the carpet for the spar-

By and by the birds all went to sleep. How funny they looked, perched upon the backs of all the chairs and upon the ledges of the windows, each with his head under his wing and one leg drawn up! The children went to sleep, too, with their arms about each other and

their curly heads close together on one pillow. In the morning the storm was over, and the sun shone bright on the rain-drops in the great tree. The sparrows flew to the windows and pecked at them with their beaks.

The children ran to open them, and the birds flew out with a great rush. They alighted upon their tree and began again to chatter, and fly up and down. The children stood at the window and cried to them: "Good-bye, sparrows! Come again another stormy night!"—The Central Union.

Nature's Camp-Meeting.

BY JOSEPHINE IZAR.

In a tiny little vale, snugly laid between the hills, near a well-traveled highway, yet not often visited by man, Nature holds every spring her camp-meeting. The trees were just beginning to unfold their leaf-buds, the ground was still strewn with the rich brown leaves of autumn, with here and there touches of the people of all ages will be gladly received. Adgreen of grass or the leaves of flowers. But dress this Department, BANNER OF LIGHT.

the dear mother, with ever watchful eyes, saw that her children were awakening to the new life of another spring, and in order that their lives might always be full of reverence, she called forth the family of "Jack in-the Pul-

pit."
They could not have been very sound asleep, even though their sleep had been long, for at the first sound of her voice, at the first touch of her warm lips, up sprang the tall stalks, and as she continued to call they grew and unfolded until the beautiful "Jacks" appeared, well protected from the jealous North wind by

Buttercups and violets had strayed hither and thither, seeking the most warmth and light; indeed, the buttercups had gone dangerously near the jolly little brook, as if its voice could not be withstood—or, could it have seen its own bright face? But Jack-in-the-Pulpit came just in time, and when he called to the flowers to assemble, the roving buttercups turned back, the violets crept closer and raised their beautiful faces—(then I knew for the first time why the violet is so full of soul)—a rue anemone and a wind flower, over which towered a Solomon's seal not yet in bloom, the white-hearts and spring beauties, while back of all, loth to leave her place in the brook, the marsh-marigold shed her sunshine. These were the congregation.

More beautiful songs than in any hymnal

came from the birds as they sat in the trees, . . . and opened their hearts in pagans of praise at

the first camp-meeting. ...
The North wind had gone, and in his place came the South wind, playing as she came through the trees an accompaniment. Then Nature's heart grew full of warmth and love she could not hide, her eyes grew moist, tears fell—she loved her children—and while her eyes were yet wet with tears she smiled, and the flowers and the birds and the trees knew their mother loved them.—Kindergarten News. Indianapolis, Ind.

Advice to Boys.

Don't be deluded into the belief that it is smart to know things you would n't like to tell your mother. Do n't think it is smart to listen to stories that are not nice and which are about women. Gentlemen never unite in deriding women.

Then when the wind whistles through them, it stirs an active element within us; but then

room.
What? You think somebody will call you "girly"? Oh, no, my dear boy. If anything is said about your conduct, there will be ap. American Education," is a finely written paper by probation given you, and the chances are that the older man will say of that younger one who is properly modest, "Brown is a nice fel-low; I should like him to come and see my daughters."

It is not necessary for you to see the folly of anything. That is an exploded theory. Why should you sow a crop of wild oats? Why not sow a crop of wheat and get a harvest worth having? From day to day, my boy, you make up the story of your life, and it is the little things, the little honest things, that will make you a man, mentally as well as physically. Ladies' Home Journal.

Household Hints.

When the hair is dry and brittle, with a tendency to fall out, an English restorative is the simple one of a free application of pure cocoanut-oil, with daily brushing. This treatment an exceptionally eventful month. "The South Amerseurs use the cocoa butter in their treatment, deeming it one of the most strengthening of

If women realized, says a writer, that straining the eyes produces wrinkles more would exercise a proper care of these members. Reading by a dim or failing light, coming suddenly from a dark room to a light one, or vice versa overworking the eyes in any way, and last, but by no means least, wearing dotted and cross barred veils—these and taxing the eyesight are of assistance in the wrinkle-making process.-Life and Health.

A Model Member.

Henry Ward Beecher was a great lover of a fine horse. He was sometimes disposed to compare the faithfulness of man's dumb servant with his master, to the disadvantage of the latter. A good story is told that once when about to take a ride behind a horse hired at a livery stable, Mr. Beecher regarded the horse admiringly, and remarked:

"That is a fine looking animal. Is he as good as he looks?"

The owner replied:
"Mr. Beecher, that horse will work in any place you put him, and do all that any horse

The preacher eyed the horse still more admiringly, and then humorously remarked: "I wish to goodness that he was a member of our church.

Hints for the Thin.

Eat slowly, and masticate food thoroughly. Do not over eat.

Eat at regular intervals.

Do not eat heartily when fatigued or over-Rest, whenever possible, twenty minutes be-

fore and twenty minutes after dinner. Exercise regularly.

Do not bathe after eating, for at least two hours. Do not exercise, physically or mentally, for

at least half hour after eating. Live out-doors as much as possible; sleep and rest as much as you require.
Avoid worry, and cultivate a cheerful dispo-

Hints to the Stout.

Vary your occupation as much as possible. Sleep in well-ventilated rooms. Avoid crowds and close atmosphere.

Bathe freely. Cultivate mental as well as physical activity. Do not over-eat. Drink liquids sparingly with meals; freely

one hour before or two after meals. Avoid fatigue. Avoid sugar and starchy foods.-Life and

Enigma.

I am composed of eight letters. My first is in horse, but not in harness. My second is in fashion, but not in style. third is in yeast, but not in bread. My fourth is in forest, but not in wood. My fifth is in terror, but not in fear. My sixth is in butter, but not in cheese My seventh is in barley, but not in rye. My eighth is in donkey, but not in mule. My whole is a popular camp-ground. BLY. Ludlow, Vt.

ANSWER to Enigma in last BANNER-Progressive Lyceum.

Original Riddles or Charades from young

July Magazines.

THE ARENA -The current number is very strong in articles of interest. On the Social and Political Problems will be found "The Telegraph Monopoly" (part VII.), by Prof. Frank Parsons; "Conservative Eastern Authorities who Favor Fr. e Silver," by B. O. Flower (illustrated with full page half-tone portraits of William P. St. John, Jsy Cooke and Judge Walter Cark);
"An American Financial Policy," by H. F. Bartine; "United States Judge Caldwell's Views on the Vital Problems of the Hour," by J. B. Follett; "General Discontent as Illustrated in Corrent Cartoons," by B. O. Flower; "Are We Becoming a Homeless Nation?" by John O. Yelser. The Notes by the Editor are up to date on the same subject. The regular installments of the serials, "The Valley Path" and "Between Two Worlds," are given. "The Imperial Power in the Realm of Truth" is written of by Prof. J. R. Buchanan, and W. T. Parker, M. D., asks "Shall We Have a National Sanitarium for Consumptives?" The Arena Publishing Company, Pierce Building, Copley Square, Boston, Mass.

THE METAPHYSICAL MAGAZINE.-In the opening paper of the current number, Prof. Elmer Gates, formerly of the Smithsonian Institute, explains for the first time the results of his extended experimental researches in the domain of Psychology, under "The Art of Mind-Building." The contents of this number also include "Karma in the Bhagavad Gita," by Charles Johnston, M. R. A. S.; "The Subtile Body," by E. G. Day, M. D.; "The Serpent and its Symbol," by Lieut. C. A. Foster, U. S. N.; "Spirit in Mau and Nature," by C. Staniland Wake: "Conception and Realization of Truth," by Frank H. Sprague; "A Prophetess of the New Life," by Lilian Whiting; and other articles on occult, philosophic and scientific lines. The Metaphysical Publishing Company, 503 Fifth avenue, New York.

SCRIBNER'S MAGAZINE.-Those who telleve that American artists and writers must go abroad for picturesque local color will find their ideas upset by Julian Ralph's article on "Coney Island," in the current number. (Illustrated by Henry McCarter.) Brander Mathews also shows a picturesque American element for the use of the literary man in his discussion "On the Poetry of Place Names"; Sir William Martin Conway contributes an article of unusual adventure entitled "A Thousand Miles through the Alps"; Madame Blanc, the French critic, contributes a paper on "A French Friend of Browning-Joseph Milsand." In fiction there is "In Collusion with Fate," one of the last stories of the late H. H. Boyesen; also a short story of the American Revolution by Clinton Ross, entitled "The Contession of Colonel Sylvester." The number contains poems by W. D. Ellwanger (illustrated), Mrs. Dorr, Charles Edwin Markham and others, with the departments fully illustrated. This installment of Sentimental Tommy," places the gang of young conspirators in a new haunt, with Tommy in a most original character. Charles Scribner's Sons, New York.

NEW ENGLAND MAGAZINE opens with a delightful paper on "Country Week," by William I. Cole, that must appeal to all those who love children and are interested in their happiness (with illustrations); 'Reminiscences of a Flower Painter," by Ellen Robbins, is concluded; "Henry Barnard, the Nestor of James L. Hughes (illustrated); "Penobscot Bay," by Edwin A. Start, (with illustrations from photographs by A. H. Fulsom and others,) is an interesting bit of history; poems are contributed by the following writers: Minna Irving, Laura Spencer Portor, Herbert Randall, Minnie Leona Upton. Zitella Cocke, Samuel Hoyt, Irene Putnam, Laura Brown and Mabel Carpenter. Other prominent writers contritute interesting little stories. Warren Kellogg, Publisher, 5 Park Square, Boston, Mass.

THE REVIEW OF REVIEWS .- In "The Progress of the World," the editor discusses conventions, candidates and platforms (with numerous portraits). "Political Cartoons" are up to date. "William McKinley-A Study of His Character and Career," is written by Eugene V. Smalley (with numerous illustrations). "The Record of Current Events" tabulates the appropriations made by Congress at the recent session, and gives a careful summary of the news of ican Poets" are discussed by Hezekiah Butterworth (with portraits). "The World's Sporting Impulse" is written of by Charles D. Lanier. Contemporary thought and discussion is faithfully reflected in the "Leading Articles of the Month" and the "Periodi cals Reviewed." Other departments are well cared for. The Review of Reviews Co., 13 Astor Place, New York.

THE HUMANITARIAN for the current month has as opening paper a discussion on "Woman Suffrage in the United States," by the Editor; "Is Suicide Justiflable under any Circumstances?" is answered by Rev. Stewart D. Headlam, Paul Sudermann, Helen Mathers and Dr. Forbes Winslow. Other subjects of interest are written of by Mrs. Hawels, Ha Rollo, George C. Peachey, B. F. Underwood, J. Peyton and I. Hooper. The Departments are well cared for. Edited by Victoria Woodhull Martin. Brentano's, 31 Union Square, New York.

THE THEOSOPHIST is replete with subjects by the following well-known writers: II. S. Olcott, A. Govinda Charlu, Trans., Lilian Edger, M. A., R. Anauthakrishna Sastri, P. C. Mookerji, H. S. O., Purmesbri Dass, I. H.; "Reviews," "Cuttings and Comments" and "Supplement," have interesting reading to those who are interested. Published by the Proprietors at the Theosophical Society's Headquarters, Adyar, Madras.

THE PHRENOLOGICAL JOURNAL opens with a characteristic paper on "The Cuban Struggle," by Nelson Sizer: "Woman's Place and Work" is a womanly paper by Emma Walker Herr; there are other subiects treated in an interesting and instructive way by good writers. Fowler & Wells Co., 27 East 21st street New York.

RECEIVED .- The Independent Pulpit, J. D. Shaw, editor and proprietor, Waco, Texas. Cassell's Family Magazine. The Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York. The Quiver. The Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York. The Lyceum Banner. Printed for the Publisher by J. D. Todd, Sans Street Printing Works, Sunderland, Eng.

Passed to Spirit-Life.

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Her funeral was very largely attended by the leading citizens of the city and vicinity who knew her and esteemed her as a good friend and weighbor, public-spirited, progressive, active, honest and true, and who had the courage to declare and maintain her convictions.

P. D. Moorke.

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The Death of Ex-Governor Russell.

It is very rarely that the event we call death so profoundly and so tenderly impresses us as on the occasion of the recent decease of young William Eustis Russell, for three years Governor of Massachusetts. He was taken in the very promise of his manhood. His passing from the world of men was so unforeseen by watchful prevision; the manner of it was so suggestively impressive; and the environing circumstances were all of a spiritual appropriateness to force reflective thought into channels never enough traversed. His passing out | named mimetic, or imitated, which naturally from this world into the other became, in consequence, an almost phenomenal occurrence. in the accepted order of such occurrences, overcoming the thought's natural self-restraint with a strangely captivating fascination.

It was, first of all, because of the intrinsically brilliant qualities of which the man consisted, that his unexpected departure from the persuade men by openly addressing them. They eagerly listened and intently considered, because he spoke in another than the common way. His simple sincerity was the one characteristic for which they wait in the speech of all men. That was the fundamental element out of which the beautiful cloths of his ac knowledged eloquence were woven. He needhis hearers; he believed himself what he said.

consciously or unconsciously possessed of the endowment called spiritual. It is not essential that one who has a gift to employ should | drophobia, and so lose control of their reason familiarly know its mechanical measurement, as to reënact the familiar antics of "getting In spirit all is flux and without limitation. The down on all fours," "barking like dogs," going springs of noble action and magnetic utterance are secret and unseen. If they were once exposed to the common view they would speedily vanish and disappear.

into convulsions at the sight of water, and for all in this life and the life to come, for surely it must be "the day is breaking, and the day is breaking, and the day is nigh," when such a BANNER OF springs of noble action and magnetic utterance | into convulsions at the sight of water, and vanish and disappear.

The young ex-Governor had not yet come to teur. his fortieth year. So far he had lived in the

could not have foretold for himself. Oppormate, but the man himself is far more. His was the gift, and his alone the power to dedilent call came, and it was his to answer it. It came as a softened whisper, in the still summer domestication, by the midnight sound of the brawling stream not far from his woodland door, the mysterious stars looking down van aisles and avenues, and profound peace that fall unperceived from the heavens. In such surroundings, thus stretched in undiswent out to greet the new and unknown. It is no assumption to say that his coming was welcomed even more earnestly than our sad farewells convey their meaning in the dying cadences of their faltering expression.

A Grave Proclamation.

Col. Jesse Hooker, eighty-four years of age and a millionaire and more, died last month in Montgomery, Alabama. The local papers, of course, represented him to be an atheist, a man of few social qualities, who adhered to the enforcement of a contract, who never gave nor accepted gifts, and was regarded as possessed of little of the milk of human kindness. He gave to an acquaintance shortly before his death a paper, which he insisted should be read over his grave instead of a burial service. Its contents positively forbade the observance of any religious services by a priest of any denomination at his funeral. He announced that he regarded all the religions with which he was acquainted as gross superstitions, which the intelligence of the world has long since outgrown, fostered and kept alive by crafty and designing priests. He considered these charges eminently applicable to the Christian religion, in which he was reared, imbibed with all the unreasoning faith of childhood.

The absurd notion that this world is governed by a vindictive, cruel, jealous, sensual and vacillating personal God, and the theory that this weak and frivolous being created this great universe out of nothing in the brief period of six days, shocked his reason and seemed entirely unworthy of belief by intelligent persons. He said he did not deny the existence of a God, or Gods, but that he possessed no evidence of it, and that the Being who could create a universe could not be the author of so crude and contradictory a book as the Bible. He charged that the Bible cast a slur on labor, while at its very opening it seeks to impose labor upon man as a punishment; and he insisted that the Bible encouraged idleness and profligacy when it recommends to us to take no thought for the morrow, what we shall drink or wear. Jesus-he says-who gave this precept, practiced it himself-and so does the modern tramp. Labor has emphatically been man's savior. If the teachings of Jesus on this subresulting from stigmatizing productive industry can scarcely be imagined.

Jesus clearly taught that the world was tians believed and practiced on that belief. With such a thought continually in mind, the things of this world were comparatively of no importance. They regarded prosperous people as the children of Mammon, and the unfor-It is our desire to maintain the heretofore tunate and wretched as the favorites of God high standard of The Banner, and to add to and candidates for immortal glory. Nearly all intelligent people have abandoned the idea that the world is about to come to an end. They don't believe that prosperity is a cerwretchedness are sure certificates of virtue. We now know that prosperous people may be good, and that unfortunate people may be bad. We have reached the conclusion that the practice of virtue tends in the direction of prosperity, and that violations of the conditions of well-being bring, with absolute certainty, wretchedness and misfortune. And in adopting these ideas we have been compelled to discard the teachings of the book which Christians worship as infallible.

Hydrophobia as a Simulated Disease.

The American Anti-Vivisection Society is sending around to the newspapers of the country a circular letter on the above subject, treating hydrophobia more as the result of fright than of virus. And that suggests the existence of a class of diseases that may be belong to that variety of person possessing a disposition to acquire, through the medium of abnormal fancy, diseases of which he has no symptoms except those recognized by unaided ert Ingersoll and his views on Spiritualism. sight.

The influence of the mind over the body is so broad and deep a consideration that the half has not yet been told. It perhaps remains world we know causes the sympathetic speech | for some Columbus of the future, says this concerning him to which we all so readily give | circular letter, to discover that exalted or deear. He possessed the rare gift of ability to pressed psychic conditions have much to do with the production of many of the phenomena of every religion, literature and art, as they are already known to be important fac-

tors in the creation of various nervous states. The thought of certain maladies produces sometimes, in the easily impressed, their mental conception and subjective symptoms so distinctly that they are sufficiently the viced not to exhibit any of the marvels of human tims of the disease they imagine to deceive speech to attract the special attention of the not only themselves and their friends but the many whose impromptu verdict was his public doctor himself. In the light of the illustrareputation. It was the inborn heartiness of tions of the power of the mind over the body. his feeling that fused the common feeling in it is not strange that many people among us, its alembic; the native glow of his thought having been previously bitten by dogs, unconwon instantly the most reluctant; he estab-| sciously simulate what are to them symptoms lished relations of an intimate confidence with of hydrophobia. From childhood familiar with stories of horrible death from the bite of rabid There could not be raised a question that one animals, it would be singular indeed, expectwho drew all eyes toward himself as did the ant attention being thus created, if at least a distinguished subject of this commentary, was few, under the influence of ideo motor action rather than rabies, did not produce replicas of that "series of symptoms" falsely called hysent for treatment to some institute of Pas-

When, in connection with this tendency on

rosy light and dewy fragrance of the morning. the part of certain impressible persons to de-By common consent a future which we choose velop symptoms of diseases they do not have, to call brilliant stretched its beckening fin- we are likewise aware that "dread of and insgers before him. What he would have been to bility to swallow water, associated with conus and to the approaching generation, he vulsive movements and psychic manifestations," are common features of at least thirty tunity is always a factor in such an esti- other diseases beside hydrophobia, it can be understood that even the best medical menhyssophobic themselves—may sometimes be cate it to generous distribution. But the si- guilty of such errors in diagnosis as may result in fatal errors of treatment. This in itself is a striking illustration of the pernicious influence sanctity of the wilderness in which he loved of the common belief in regard to hydrophobia. Man has oftentimes been controlled by curious fancies under the influence of a dominant idea, the intensity of which blinds the on his departure from the distant cope of common-sense and subjugates the will. Perthe sky, the cooling airs drawing through syl- haps there has never been a period in semi-barbaric or even civilized history, when sympshedding its blessings all around like the dews tomatic mimicry did not exist; and the experience of that physician must be limited indeed who has not met patients blind with perfect turbed slumber in the lap of Nature, the spirit eyes, deaf with sound ears, and weak beyond which was the man left its mortal abode and hope with the muscular development of a Her-

Evanescent psychic rather than physical conditions these-curiosities somewhat to the general practitioner, yet common to the specialist -requiring for their cure not so much drugs as moral sussion and discretion. A number of delusions of modern creation, all illustrations of now well-known forms of ideo-motor action, intensified by emotional excitement, rather than specimens of definite disease, are to a great extent, under the light of deliberate scientific investigation, eliminated from the religious life of the day. And we may accordingly hope for the time when "hydrophobia" also may be relegated to the limbo of abandoned vagaries.

Universal Peace.

In a recent discourse delivered in the Mt. Vernon Church of Boston, Dr. Herrick reviewed the proceedings of the peace conference at Lake Mohonk, N. Y., which he personally attended. Public sentiment has advanced from the idea of arbitration in specific and isolated cases, without any basis of fixed principle or assurance of justice, or power to enforce its decisions, to the idea of a permanent tribunal for the jurisdiction and setand to its irrational tenets, which, he says, he tlement of all international differences, with a constitution like a court, which will in time develop a system of international law that will apply to the settlement of future causes. The business committee of the conference presented the matter in four propositions.

They were as follows: Is such a permanent tribunal desirable and practicable? Should it be confined to English-speaking nations? How should it be constituted? and, How can such an agreement be brought about? The conference was composed, said Dr. Herrick, of eminently practical, conservative and patriotic men, representing the statesmanship, diplomacy and culture of two great countries. Judge Edmunds of Vermont presided, and over two hundred Senators, Congressmen, judges, college professors and diplomats devoted the three days appointed to the work with one mind and heart.

The agreement on affirming the first proposition was general. On the second point it was thought better that an agreement between English-speaking nations first be effected. The consideration of how it should be constiject were to be implicitly followed, the mischief tuted was serious. Much questioning and not the least possible chance of fraud. He was difficulty existed in the minds of diplomats not cultured in the schools, has no college gradand lawyers. The difficulties were: the creation of the tribunal, whether out of existing about to be destroyed, and the early Chris courts or of independent material; whether it should have physical or only moral power to compel obedience to its decrees; the limitation of the character of causes to be brought before it, and the methods of its administra-

> The conference was persuaded that the time is ripe for a systematic movement, that what is right is practicable if good men are agreed and determined, and that it is safe to canonize what God has pronounced saintly. For the first time since nations were Christian, said the speaker, an opportunity now occurs for two Christian nations to give the world a sublime object-lesson of thrift, public economy and justice; and especially is it the opportunity for these nations to emphasize and illustrate the central and essential character of Christianity itself-an expression for which the world has waited until now.

It is the opportunity for each to take the other by the hand and say to the whole world "We will be to each other human and brotherly; we will not fight." Difficulties will no doubt appear, but let the nations do the right thing and trust to God to lead them out through the obstacles. In such discussions and conferences humanity, at its wisest and best, is seriously and earnestly feeling its way toward the right. It is recognizing that things natural to brutish nature are not appropriate to spiritually developed man.

THE BANNER will print next week "Ingersoll and Spiritualism," an article by J William Fletcher, in which he replies to Rob

A report by Russ H. Gilbert of the opening service at "Onset Wigwam," embracing the exercises, a cut of the place, and a poem by Miss Virginia Vaughn, will appear next week.

Programs of Queen City Park Camp Meeting can be had by calling at BANNER OF LIGHT office.

Just Commendation. To the Editor of the Banner of Light:

One scarcely knows how to praise sufficiently the last number of the excellent paper, the BANNER OF LIGHT-July 18-well named the "Robert Burns Souvenir Number."

It is in every respect par excellence. Robert Burns still lives, and his songs are vibrating through heaven's corridors in harmonies that only such as he can stir anew on life's sweet harp of praise.

Tou deserve more than credit.

The array of your contributors—viz: Mr. G. A. Bacon, Dr. Fred. L. H. Willis and his most excellent wife, and Mrs. Edith Willis Linn, Moses Hull, W. F. Peck, J. J. Morse, Hudson Tuttle, and others I cannot now think of, furnish gems of the finest lustre of thought. You need not entertain any fears in regard to such numbers as that and their success, when you have such an excellent and formid able array of talented men and women to pen such golden truths as these, for are they no truly inspired, and do they not know whereof

they speak?

May you as ever be blessed and supported in

LIGHT is waving over the land.

W. L. JACK, M. D., Spiritualist. Springfield, Mass., July 18, 1896.



Pacific Coast Sketches.

Reception to W. J. Colville-The Fourth of July -Solon Lauer's Marriage-Camp-Meetings.

Some forty or fifty San Diegans met at my residence Friday evening in honor of that Spiritualist medium, noted lecturer, author, and BANNER OF LIGHT correspondent, W. J. Colville, originally from England, where I met him often in the very morning of his medium-

Purposely this gathering was unique, inasmuch as there were present Spiritualists, Unitarians, Universalists, Theosophists, Baptists one, the Rev. Mr. Fuller, an ex Baptist preacher, just out of his close-communion shell-and two Episcopalians representing the "Apostolic Succession."(?) The hall and parlors were beautifully trimmed and decorated by Mrs. Christensen, poet and musician, and Mrs. Judge Barrett. While there were short speeches, violin solos by Prof. Whitelaw, and refreshments of fruits, cakes and ice cream, the most of the evening was spent in answering questions by our guest—an instrument touched by unseen fingers. In answering questions Mr.

Colville is an adept.

Wishing to put his inspiring intelligences on their mettle, the first question I asked was, "What is life, essential life?" And without a moment's hesitancy he struck straight into the core of the subject with astonishing ease and clearness. Further questions were asked him upon Astrology, Reincarnation, the Coming Conflict, the Future of Souls, and the Des tiny of America.

Following these exercises were personal po-ems, describing characteristics and giving symbolic names. This was not only interesting and captivating, but highly instructive. He gave symbol names to Mr. Newman, editor of the Philosophical Journal, to Mr. Green, late editor of *Herald of Health*, Mr. C. K. Smith, writer and poet, Rev. Mr. Fuller, Prof. E. and Mrs. Whipple, so well and favorably known in Ohio and other States, where Prof. Whipple had lectured upon Spiritualism, Geology and Astronomy, Mr. Delano, ourself and others. The poem for each was beautiful as well as symbolic and prophetic. Judge Barrett, twenty years a railroad lawyer in Chicago, and Judge in the Circuit Court in Iowa, said, in leaving, that he had not spent so "happy an evening in twenty years."

evening in twenty years."

Spiritualists and those on the outer walls inquiring the way to the Spiritual Zion, talk about tests—rapping tests, table-tipping tests and ma-terializing tests! Why, to me they pale away from sight, almost, when compared to the improvisations of W. J. Colville. Here there is uation behind him-and yet any subject given him. be it science, metaphysics or history, in stanter there flows a volume of thought, rare intelligence, and at times profound wisdom, from his lips, carrying conviction upon mooted questions such as reincarnation, almost against the will and the higher aspects of reason and

During week-day evenings Mr. Colville lectures to classes upon Telepathy, Astrology, Palmistry, the Science of Spiritual Healing, etc. His Sunday lectures are for the "Advance Guard Society." Since Mrs. Bullene's depart-Guard Society." Since Mrs. Bullene's departure the First Spiritualist Society has been supplied by Mr. Dryden, a progressive Swedenborgian Spiritualist, by Mr. Newman, of the Philosophical Journal, Rev. Mr. Fuller, myself and others. This Society hopes to secure the services of Mrs. Ada Foye for a year.

I asked Mr. Colville to write out the poem

he gave me-the name symboled by "the golden key," implying the further unlocking of the treasured wisdom of the ages, for the spiritual growth of future generations. His reply was: I can't do it; but if those that gave it can, I should be pleased to have them." Here follows the poem in part:

From many lands whose storled page Records the wonders of old time, From many a brave, time-honored sage, Renowned in poet's song sublime, From many a messenger of truth, Who dwells in happy realms on high, There breathes o'er thee a sacred strain Of yield strangth and barmany. Of vital strength and harmony.

To heal the body and the mind, Truth to reveal, the heart set free From every fetter which would bind, Such is thy holy ministry.
To raise life's curtains and disclose The meaning both of life and death, To stem the tide of human woes—

Thus consecrated is thy breath.

To Egypt and to Hindostan, Beside the Ganges and the Nile. And near the Jordan's peaceful stream, Will nature kindly on thee smile; And from the heavens which arch the earth And form a background for the stars, Will sound for thee a mystic voice — Remove the fetters, raze the bars.

An inner meaning long enclosed Within the records of the past, Will prove its vital force to thee, And thou interpreting at last The wondrous truth in records old, Shall breathe unto the coming hour The word that makes mankind one fold

Thro' love's divine fraternal power. Behold within thy grasp a staff, A charm or amulet most rare, Which gives relief from sorrow's thrall And makes the wayworn young and fair,
Not only thro' what science gleans,
Nor chiefly from extended lore,
But from the glorious book of lite,
O'er which thou constantly dost pore,

Comes knowledge of the law divine
Which driveth fear and grief away,
And opens up a Paradise
Beyond the thought of dire decay.

That presence which is guiding thee, A great revealer, mighty seer Whispers in tones of confidence Intended for thine inward ear. Thou shalt a revelator be,
Unlocking treasures for the race,
A messenger of Golden Age
When love shall every wrong efface.

- A symbol bright for thee appears Directing what thy work must be.
Unlocking mysteries of the spheres —
Thy title is, "The Golden Key."

This poem seems prophetic, because I had been thinking of a third tour around the THE FOURTH OF JULY.

The most abominable and outrageously noisy day of all the year has past. Only a few lives on this coast were lost by cannonading and sham battles, and only a few horses were frightened and human limbs broken by that nuisance of all nuisances, firecrackers. Noise has little to do with true patriotism. Noise for noise's sake partakes of barbarism. Gen. Grant was sometimes called the Silent General. Bismarck knew how to keep silent in seven languages The deep river, how still, yet majestic, It will be appreciated.

in its march. The empty wagon, how rattling and deafening. How true, that the heart feels most when the lips speak not, God never speaks.

The event of the day in San Diego and Coronado was the masterly oration of Hon. Thomas Fitch, termed Arizona's silver-tongued orator. Some twenty years ago I formed the acquaint-ance of Mr. and Mrs. Fitch in Utah, and have met them several times in Washington, D. C., thereafter. Time has dealt kindly with them. They are both Spiritualists, and are recruiting by the Pacific's cool and bracing waters. Here is a paragraph from his reported speech:

"Remember not only that eternal vigilance is the price of liberty, but the payments must be cash. Give us! Great God! give us swift and prolonged absence of men who purchase men's honor! Give us laws against bribery briber and bribed—even if the Senate of the United States be left without a quorum! Give us State Legislatures whose members ought not to wear convict stripes! Give us courts that golden fingers cannot meddle with the bandage of blind justice! Give us county officials and local officers whose wrists are not stained by marks of the handouffs of the 'boss'!"

THE TWAIN BECOME ONE.

The three Unitarian ministers best known to Spiritualists are Minot J. Savage, William Brunton and Solon Lauer. The latter, pastor of the Unitarian Church in this city, and preaching Sundays to large, cultured audiences, was recently married to Miss Hammond, the organist in his church. The Hammonds are straight-out Spiritualists. This lady of Mr. Lauer's choice is quiet, modest, refined and cultured, and as great a lover of flowers, forests, mountains in a word, Nature—as is Rev. Mr. Lauer. Instead of going off on the cars thundering through dust and dirt to some fashionable watering. place, plainly, neatly attired, they made for the mountains where the pastor spends his month's vacation. True it is fashionable to go off on bridal tours, spending money, and often ruining health. But fashion is a tyrant, and few but fools bow down to it. Marriage is not only honorable, but true marriage is eternal.

CAMP-MEETINGS. This is the camping season, and Methodists are mad because Spiritualists have largely "stolen" their camp-meeting thunder. Our

Spiritualist camp meetings are great centres of spiritual force. They are oases in the oft dreary desert of life. They are tents where angels often come as guests. They are crystal fountains where the waters of life freely flow. And, wisely, unselfishly conducted, they bring to those in attendance beautiful baptismal influences from the residents of the higher spheres of existence. Personally, we have been invited to eight

camp-meetings this season—two on this coast, six in the East—but can attend but one, and that at Santa Monica, near Los Angeles. Our three hundred and eighty-nine patients require our constant thought, time and attention. From the centre of this consecrated room, the fourth floor, there go out continually electric vibrations, and magnetic streams of vital force and life and love to our esteemed patients. Ever do we say, God and good angels bless them!

J. M. PEEBLES, M. D. them! San Diego, Cal.

(From the New York World, July 12.)

To Prevent Burial Alive.

Alfred E. Giles of Hyde Park, Mass., at one time a prominent Boston lawyer, does not intend to be buried alive. He has gone to considerable expense in making arrangements for the disposition of his body when death shall have been pronounced, which will preclude all possibility of such a catastrophe.

Mr. Giles believes that very many cases of suspended animation are called death, and that those so affected are buried alive. So thoroughly impressed is he with this idea that he has fitted up a chamber in his home in which his body, when the spark of life is believed to have departed, will be laid until it is absolutely certain that the earthly end is reached.

The room which he has set apart for this unique purpose is at the back of the house, and the only entrance from the rest of the house is through a secret door in the back of a secluded closet. The apartment is on the ground level, and looks out upon a spacious flower garden and orchard. Though seldom entered, it is attractive to the living, and well calculated to dispel any unpleasant thought which might arise associated with its intended use. Everything is bright and cheerful.

Pictures hang upon the walls, rich rugs are on the floor; there is a set of book shelves well filled with pleasant literature, there are comfortable chairs, a table on which stands a vase always filled with blossoms, and in one corner of the room is a single bed.

The only door besides the secret one connecting the death chamber with the closet opens on the back lawn. It is guarded by lattice work, which incloses the whole door, and, while preventing intrusion, admits light and air. Small windows protected by stout wire screens also permit a circulation of air.
"In this room," said Mr. Giles, "shall I rest when I am supposed to have died, until it is

absolutely certain that I am physically dead. When death is determined, my body will be cremated, and my ashes scattered over the flower garden out there, to make the plants grow and bloom.
"I am convinced that thousands of persons are buried while animation is simply sus-

pended, and that life would be restored if the necessary time were given. The physicians have thirty-four tests for death, and every one of them has been proved to be open to failure. The only safe test is decomposition. When the body begins to decay, it is dead, and no one should be buried until such a condition comes. The mind may be active though death seems apparent. Think of the agony of a person in that condition facing the grave!

This is not a new fad with Mr. Giles. When he was forty years old, he began to make a collection of the records of cases of suspended animation and supposed dead persons coming to life. The record is astonishing. He has gone to no special pains in the work, merely recording the instances which came to his

"The Nineteenth Century has estimated," he said, "that of every three hundred persons believed to be dead taken to the morgue in Paris, one comes to life. If there have been so many cases made public, think of the number that in the natural order of things, have escaped notice. It is not unreasonable to believe that fully as many persons have been buried alive as have been found to be alive at the last moment

Mr. Giles related several personal experiences and others which have come to his notice. He spoke of one young woman, named Delia Samuelson, of Chicago, who died re-cently of consumption. She requested that her body be kept in a vault for a year, and be visited each day by her mother and grand-mother, and that it be pricked with pins to determine whether or not there were signs of life. Her request will be complied with as

long as possible. This Hyde Park lawyer is by no means alone in his belief. Some of the best-known citizens of Boston entertain the same idea with regard to premature burial, and the same belief can be found well established in all parts of the world, but Mr. Giles is certainly original in having arranged a death chamber in his resi-

George T. Angell, President of the Society for the Prevention of Cruelty to Animals, and editor of Dumb Animals, is one of the foremost advocates of deferring burial until it is certain that death has ensued. His own mother was thought to have died, and the funeral service was being held, when signs of life were deected, and she was speedily restored to health. Mr. Angell is now urging the formation of a society the object of which shall be the prevention of premature burial.

EF If you like THE BANNER, speak a good word for it whenever you have a chance

MEETINGS IN BOSTON.

Elysian Hail, \$90 Washington Street, Meetings are held every Sunday at il a. M. 3% and 1% 7. M.; Tuesday at 2% and 1% 7. M.; Thursday at 7%, Friday at 3%, and Saturday 7% 7. M. W. L. Lathrop, Conductor. America Hall, 784 Washington Street.—Meetings sundays at 10% A.v. and 3% and 7% r. w. Good mediums, the music. Eben Cobb, Conductor.

"Carmony Hall, 724 Washington Street, one Flight.—Sundaysat 11 A.M., 214 and 714 P.M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) wednesdays and Saturdays, 3 P.M., Fridays, 3 P.M. Seating sapacity, 100 persons. S. H. Neike, 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 Wikinson, President

Allerton Hall, 1284 Washington Street.—The United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A.M., 2½ and 7½ P.M., and Tuesday at 2 and 7½ P.M., br. George E. Dillingham, President.

3 and 7½ P.M. Dr. George E. Dillingham, President.

Hiawatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Boule, Pastor—wild fold services Sundays at 2½ and 7½ P.M., Thursdays 2½ and 7½ P.M., Conference meeting (seats free in the evening).

Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2½ P.M.

N. P. Smith, Ohairman.

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

Chelsen.—Spiritual meetings every Sunday evening at 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 Societies which hold only week-evening meetings.

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

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

America Hail .- Fred. W. Peak writes: There was a grand developing circle Sunday morning, July 19. Usual voluntary, with Coronation, for opening, be they men or women, will hold its possession followed by invocation by Conductor Eben Cobb; in spite of all that prejudiced enemies to many spirits returned and gave their names, nearly all of which were recognized, through the few mediums present—Mrs. E. J. Peak, Mrs. M. Dade, Mr. Eliott, Prof. Peak, T. Jackson, Mrs. I. B. Sears; Mr.

Eliott, Prof. Peak, T. Jackson, Mrs. I. B. Sears; Mr. Eliott rendered a poem; singing was interspersed.

Afternoon session opened with voluntary and singing; invocation by Conductor Eben Cobb; music; remarks on the value of silver to gold, and comparing them to the value of spirit knowledge and power. Mr. C. A. Day was then invited to the platform and offered remarks on Spiritualism; Mrs. H. M. Deey, Mrs. E. J. Peak, Mrs. E. F. Osgood, Mr. J. Hilling, rendered tests which were very remarkable.

Evening session opened with song service, followed by remarks from the Chairman, Eben Cobb; tests and remarks were given by Mr. C. O. Huot, Mrs. B. Robertson, Mrs. E. J. Peak, Mrs. Nellie S. Thomas, Mrs. M. Knowles, Mrs. Julia Davis, Mrs. S. C. Cunningham; F. A. A. Heath. These meetings will close during the month of August.

ing the month of August.

Rathbone Hall .- A correspondent writes: Sunday morning, July 19, service commenced with several songs by Mr. Bartlett, invocation by the chap. lain. A test conference, healing and developing cir-

cle followed, assisted by Mrs. Collins.

Afternoon service began by singing of Gospel songs, led by Mr. Bartlett, reading and invocation by the chaplain. Mr. Martin made the opening remarks, which were very good; also gave several tests. The following mediums were present, and gave fine readings and tests, all being recognized: Mrs. Woods, Mrs. Osgood, Mr. Martin, Mr. Jackson, Mr. Bartlett, Mrs. Nutter, Mrs. Woods, Mrs. Knowles, and Mrs. Wilkinson.

Evening service commenced as usual. Mr. Mathews opened the meeting with remarks and tests. After a song, the following mediums took part in giving psychometric readings and tests: Mr. Bartlett, Mrs. Nutter, Miss Clark, Miss Sears, Mrs. G. Wines, and Dr. McCroe.

The Boston Psychic Conference.-At the afternoon session on Sunday the subject was, What are the Teachings of Spiritualism? The opening address was made by Mrs. McCorrison, President of the La-

dies' Aid Society of Chelsea.

The evening subject was Theosophy, especially as it pertains to Reacarnation. The opening lecture

was given by Mr. Seeley of Boston.
These meetings are free to all. Held at the Carleton House Hall, 237 Broadway, Chelsea, Mass., every

Allerton Hall .- "B." writes: The United Spirititualists of America held meetings Sunday, July 19, as usual, the services being conducted by Mrs. Mary Erwin and Mr. George W. Jones as musicians, who led in song service. There were present and participated in the exercises, Dr. Blackden, Mr. H. W. Martin, Mr. Wm. Hardy, Madam Haven, Mr. F. A. Heath, who each gave remarks, tests or psychometric readings, some of which were noted as being quite remarkable as evidence of the presence of spirit friends.

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MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held very interesting services at 33 Summer; street, Sunday evening, with a large and appreciative audience. Appropriate selections were rendered by Misses Lena and Elsie Burns and Prof. Bert J. Richardson. Mrs. Dr. M. K. Dowland gave an invocation and ad-dress on Spiritual Knowledge and Selfishness of Humanity. Her remarks were listened to with the closest attention. Mrs. L. A. Prentiss, Mrs. Lizzle D. Butler, Mrs. C. B. Hare, Mrs. Alice M. Lefavour, Mrs. Annie J. Brennan and others gave many excellent tests, spirit names and communications, all said to be correct. Mrs. Edward F. Murray, A. E. Warren, I. A. Pierce, Dr. W. H. Amerigo and others gave magnetic treatments to many.

Next Sunday, at 7:30, there will be a test, healing and developing circle by the same mediums and others. Mediums and everybody are invited to come and receive a treatment free, and a message from their exhibit related. their spirit-friends.

The spiritual meetings at 130 Market street are doing much good for the Cause. Tuesday evening, July 14. Mrs. Dr. Dowland gave a very instructive address on the law that governs spirit communion and the want of spirit knowledge. Mrs. C. B. Hare, Mrs. Florence A. Lamphire, Mrs. Lizzle D. Butler and Mr. E. A. Warren, many excellent tests, spirit names and

communications.

Friday. July 17. services opened with service of song, Mrs. M. K. Hamili presided at the organ; Mrs. Dr. M. K. Dowland, Mrs. C. B. Hare. Mrs. Florence A. Lamphire and Mrs. Lizzie D. Butier gave interesting remarks, tests, spirit-names and communications, and in all cases received a response of recognition. All are invited to attend these meetings.

South Hauson .- DeLoss Wood, lecturer and journalist, spoke for the South Hanson society last Sunday. His lectures were heartily applauded, and many came forward at the close expressing a desire to have them appear in pamphlet form.

NEBRASKA.

Lincoln.-Dr. P. S. George, Secretary of the S. S.

Association, writes: G. A. R. Hall, this city, was well filled July 12, to witness the tests given by Mrs. Anna Wagner of Omaha and Mrs. Mary L. Goodrich of the State of Maine. Both of these ladies are excellent test me-diums, and earnest and worthy of the Cause they

Mrs. Wagner has a well-established reputation and business in Nebraska as a good, reliable medium; while Mrs. Goodrich is a comparative stranger she is rapidly gaining friends, and already has many ad-

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Gleanings.

BY JOHN WILLIAM FLETCHER.

(Special to Banner of Light.)

There have been numberless books and articles written upon the "New Woman," and in the majority of cases to her disparagement, as if life was divided in such a manner that men held absolute ownership over the greater part of occupations and professions, and if a woman dared to enter the arena and compete for any of the honors she was guilty of high treason, and she would be quietly but effectually put aside. That certain men of limited mental calibre should seek to do this is quite to be expected, but that women who have made a name for themselves should write with great bitterness on this theme, is, to say the least, surprising and inconsistent. That Ouida, whose undoubted ability placed her among the first writers of her time, and Corelli, whose individual success should discredit the spirit of jealousy, and a host of others of like character, have taken up the cudgels against the "New Woman" with a vigor and venom almost unsurpassed, is indeed vigor and venom almost unsurpassed, is indeed surprising. It is left, however, for Prof. Goldwin Smith to outstrip them all, and to express the new attitude by the phrase the "lust for masculinity," and to say regretfully and with a tinge of scorn: "As the tide is running I begin to think that if I live a few years longer I shall see the last poet, the last horse and the shall see the last poet, the shall see the last poet, is indeed and builded, and of which each seemed so much a part!

Dr. Beals, from Lake Pleasant, and Dr. Storer, from Onset and Harwich. It will hardly seem like Onset without the Doctor's kind, genial stored the shall be shall shall see the last poet, the last horse and the last woman." And why not, pray? They are all sure of being superseded by something larger, broader, nobler, so we can readily say good-by to the yesterdays, the old things, the old ideas, because the to morrows will hold them all in a more perfected form. The highest standard is Merit, and they who attain it, in spite of all that prejudiced enemies to progress can hurl at them. The "lust for masculinity" is not the true status of the question in any sense; women are simply trying a hand in the affairs of life, and those who may hope to compete successfully in the great race must hope to do so through developed ability

rather than scornful invective.

The question of the future will not be, "Is it woman's work?" but rather, "Is the work well done?" And in this introduction of woman's influence into every department of life will be found the solution of many phases of the social question, which to day exist because of woman's inability to properly care for and protect herself. In the future there will be no shifting of burdens, and men as well as women will be compelled to bear the result of indiscretions, whatever they may be. To say that thirst for knowledge, desire to

work honestly and legitimately in the honorable occupations of life, is a "lust for masculinity" is an insult to every intelligent woman—past, present and future. Georges Sand, George Eliot, Rosa Bonheur and a host of others, whose names are enrolled upon Time's mighty record of noble deeds, rise in one loud

protest against it.

No, dear Prof. Smith, you are a trifle late in your satire, too late by far to stem the tide that bids fair to sweep all obstacles before it. Your opinions smack of that conservatism that perceives that if intelligent women enter the arena, incompetent men must get out, and the only chance there is to "hold the fort" is to

disfranchise the assailants. Just now the question as to whether women should be electrocuted is being largely discussed, mostly by women, it is true, but for the most part in a clearly intelligent manner. Capital punishment is every year becoming more and more a mooted question. The grotesqueness of seeing the law do in cold blood what it condemns the criminal for doing in the heat of passion has long excited criticism, and many an earnest and persistent appeal from the honest-minded, who realize that if a human being is not fit to live he is surely not ready to die. The Fleming trial has again drawn attention to the horrible possibility that an American woman may any day be executed by Christian law-makers, and a Christian people look mildly on, saying, "Amen — the majesty of the law has been up-held." More's the shame that the legal murder of any human being should be used as the support of "majesty" among any condition of men. Mrs. Devereux Blake declares: "That since woman has nothing to do with making the laws, she should NOT be treated as men That if she is denied the blessing of citizenship on the one hand, she should be held less responsible so far as her wrong doing is concerned. And until she is admitted to have the enjoyments of the rights of men she should not be compelled to suffer the punishments of men." Which is perfectly logical and a point well taken. A few other women with less brains give various reasons why capital punishment should be abolished—one being foolish enough to assert that it wasn't taught in the New Testament. The idea of expecting that to be an argument when the strongest argument against Christ's teachings is found in the laws made and enacted by a Christian people. The teachings of Robert Ingersoll and the whole horde of free thinkers are a thousand times more in keeping with the humanity of Christ than will be found among our Parkhursts, who drive the very class whom Jesus defended when he said: "Let those without sin cast the first stone," from one end of the town to the other, to serve po-litical interests, or the Talmages who preach hell fire for the intelligent disbeliever. The

In fact, when the philosophy of Spiritualism is rightly understood, it will be found to contain much if not all of the tenets of the Re-

world to-day is looking for the coming of a Christ who shall preach the doctrine of consist-

ency and equality, guided by that degree of intelligence that shall recognize that what is

wrong in the individual is doubly so in the

ligion of the Future. Harriet Beecher Stowe is dead-or shall we not say that a great soul has journeyed on to that world where she will find a companionship and recognition unknown in this sphere of life? A noble life, with a noble purpose, has drawn sweetly to its close amid the sunshine and the summer flowers. There are no words of eulogy half as eloquent as those contained in "She wrote 'Uncle Tom's Cabin,'" the most eloquent appeal to the hearts of the American people in print. The speeches of Wendell Phillips, the powerful words of William Lloyd Garrison, or the heroic acts of John Brown, all pale beside the pathetic appeal to the human side of the American people that fell from the pen of this heaven-sent woman. She knew the other world. Has she not said: "It lies around us like a cloud," into whose beauty she has now passed to meet the noble band of earnest workers whose efforts for mankind are now, and will ever remain, as a witness of the divine in man? Freed now from the thralldom of the flesh, her sweet soul will find in higher realms and in the nobler companionship of the spiritworld a peace, a joy, a recompense, that indeed "aurpasseth understanding." And there we can but leave her, while we earnestly seek to emulate so great and unselfish a life.

And so I lay down my pen, having tried to record a few earnest thoughts on the woman's side of the question—ever wishing my readers to understand that the work of the world is performed by all, not a few, of those who dwell therein. Each life, however small it may appear to us, fits in to some little corner, and, in time, will meet its full reward. Thus will we all strive to do our best, and thereby attain all that is rightfully ours.

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

W. DeLoss Wood, lecturer and journalist, has been engaged to speak in Brockton in November. Will make engagements with societies in New England.

Address Box 199. Danielson. Ct. Mrs. Maggie Waite has located at Onset for the rest of the camp season, where all letters addressed

Come up and subscribe for the BAN-NEB OF LIGHT. Bemember you have a standing invitation!

Straws in the Wind; or, Spiritual Our Old Workers, and Our Old Words.

To the Editor of the Banner of Light:

Never were truer or more timely words written than those from the pen of Mrs. Milton Rathbun in THE BANNER of April 4.

Common-sense Spiritualists are so often nauseated by the arrogance and strained rhetoric of new comers in the spiritualistic ranks, that it is well so able a pen as that of Mrs. Rathbun is moved to criticism.

In nearly every instance this arrogance comes from those who, in the past, have used the English language very freely in abuse of our belief and our genuine mediums.

This class, I have always asserted, would, as soon as the ship of Spiritualism was launched upon what they thought to be in any degree the sea of popularity, be the first to jump on board, elbow their way to the front, try to assume the post of captain, first mate, and all hands, and loudly proclaim, "how fast we

We cannot honor and cherish the old work ers too much. How fast they are dropping away from our mortal sight, and how sorely we shall miss them as we gather at the camps

and prosperity, the new grove and beautiful Temple—yet we cannot repress a feeling of loneliness as we pass the old grove, with its deserted seats, where, in days past, we looked upon such a sea of faces, and the platform, where so many of the old workers have stood, and where for nineteen consecutive years Dr Beals presided, in his easy and efficient manner, and in his clear, ringing voice, gave the address of welcome to the assembled multi-

All honor to the old workers; and all honor to the workers of to-day who strive with voice and pen to keep alive the memory and appreciation of those who laid the foundation of clatton of those who laid the foundation of much that we enjoy to-day, and to whom the good old-fashioned words "Spiritualism" and "mediumship" have a meaning too sacred to allow them to be buried in a rubbish-pile of new-fangled words. FLORENCE SAMPSON. Worthington, July 14, 1896.

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

Beautiful balmy breezes greeted those that were fortunate enough to be present at the morning session at Camp Progress. Nature was in her most

slon at Camp l'rogress. Nature was in her most genial mood, harmony seemed to predominate, all hearts responded to the gladness and beauty of the day, all feit the grand power of our dear departed friends, filling our souls with joy and gladness, drawing us nearer to the spirit-land.

Our morning meeting began at 11 o'clock, as follows: Invocation by Mr. L. D. Milliken, President; singing by the audience; remarks of Mr. Balcomb of Lynn, a veteran who is always ready to speak for this grand cause, Spiritualism. Remarks, Dr. S. Forbush of Lynn, Dr. Huot of Boston.

2 o'clock session: Singing, the choir; invocation and remarks, Mrs. M. E. Cross of Lynn; remarks, Mr. Milliken of Lynn; duet, Miss Amanda Bailey and Mrs. Annie S. Hall; Mrs. N. J. Willis of Cambridge port delivered a very fine address, which was well received and merited much praise; singing, the choir; recitation, Miss Edith Willis of Cambridgeport; song, the The Flag of the Free, C. H. Legrand of Salem; automatic writing by Mrs. D. L. Hansen Caird of Chicago, Ill.; singing, the choir; remarks and tests, Mrs. Nellie E. Burbeck of Providence; remarks, tests and beautiful singing, J. Frank Baxter of Chelsea. and beautiful singing, J. Frank Baxter of Chelsea. which were exceedingly good and all recognized: re-marks and tests, Mrs. Nettle Holt Harding of East Somerville.
All mediums who can and are willing to come and

take part in our meetings, are cordially invited to do

BANNER OF LIGHT for sale at the Grove, and subscriptions taken. Electric cars pass the Grove every fifteen minutes from Lynn and Salem.

Eastern Camps.

To the Editor of the Banner of Light:

By special request of quite a number of Spiritualists in Washington, who desire to visit the Eastern camps, I have made special arrangements with the Pennsylvania Railroad for two (2) excursion tickets:

one for Onset Bay and one for Lake Pleasaut.

Excursion No 1. Washington to Lake Pleasaut and return is \$17.46. Route is by Pennsylvania R. R. to New York, Citizens' Lino of Steamers, New York to Troy and Fitchburg R. R., Troy to Lake Pleasant;

returning same route.

Execursion No. 2. Onset Bay. Washington to Onset and return is \$16.80. Route is Washington to New York, via Pennsylvaula R. R., New York to Fall River, Fall River Line and Fall River to Onset, New York, New Haven & Hartford; returning same route. These tickets are good until October 31, 1896, and can be secured by giving me twenty-four hours notice.

Fraternally yours,
FRANCIS B. WOODBURY.
Washington, D. C., 600 Pennsylvana Avenue, S. E.

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.

Ounce Bay, Mann. - 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. H. - Begins Aug. 2-closes Queen City Park, Burlington, Vt. - Opens Sunday, July 26, closes Sunday, Aug. 30.

Haslett Park, Mich.-Aug. 2-Aug. 30. North-Western Camp.-Begins June 21-closes at the end of July.

Cassadaga Lake Camp.—July 11—Aug. 23. Maggle Gaule from Aug. 8th to 23d. Lake Brady, O .- June 28-Sept. 6. Lake George, N. Y .- Meetings begin July 11 and

Camp Progress, Upper Swampscott, Mass., opens June 7, closes Sept. 27 Niantic Camp, Conn.-Commences June 28, con-

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

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

mencing Sunday, Aug. 2, closing Sunday, Aug. 30. Grand Ledge (Riverside Park), Mich.-July 19. continuing to Aug. 16. Island Lake (near Detroit, Mich.), opens July 15,

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

Etna, Me. (Buswell's Grove), commences Aug. 28, closes Sept. 1 Maple Dell, Mantua. O., opens July 19, closes Aug. 23.

Indiana Camp, Chesterfield, Ind., July 16 to Aug. 10, inclusive. Central New Kork Camp, Freeville, Tomp-kine Co., N. Y., from July 18 to Aug. 2.

Woolley's Summerland Beach Camp (Licking Lake, thirty miles east of Columbus, 0.), commencing June 28, ending Aug. 2. Oak Cliff Park, Dallas, Tex .- Aug. 29, closing

Redondo, Cal.-Aug. 2 to 31. Ashley Camp, Ohio.-Opens Aug. 23, closes Sept

We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the benean pintous rece, as maters of the feterated to the best of the meetings included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective

Copies of Banner for Circulation.

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

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coln'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, or \$1.25 per six months, to any foreign country

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Luther

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JOHN W. DAY.

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The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-found er of the Banner of Lighty; also views of the Fox Octtage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

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SPIRIT

Message Department

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-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 dectrine put forth by spirite in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

This our earness 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 Scance held June 12, 1896. Spirit Invocation.

Oh. Spirit of Love, once more do we place ourselves in conditions to bring us closer to thy divine power; once more have we entered the sanctuary, to bring us into communication with the dear ones that are gone, and also to feel that we have been brought closer to thy divine sight We are glad once more to recognize the uplifting hand that bestoweth health to the weak ones, also encouragement under all adversities. We feel thy strong arm that is al ways extended to assist us under all circumstances, and we feel truly thou art a comforter. Draw us closer this morning: make us feel that we are of the divine lineageare truly sons and daughters of God. Bless us while we have once more met in this our circle, and open up the avenue of thought that it may bring forth sweet commu nications and demonstrations of the dear ones that are gone. Be with us while we are here, guide us in every step that is taken, that we may feel truly we have a guid ance from whence the most can be brought.

Again we realize that we have become sensitive to the instrument and the instrument sensitive to us; and may we feel certainly that there is a cooperating of power with mortal and spirit. On, guide each one of us, give each one sentiments to send forth, that will bring back not only responses but that the earth-ones will feel that they are not left alone but are protected; and the friends that are being brought to us through the kind tie of nature will be still the same friends; the same love that bindeth together will bring us still closer, and we shall know that when we are at that place we can rest completely on the rock of nce: then we shall know fully all is well

Bless us as we have come together this morning; bless each one according to his own needs, for thy Great Spirit knows our wants better than we do ourselves. Now supply them according to thy understanding, so that we may feel that it has been good for us to be here. Hear us, guide us, direct us, now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Mary O'Reilly.

Good-morning, Mr. Chairman. I would like to send forth a few words of consolation and hope. Although I did not understand much of spirit-return while in earth-life, neither do those that I am anxious to reach really understand much about it; yet they pray to God that we will not be separated; and I want to send forth a few words and say we have heard their prayer, and it will be answered-because it comes so hard when one is taken from the fireside, and especially when one is young and seemingly having lots to live for, and yet have lots to contend with.

I want to reach mother, because she seems to be so disheartened, and many times so discouraged that she hardly knows how it is best for her to do; and she desires many times to be in the spirit with us; yet I want to say to her: "Mother, thy life is yet valuable; we cannot afford to have you leave the duties that now call you to earth-life, because there is much yet for you to accomplish, and many things yet for you to complete before you can enter the spiritual life and feel satisfied." Would say to her that I have not left her; that I want her to know that Mary is still around her; that I hear her pray for me every morning, and I want her to know I can answer her prayer partly, for if I can reach her publicly it will set her to thinking, and I think will do her lots of good.

The good chairman of the spirit-band informed me that Jew or Gentile was welcome to this open door, and I was in my belief a Catholic in earth-life; that is where I can see mother so often praying for me and also others, and I do want her to realize that we can communicate with her. Would like, also, to inform father that things may not please him, yet will say to him: don't be discouraged, because the worst is over, and you will see yet wherein God in his great wisdom ruled that I should be taken.

I might say, to make this still more positive, I was sick but a little while, but went out very much exhausted, and I should say that most people called it quick consumption; I think there were many things that are yet to be understood, but would like to say to the ones in earth-life that I feel all was done that could be, and you have no reason to find fault.

I want to say I am happy, and Kate is with me in spirit, and I have found, also, Grandma O'Reilly on the spirit-side-because I want mother to know that we are all together, and want her to feel happy, and would say to them all: God bless you.

I feel that this letter will be seen and brought to her, and that is why I have been advised to use this organism to-day to send forth a few broken remarks, with a spirit of love, hoping to strengthen them and help them very much. My name is Mary O'Reilly. and you can place my home in Lowell, Mass.

William Knights.

I am very happy about here this morning. I want to say that I used to tell the people in something in it, but, like many others in earth- and left behind me a dear companion and two earth-life that if I passed out of the body I | life, found that the beauties did not always pre- | darling little children; the saddest part of it

I should certainly come back again, and they have been wondering for a long time why I have not sent something through THE BAN-NER-because your BANNER to me was my Bible. When on earth life it sustained me, and I used to enjoy reading every line in it, because I found an inspiration in it. My good wife and I used to sit down when your BANNER would be brought to us, and we have spent evening after evening devouring the pages and the matter we got from it, so that I feel somewhat familiar with your paper; and I also was somewhat familiar with the Message Department, for I used to think it was one of the greatest blessings that humanity ever had. Times are changing, and there are more peo-

ple to-day looking after the philosophy of Spiritualism and investigating phenomena, and I feel like rejoicing. I want my fellowmen to know that I am still active and still growing. I want to reach those in earth-life. I want to reach my companion, specially, because I know she misses the material form, and I know also there have been many changes around her - some that have been pleasant, and others that have not been quite so pleasant. I can see her so many times sitting all alone, wondering if father was conscious of what was going on, because she always called me father and I called her mother. I want to say to her, yes, I have been conscious of most of the changes, and I might say satisfied, because in spirit we can see so many different conditions - very differently than when we still exist in mortal.

I am glad that light has come to others that used to think I was not the brightest man that ever lived on the spiritualistic plane, but I am glad that they have been conscious of spirit-return and also of their own mediumship.

Would like to say I send forth good feeling, and I want them to encourage it, and to be honest in their investigation - to seek diligently and they shall gain what is best for them; because to me the spirit does not return to grieve or start curiosity merely, but it comes to the earth children as an educator and to bring us closer to each other; one to come into a comprehension that we can realize how sweet it is to have the spirit and mortal mingle together.

I also have those connected with me near and dear, and I will say that by and by all will be well. I send forth this communication because my good wife has requested me to send a few words through THE BANNER, because she has watched the Message Department so long, hoping to hear from some one of her own. Would like to say I have found the children in spirit, also many of the other loved ones that passed on before, and that we have a real jolly good time; but we are anxious for those in the mortal that don't fully understand each other, and I know as long as they exist in the mortal they will always have more or less trouble. Earth is made up of troubles and trials, yet I believe in not having any trouble. I believe in having as good a time as we can, and enjoy all we can, and with that purpose I return through this instrument this morning, sending glad tidings of immor-

I was well paid for my investigation in earth life. I want the people of Great Falls, N. H., living, and is well and progressive.

Thank you very kindly, Mr. Chairman. Long may THE BANNER live and prosper, and long may the mortal and immortal back you up and assist you in the glorious work for humanity. I took it from its first issue, and I guess my wife has got the most of them now.

Lucinda Morrill.

Good morning, Mr. Chairman. It sometimes ishard to get full control of the medium-hard work to voice our sentiments—our anxiousness oftentimes keeps us back. We attract a great deal from the earthly influence, and we are apt to dread the results more than sustaining on an independent plane where we may take the harvest for what it will bring forth. I am very much interested, as I have lingered around here so many times, and I have been so much strengthened by hearing the various communications and experiences that each one gives. I find that the spirit communicates things through its own sphere through the attraction of others and the desires of those in earth-life. I have those that are near and dear to me that I love very much, and I feel the separation from the mortal, and the spirit has been much felt. I have not been out of the body so very long. I am anxious to lift the cloud of doubt and to bring forth a little light, that they may feel truly the body is separated but the spirit

Oh. what a beautiful thought it is when we can fully realize that death does not separate, but more times unites and brings us still closer to God! It makes the ones that are left in earth-life seek a higher life, and oftentimes gives them that strength which we seek forsomething higher and more lofty than them-

Now I feel that I must be short, because there is so much that depends on the little time allotted to us while we are here in this circle, that I feel I want to improve every opportunity for strengthening my friends. I would say to them, mother is not gone; also, that I am satisfied with what has been done.

Those in earth-life must enjoy things better, they must comprehend why these changes come, and why one does not always realize the other's good. I would like to say, be honest with each other, be true to each other, and I know God will be true to you, and will help you in much that you have not understood.

I would like to come in a closer communion, especially with my girls-I have got three girls-and more especially with Emeline, because she has sought to drop into mother's place, and is taking responsibilities and care, and I should like to encourage her, and not let her feel that she is holding all the burdens alone. I have been very much pleased that she has taken the position she has. Although it seems like self-sacrifice, I hope she will see where it is for her good. I would like also to give a few words of encouragement to my companion, for his health is not good, and I realize that it will only be a little while when we will both be together, and then many things can be explained that cannot be this morning. I would like to say I am happy, and enjoy much of what I have seen and gained on the spirit side. Be of good cheer; all will come out well. Although I had investigated a little, I could not be called a Spiritualist. I felt there was

wherefore, and to me it is a fact. I would like to bring it closer to those that are investigating | future happiness. in earth-life. You may not always get all you seek for, but, if you will watch carefully, you will be satisfied.

If you will receive this letter as I intend you to, you will understand what I mean. I want to say, do not give up the house. I will just say that, and they will understand what I mean. If you afford me an opportunity in private, I will give you my reasons. You can put me down as Lucinda Morrill, and you can locate my home in Pittsburg, Penn.-and my husband still lives there. The chairman on this side said I had better give my husband's name, as he will be perhaps more known than I am. His name is Benjamin Franklin Morrill.

Mary Nicholson.

How beautiful you look here this morning; how fragrant these flowers are, and how natural everything appears. I have come in on a special mission, and I appreciate the opportunity very much indeed, because I can sense what a glorious opportunity it is to have a chance to speak through this instrument so as to send our thoughts broadcast, and especially to reach those that are still in earth-life that we have an interest in.

I have watched and waited here for a long time, hoping every morning that there would be some little opportunity for me to express some of my own thoughts; now seems to be the time, and I accept it. I want to go to Harwich Port, Mass., for there I had a good sustaining and uplifting while in earth life, and it is with that feeling that I want to assist others and help them-especially those who are now affected physically, and cannot always help them-

I want to say there is much I would like to talk about, but it comes under privacy, especially in the family circle, and I only want to send a few words through your valuable paper to make all my old friends and relatives feel that I have not forgotten them, neither have I gone a great way off. I suffered intensely while in the body the last few weeks of my earth-life. and for that reason it is hard for me to throw off the old troubles and take on the new body, but I will do to the best of my ability. I want to encourage all, so don't feel your work is yet done; there is yet much to be accomplished.

I am not, as I said, going to send a long communication, but would say that Susan, William and Sarah are here; and I have got so many over here that it would take some time to mention all. I want them to know that Mary Nicholson is here. Say that mother is still holding control, and that we are working for the welfare of those that are left; the changes that are now approaching in my old home will be for the best.

I send this because there is a purpose, or we might say by request. Thanking you, Mr. President. I will not detain you any longer.

Samuel Stowell.

Well, I think it is a good plan for us to identify ourselves as dead folks, but I would like to tell those that are still in the body that there are more walking about the earth-plane that are more dead than those they call so, because they have gone out of the body of to know that William Knights is not dead but activity. I, while in earth life, was somewhat of a close observer of how things usually ran. You could not call me a religious man, nor you could not call me a materialist; I think it was hard work for me to know myself just what I was; but when the same sum and substance was taken up, I think I was as near a Spiritualist as anything.

I want this morning to send forth a few thoughts, for I feel that each one must identify himself. I would say that I lived until I was pretty well rounded out-well into the eighties -and I enjoyed pretty good health, almost up to the end of my passing on to the higher life. I felt that by the many courtesies of earthlife, and by our own observation and the surroundings and circumstances, we welded our own characters, and many times made our lives just what they were.

I feel there is much yet to be given to the world through the voice of the spirit. I find that as I passed on to the higher life, I had the same inquisitive brain, I had the same tendency to look at things from the opposite standpoint from where the general public looked at it. I liked to get down to the problems that brought out the essence of true life toward mankind. I have got those still in earth life that I think will believe what I say, that used to take a good deal stock in my advice while clothed in earth-life; hence I do not see why they should not take some interest now; I feel that they can hear it and trust it just the same.

I want to say to the boys that it may not be just what they would like me to say, but I want to say to them: "Let me still guide you, let me talk with you upon the avenues of communications; bring the two worlds closer to each other; make us feel as if we did really belong to each other, and that we are still each other's consoler."

I would like also to carry you away up in Vermont, for there is where I shall be best known. Many, many years ago-I know some time has elapsed, in fact, quite a number of years since I passed out of the body, or died as the world calls it. I know it has taken me some time to report, but it is because I have only comprehended things recently, or within the last few months, that if I ventured to voice my sentiments it would not be received; but to day I think it will be received. I find the old thought has followed our family for so many years, of independency to think for ourselves, to act for ourselves, and to feel that we had a right to use our own brain, and that is why I want to reach you this morning. I want to let all know that on the spirit-side we have got much to talk about. I am more anx ious to awake up an interest in earth-life, so that we can supply them with knowledge, and to make them feel that death is a birth, is a resurrection, and brings to us a consciousness of the real life in the true sense of the word.

You can put me down as Samuel Stowell. of Stowe, Vt. I think that old Uncle Samuel will be remembered by the children that are now pretty big-but I don't think that I will be forgotten.

Henry Frank Clark.

Good morning. I want to reach the dear ones in earth-life. I want to feel that I can Spiritualism to me to-day is not a theory; it | put my arms around them and have them feel is not what it seemed when I was in earth-life. | me-because I feel I was cut off from earthlife before I completed all that ought to be completed, as I was taken out very suddenly knew I should live again, and I told them that | dominate; but in spirit I can see why and | was the circumstances in which they were left, | first into the lowest and then into higher

as I feel they did not warrant them much of a

When I was conscious that I was really out of the body and separated from them, it seemed like eternity; everything was dark before me, and I could hear them ask for me and call me back, and ask why had I gone, and felt there was so much I could not respond to, that it was hard to control; but my good angel-mother, who had preceded me to spirit life, put her arms around me and tried to reason and bring me to a consciousness that the earth ones would be provided for and that their friends would assist them and help them, and with that encouragement I rested. Then she told me that I could return; that I could watch over them; that I could be a benefit—and to bring me to that consciousness she brought me

to this wonderful room. I have not been out of the body a great while; they have urged me to try and send forth a few words of comfort and encouragement, thinking that Nellie-that is my wifewill not only see it, but will be influenced by it to make her place herself in that location where we can assist her through spirit-guid-

Should like to say I was not interested in your grand philosophy while in earth life; many times since I have been on the spiritside I wished I had, but I find that my wife is seeking assistance through mediums, and I be able to feel truly it is I; for that reason my good friends on the spirit-side advised this publication, so as to make her feel that truly I am with her-also to encourage her from the business-side of life, as there is so much that rests on her shoulders, and she feels the responsibility that weighs upon her. I will say to her: All is well, and pretty soon a change will come to you, and you will see wherein the spirit had something more to do with it than the mortal. For that reason I will not go into privacy this morning, because I know this letter is not private, but will be read with many eyes; and so I shall just say that Henry Frank Clark is here.

I met my death through drowning, and that is why it is hard to talk, for I sense the lung feeling, as I followed the water, and I met my death that way. I will say to them: All is well, and you can place me in Gloucester, Mass. Many thanks. Hope it will be received and give comfort.

Messages to be Published.

Messages to be Published.

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

June 26.—Samuel Black: Eben Gordon; Mary De Witt; Seth Witham; Maria F. Wellington; Ritchle Wells,

July 3.—Robert Grew; Mary Chase; Alby Gordon; Danlel Flagg; William Henderson; Hannah Walcott; Fannie
L. Whittemore.

July 10.—Bowman Satilers; Alfred Smith; Mary Frances
Howell; David Carr; Lucinda Milton Stowell; George Robinson.

inson.

July 1.—Benjamin F. Jackson; Hannah F. O'Brian; Hen
ry Valenti.e; Bridget Macintire; John Leahery; Rolin
Reed; "Wild Briar," to his medium.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES -[By I. S. W.] 1. If the soul's an atom from the highest sentient thinking part of God, it must be already perfect and all-wise; but in seeking expression, does it first throw its vivilying influence into the lowest form of life, and thus develop a body up through all the various forms, or does it wait till the Infinite Father has developed a body in the human form befather has developed a fore taking possession?
2. Is it possible for the entity of any of the species of quadrumana, or any of the lower animals, ever to

3. If since God was I am, and we had progressed, no matter how slowly, our soul's expression would be infinitely advanced now. I want to ask, is there a soul-realm or l'aradise where we dwelt in innocence and happy contentment through all the eternity of the past up to a certain time when the desire for expression and advancement became so strong that we fell asleep and awoke a babe on earth, and the starting point of our soul's expression?

ANS. 1.—We consider the soul, or primal ego, to be an entity holding within itself all that can possibly be expressed in matter.

The soul is always actually perfect in the soul-state, though it appears imperfect through the outward medium of the intellect until that medium has been made perfect as a means for expressing the innate potencies of the soul, which is always the brooding presence or higher self.

The lower forms of sentient existence are not spiritual entities, but are the results of the activities of the entity. Animals, and all lower forms of life than man, are not immortal, but they can participate in continued existence to a limited extent i.e. for a limited term effort. a limited extent, i. e., for a limited term after passing from the mortal frame.

The soul builds for itself an organism only when the human form appears, but all lower forms of animate existence are tributary to the soul, and are indebted to it both for their existence and persistence. We cannot assent to the phrase "highest

sentient thinking part of God," because in the divine nature, per se, there can be no higher and lower, no thinking and unthinking, sentient and insentient. We teach that God is the Infinite Soul whose abode is the Infiniverse. In God we live, move and are; and as the

one, divine life which is constantly flowing into us is always equally good, there can be no relative terms in which to adequately express the nature of the absolute. The Infinite Parent works in and through

the soul in the building of its own body, which is fashioned by the action of the incarnating entity upon and through the earthly mother. We can take no exception to the statement

that the soul throws its vivifying influence

A. 2.—There is in reality no entity below the human; therefore there is no possibility of the quadrumana or any other types of existence becoming human, as they do not contain the possibilities of human life within

forms of life; but the soul in its own essential

atate is never higher or lower, but is always

perfect. It changes as to what it does, but

never as to what it is.

them, and no stream can rise higher than its source. When it is perceived that the true entity of man is always the informing principle, and that animal existences are only, as it were, incarnate sparks thrown off by and from the entity, the immeasurable difference between

man and animal will clearly appear. The highest animal may be perfect as an animal, but it cannot cross the boundary between its kingdom and the human. The lowest savage is a human being in a rudimentary stage of expression.

A. 3.-We can hardly express the idea clearer than our questioner has done, as regards a cycle of spiritual expression.

With absolute eternity we have not to deal, but during a cycle of ages the entities now expressed on earth and in adjacent spirit spheres as human personalities have dwelt in the ante-natal paradise of contentment referred to in the question. There could be no embodiment except as a result of a fervent am anxious to help her in finding that she will | desire for expression, as all embodiments are in fulfillment of the desire for expression.

When a cycle of embodiments is completed and the angelic state is entered, then the rational consciousness of the present human race will have awakened to a clear perception of the object and use of expression; but while expression on earth is continued there is a partial overclouding of the inner light which somewhat veils the purpose and makes the process seem obscure.

Q.—[By A.C.] 1. What is the greatest drawback, spiritually, to the advancement of mankind?
2. Do you know of any human beings who can speak spiritually to human beings and spirits at any place upon this earth and on any of the planets?

A. 1.—The greatest drawback to the spiritual advancement of the human race is the blind, depressing selfishness and hopeless materialism so sadly prevalent in many directions.

The thought of self alone, with no regard for others' welfare, is the only real stumblingblock in the way of spiritual advancement, for selfishness is the root whence all other diseases spring. When the blinding veil of selfishness is removed, genuine self-culture will be carried on in harmony with the common good of the race; and whenever the general weal is the object sought, the curses which now afflict society can oppress no more.

A. 2.—There are certainly a few highly developed individuals on the earth at any time who have the power to operate a spiritual telegraph or telephone all over the globe, and these are the originals of the Mahatmas, about whom so many Theosophists speak somewhat

As to being able to communicate at will with the inhabitants of other planets, the power to do so must involve attainment to the angelic state of guardian spirits of the planets, or to the condition at least of interplanetary messengers.

There are no prospective limits to the practice of telepathy, which is the mode of communion practiced in the higher spiritual states.

It is quite possible for any one to hold communion with beings on any plane of development of which he can conceive a clear idea, for whatever can be distinctly apprehended in thought does exist and can be communicated with when conditions favor.

"Notes by the Way," from Niantic Camp.

To the Editor of the Banner of Light:

Here we are at camp once more-fifteenth anniver-

sary and many changes, but we found ourselves accommodated with our genial 'bus driver, Mr. Clarke, over as good a road as can be found in the State, unless macadamized. Our dining hall is in the hands of Mr. Reed, who

has a life-long reputation of hotel keeping, and the report is good food and plenty of it, and we only hope our friends will all come that can, that we may enjoy not only the good things of the material life, but the spiritual food which is to be given us from time to

Our first public meeting was called to order with Rev. S. O. Harrington in the chair, prefacing his remarks by a heatly worded greeting to ail, speaking of the prosperous condition of our camp and its present outlook of success, and introducing to the audience Prof. W. F. Peck, who also said that he brought to us kind greetings from cur sister camp, Onset Bay.

After the usual singing by the choir, he read Elia W. Wilcox's poem, "Resolve." The subject of his remarks was "The Power of Thought." Starting with the salimal map in his crude condition of agree-

with the animal man, in his crude condition of cave-dweller, down the stream of time to reason, when he turned from the external phenomena of nature to the inner thought-realm; mind, thought, force, is the one thing in the universe, and that thought and matter were inseparable; also saying that thought force and electric forces are similar, but that of the two the thought-force was the most useful. Man's brains were the battery for its storage, and production of new ideas was ever essential to our intellectual, spiritual and physical unfoldment. He touched on the mind cure, showing how a new thought often brought health and happiness, whilst old, especially sorrowful thoughts, were as poison. Cheerfulness is life. Fear paralyzes -weakens one; but love is the great regenerator of all-and that a scientist had been heard to say we had arrived at the time when there was no impossi-

bility outside of mathematics.

2 o'clock, P. M., the session opened by the choir.
Prof. Peck read a poem, "The Creed to Be," by Ella
W. Wilcox. Subject, "Spiritualism to be the Universal Religion."

The Professor opened his discourse with an ancient saying, that all roads led to Rome. So all past religtons have been derived from spirit phenomena; so they will each end in Spiritualism. He spoke at length on the Congress of Religions at Chicago, and the good that was accomplished in the demolition of creedal barriers, with the exception of Rev. Mr. ligent and universal energy in Nature called God.
Third, a rational system of morality, regulated only
by nature's laws. Fourth, a perfectly rational law of
rewards and punishments. On these four cornerstones he dwelf, each in its turn, and after man has paid the penalty of sins of omission and commission, all shall at last be saved in the faherhood of God and the brotherhood of man.

Conference in the evening at the Pavilion.

Prof. H. D. Barrett is cur next speaker.

July 12, 1896.

MRS. N. H. Fogg.

Purgatorial Pills.

The druggist would hardly smile if you asked for "purgatorial pills." There are many of them. But he would probably recommend a pill that did not gripe; a sugar-coated pill, gentle in action, and sure in effect. What are they called?

.. Ayer's Cathartic Pills..

Who Wrote the Historical Books of the Bible?

[Continued from first page.]

period extending from 1015 to about 588 B. C., with the exception of the last two verses of Chronicles, which bring us down to 536 B. C. These, however, are supposed to belong to the book of Ezra.

Sunderland says of these books: "The books of First and Second Kings, like the two books of Samuel, formed originally one book. They trace the history of the Israelitish people from David's nomination of Solomon to be his successor, through the reign of Solomon, the division of the kingdom, the varying fortunes of the two kingdoms of Israel and Judah, to the beginning of the captivity in Babylon. The compiler of the books of Kings is not known."

It is supposed that the book was substantially completed before the exile, only a few additions being made afterwards, thus making its origin about 620 to 600 B. C. These books show that their author was familiar with Deuteronomy, and, as scholars ascribe the year 621 as the date of its production, it is not surprising that this should be the case. The books cover a period extending from 1015 to 588 B.C., the latter part being the work of a later writer.

Of the books of Chronicles, Prof. Driver says: "They contain many indications of being the compilation of an author living long subsequently to the age of Ezra and Nehemiah-in fact, not before the close of the Persian rule-a date shortly after 332 B. C., therefore, is the earliest to which the composition of the Chronicles can plausibly be assigned, and it is that which is adopted by most modern critics."

Chronicles begins with Adam, 4004 years B. C., and continues to 536 B. C.; thus it was written not earlier than two hundred years after the latest events narrated took place, while others are nearly thirty-seven hundred years old. Noldeke puts the date at a still later period, or about 200 B. C.

Of Ezra and Nehemiah the Encyclopædia says: "In Ezra-Nehemiah all the indications of date which are given go to support the conclusion that the history is brought down to near the close of the Persian Empire. Neh. xii: 11-22 brings the list of high priests down to Jaddua, a contemporary of Alexander the Great. In verse 22 there is a reference to Darius Codomanus, an opponent of Alexander. The kings of Persia are alluded to in a manner that leads to the conclusion that the Persian Empire had already passed away. Ezra and Nehemiah are occasionally spoken of, not as contemporaries, but as vanished heroes of a venerable past." In Neh. xii: 26-27 this idea is carried out.

Alexander the Great reigned thirteen years beginning 335 and ending 323 B.C. Thus the earliest date at which this could have been written was at least one hundred years later than any of the events spoken of.

The book of Esther cannot be considered history except by a great stretch of the imagination. It is rather a record of the depravity of the times.

This closes the list of historical books of the Bible. We have seen that all of them have been written at a later date by hundreds, and, in some cases, thousands of years, than the dates ascribed to them. Are you not surprised at the result?

The book of Genesis, which gives us an account of the creation of the world and the fall of man, does not give evidence of being written THE J. M. PEEBLES MEDICAL CO., until at least three thousand years after the date ascribed to the creation of the world. The priestly code spoken of in the Pentateuch was not known until 444 B. C., so any writing purporting to be written previous to that time, speaking of it, must be spurious.

The fact is that the book of the law was not known until it was found by Hilkiah, the priest, and read to the king 641 B. C., as related in II. Kings, xxii: 8. That it was new to the king can be imagined by the effect it had upon him. This book is spoken of in Deuteronomy, but as Deuteronomy was not written until 621 B. C., that is easily accounted for.

Nehemiah viii. gives an account of Ezra reading the book to the people, and in the apocryphal book of Esdras (identical with Ezra) is the description of how it was produced.

We might with propriety sum up in the following: Nothing is known of the authorship of any of these books. No book dates back

with any certainty before 600 years B. C. This much, however, is known from the internal evidence of the Bible: Its authors were very ignorant people; they were ignorant of the order and method of creation; they were ignorant of astronomy, as they did not know the shape of the earth, the relative sizes of the sun, moon and stars, the distances that separate them; they knew nothing of the depths of space, or the motions of the heavenly bodies in space; they were ignorant of the country round about them, as they peopled it with giants, some of them many times as large as ordinary men; they were ignorant of geology, as the order of creation is incorrectly given; they knew nothing of the size of the earth or the number of animals it contained, as they made a flood which covered the tops of the highest mountains and saved specimens of the animals in a

What, then, can be our conclusion regarding these writings? It can only be that they are a history, partly legendary, partly reliable, of a race of people who existed, who were nearly savage and who lived by preying upon the thrift of others. God, the wise, the beneficent, he, she or it, who acts as the controlling power of this universe, could have had nothing to do

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I mention age, of course, only in esteem of it. When a hearty man tells his years he is confessing not their burden but only their dignity. Strictly, his soul's experiences, not the years, are his age; and as for the body, if we come to fine distinctions, we know well enough it is only somewhere between three and seven years old in the oldest of us. At fifty the soul has just moved into its eighth new body, which is its oldest nevertheless. Our very substitutes for flesh and blood share the soul's honors. We would never say, for example, that Rear-Admiral Tour-des-Indes is seventy-seven except his cork leg, which is scant thirty, and his wig, which is only nine. His body, both natural and artificial, is just the age of his stout old soul. Nor when he has dropped anchor at last in the haven we spell with two e's, shall we think of his body as being any older than on the day the soul vacated it?—Geo. W. Cable, in the July Atlantic.

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Banner of Pight.

BOSTON, SATURDAY, JULY 95, 1896.

The Opening of the Cassadaga Camp for the Season of 1890.

To the Editor of the Banner of Light:

The outlook for the present season at this ideal camp is most auspicious.

Never before in the history of its labors for the promulgation of the higher truths which inhere in the Spiritual Philosophy has there been such evidence of spiritual fellowship and helpfulness toward humanity as a unit, and never such deeply-grounded aspirations for the higher, the better life.

for the higher, the better me.

Friday evening, the night before the battle, as Bro.

Hicks termed it—the night before the engagement between the forces of light and those of darkness—a goodly assemblage convened at Library Hall under the auspices of the Thought Exchange, with Rev. Mr.

the auspices of the Thought Exchange, with Rev. Mr. Hicks's opening remarks were full of the fire of inspiration. He said that, like Joshua of old, it had been deemed fitting to call the people together—all the great captains and generals that are to take part in the coming engagement; he hoped they were all panoplied with the spiritual armor—were imbued with new life, new talismans from on high, and, if possible, in closer communion with the angels, and had come together to take courage not of their fears but of their hopes.

Mr. Brooks, our new Chairman, was introduced

and made very fitting introductory remarks, and at once came in close spiritual sympathy with the

He said, among other things, that no person can be a true man or a true woman unless he or she has en-tered the valley of Gethsemane; that the bitter experiences of life, the obstacles overcome, are what

bring out the true mett'e of man or woman.

Bro. Brooks made a good impression, and we have no doubt will make a most excellent chairman, and that he will add much to the interest and harmony of the forthcoming proceedings. However, none can excel our former chairman, Prof. H. D. Barrett, in the dispensation of impartial justice and in goodness of heart. Had he not been called to a larger field of usefulness none would have felt that he could be

Prof. Pratt, who was Chairman of the Thought Ex change last year, and with his gifted wife won hosts of friends, was called to the rostrum and made some characteristic remarks.

It is not what the world gives to the man or wo

man, but what the man or woman gives the world that counts toward the uplifting of the race. On Saturday P. M., the 11th, the camp of 1896 was formally opened by our worthy President, Hon. A. Gaston of Meadville, Pa. He said in effect: "Those before me who were present during the trials of last year will, I am sure, feel gratified as I do with the fact that we meet to-day under a clearer sky, in a physical as well as a spiritual sense. More perfect harmony of feeling prevails than has been realized for many years, and judging from the numbers already recorded by our secretary at the office, which is larger than in any previous year, I predict a much larger attendance and the most successful camp we

The President also referred to our former chairman, Mr. Harrison D. Barrett, with high appreciation, alluding to his call to broader fields of usefulness and formally presented his successor, Mr. G. H. Brooks of Michigan, who, he said, had all the enthusiasm of a new convert to Spiritualism, and he hoped his stay with us would do him good and do

Mr. Brooks responded by saying that it was with f.elings of embarrassment that he appeared before us in the place of Mr. Barrett, but that he also considered it an honor. "I am fired with enthusiasm," said he, "and I think if anything should enthuse a person it is truth." He said that there were two things that he considered of paramount importance: First, the Children's Progressive Lyceum; Second, the social nature, and he should labor earnestly for the advancement of both.

On this opening day it seemed that everything was at its best. The choir, with Mr. John T. Lillie as its leader, sang their sweetest melodies. Miss Chamberlain sang a charming vocal solo. The famous Northwestern Orchestra made the air vibrate with their

western Orchestra made the air vibrate with their of stirring strains, and the invocation given by Mrs. R. S. Lillie was, if possible, more inspiring.

Mrs. A. E. Sheets was the speaker of the afternoon. Her subject was, "Spiritualism—its Past, its Present and its Future." The lecture was a comprehensive resume of the purpose and achievements of Modern Spiritualism, and the speaker closed with an earnest exhortation for unity of action and for the necessity of giving to the world the highest, the noblest, the truest convictions of our souls. She helieved Spiritual truest convictions of our souls. She believed Spirituistered unto us this morning and fed us with the alism to be the great reformatory power in the world, sweet bread of life, which is always the sweeter for alism to be the great reformatory power in the world, and that through it alone could the discord, strife, inequalities, injustice and suffering in the world be ex-

terminated. The lecture was followed by the famous test medium, Mrs. J. J. Whitney, of San Francisco, Cal. Her tests had the ring of the genuine coin, were clear and accurate, and were readily recognized.

Saturday evening the usual dance took place in the

Auditorium, and was largely attended. Early Sunday morning the parks, lawns and porches

were swarming with people discussing the merits of Col. Robert G. Ingersoli, impatient for his arrival. He arrived on the first train, and, escorted by Hon. A. Gaston, was driven to Hotel Grand, where he was en tertained in a royal manner. Mrs. A. E. Sheets was greeted Sunday morning by

an unusually large audience, and it really was an achievement worthy of the most gifted and practiced orator to be able to hold the unbroken attention of an audience whose minds were so drawn Ingersoll-ward, he being announced as the speaker of the afternoon and the great attraction of the day. Her subject, "Spiritualism on Trial," was handled in a manner so logical and brilliantly eloquent that, for the time being, Ingersoll and cold Agnosticism were forgotten, and her audience listened with delight and admiration to her inspired words.

Mrs. Sheets's sojourn here this year is necessarily brief, but another year we hope to see more of her. She has only been in the lecture field five years, but they have been years of activity and marked success. She has made equal suffrage a specialty. She is one of the charter members of the Lansing (Mich.) Equal Suffrage Association. She has spoken every year, at the different camps, on special days, on the suffrage question. She is one of the Trustees of the Mediums' Protective Association of Michigan, having its head-quarters at Hasiet Park, and worked with it till it was out of debt; was one of the organizers of the Michian State Spiritualist Association, and has been its vice President ever since; was its delegate to Washington, D. C., last fall; was one of the organizers of the Grand Ledge Spiritual Association, and became its Vice-President, acting as President this year. This summer her duties lie in seven different camps, and in October she goes East to Boston.

Mr. Robert G. Ingersoll, Sunday afternoon, without introduction or preliminaries, plunged at once into his subject, and was oblivious to everything but its vastness. The great restless, buzzing aud'eace were at once silenced, and were, as one budy, carried along

on the waves of his eloquence.

He began by saying: "I, too, have a religion. My religion is the religion of liberty. What light is to the eye, what air is to the lungs, liberty is to the soul. Liberty is not a means to an end. It is an

But it is entirely superfluous to quote from so masterful a mind as that of Robert G. Ingersoll. The thinking, reasoning, sensible world is too familiar with his ringing words, which have electrified it from shore to shore, to need them herein transcribed.

No new propositions were given, no new inspira-tion as a co-worker with the thinkers and workers of the age, who are laboring to move the world forward; and yet there was that in his presence and in his words which was uplifting, and to those who had never before heard or read him, there was a lesson

never to be forgotten.

It would seem impossible that a soul so rich in all the qualities of a high broad and useful manhoodone who is so clear a discerner, and so herole a defender of the rights of men, women and children; one possessed of such tender sympathies and emotions, such quick perception and hearty response to all that is good, true and beautiful in the material world, could so long flounder about in the dead sea of Agnosticism, without even manifesting a desire to know if there be an immortal shore beyond—a sphere where the activities and possibilities of his great and good nature may still go forward in the work to which he has devoted his life, and yet has only just begun, viz: the work of disseminating wisdom, encouraging reason, of ridding the human mind of talse and belittling ideas of God and religion, and the establishing in their souls the glorious principles of liberty, justice

But Robert G. Ingersoll is nearing the other shore. But Robert G. Ingersoil is nearing the other shore, and some bright day he will step out of the old body, which will be no longer tenantable, into the larger and broader arena of life everlasting. No longer trammeled by bodily infirmities or material obstacles, he will go forward with a fresh impetus in his work as a reformer and liberator—the fless of family and home, of friend and co-thinkers, unbroken.

Bro. Grimshaw of Pittsburg, Pa., spoke on Tues day P. M. He is a speaker comparatively new at Cassadaga, but in point of high spiritual attainments and excellence of character is in the foremost rank. "The Attitude of Spiritualism toward the Reformers of the Day" was the subject of his lecture, which was clear, logical, and suggestive of thought in prac-

Mr. Grimshaw closed his engagement here on Wednesday P. M. His lecture was prefaced by the reading of a poem entitled, "An Angel of Light." His subject was, "The Part Spiritualism has Played in Emancipating Man from the Thraildom of Superstition." It was handled in Mr. Grimshaw's usual highly-illuminated manner, which is always uplifting and edifying to his audience. As Mr. Grimshaw is about to take a trip abroad to England, the land of his nativity, at the close of his lecture resolutions

were formulated by his personal friend, Rev. W. W. Elioks, to the effect that his friends this suie the great waters entertain for him feelings of high appreciation of his labors with us and warmest friendship. clation of his labors with us and warmest frieddship, and that they wish him a sale journey and a God speed, also that they send greeings to our fellow-workers and fellow-thinkers on the other side of the waters. The resolution met with a unanimous response from the audience.

On Thursday P. M., the 16th, Dr. George A. Fuller of Worcester. Mass., made his first appearance upon the Cassadaga platform. He daused a deep impression upon the audience as soon as he stenned upon the castalege.

the Cassadaga platform. He caused a deep impression upon the audience as soon as he stepped upon the platform, and they listened with unabated admiration and closest attention from beginning to finish of his masterful discourse. His lecture was prefaced by the reading of a stirring poem, entitled "Free Thought," and took for his text the words "Quench Not the Spirit. Despise Not Prophecy. Prove Ali Things, and Hold Fast that which is Good." He urged the necessity of inductive reason and scientific investigation in religion as well as in the sciences. "It is truth." said he. "that we are seeking in re-

"It is truth," said he, "that we are seeking in religion as well as science. Man has been struggling ever after the truth, but he has been oppressed and hindered by those who should have been his leaders. "The will and word of God is found in all nature

and in all Bibles.
"We have been taught to reason upon all things till we come to religion. Spiritualism demands that every man, woman, and child think for themselves, and accept nothing because it is contained in any

volume.
"Religion, when it is rightly understood, will continually feed us with new inspiration. "We do not build our chemistry, our geology or astronomy upon the statements of those who lived

centuries ago.
"We should grow in our knowledge and interpreta tion of nature and of religion.

"The Bible has been placed upon too high a pedestal-higher than was ever intended. The Bible is

not to blame, but man's interpretation.

"The thought of God is proved by science and the eternal energy that throbs and beats in all matter.

"Spiritualism emphasizes the faith upon which we build our hopes—nay, our knowledge of immortality. We may have hope, faith, and belief, but spirit communion is the only thing that gives knowledge.

spirit communiou is the only thing that gives another edge."
Ars. R. S. Lillie, who is now, happliy, a resident of this camp, took her departure to-day, Thursday, for Island Lake (Mich.) Camp, where she will deliver three lectures, then return home for a week, then go to the Eastern camps until Aug. 16, the time of her engagements here. Her brief speech this morning in conference was exceedingly touching, especially to the old workers, who have followed Mrs. Lillie with their sympathy and solicitude, and worked shoulder to shoulder with her, as it wers, during her sixteen wears of labor in this camp.

years of labor in this camp.
She said she had been here since the second season of the camp, and well remembered the speakers' stand covered with the rough branches of the hemlock, studded with water lilies, and hung by Mrs. Skidmore with pictures of her favorite poets. The women were the most enthusiastic workers in clear-Ing up and making the camp the beautiful spot it is. Sisters Skidmore, Purple, Sage, Mrs. David Ramsdell, Mrs. Cobb of Dunkirk, and Mrs. Joanna Carter, were among the number who burned brush and cooked good dinners for the men who did the heavier

The conferences are, as heretofore, held at 10:30 o'clock A. M., in the Auditorium. Mr. Brooks, our new Chairman, is making every effort to give variety and interest to them. The conference hour on Thursday morning was given to the mediums, for the purpose of affording them an opportunity to exercise their gifts, and each week one morning will be set aside for them. There was a large audience on this occasion. Mrs. Leslie of Boston opened the meeting. Mrs. Dean of Mexico, Mrs. Lyman of Chicago, Mrs. Hamilton of Port Huron and Mr. Brooks gave psychometric readings and tests which were remarkably accurate.

bly accurate. Friday morning, the 17th, the Children's Progressive Lyceum gave its first public exhibition, and in view of the fact that they had only four days in which to prepare for it, it was a great success. Mr. George A. Fuller of Worcester, Mass., and Mrs. Carrie E. S. Twing of Westfield each gave the children a pleasant little talk. Miss Austen, the kindergarten teacher, had a class of her pupils present and gave a very pretty object lesson. Miss Lois Moulton of Grand Rapids, Mich., and Miss Annette Rittenhouse of New York City, conduct the Lyceum and seem to be well equipped for the work, and are already making it very attractive. They have 40 pupils enrolled, and have formulated a systematic and progressive line

of work.
Friday afternoon Mrs. C. D. Grenemyer, of Cincinnati, made her first appearance on the Cassadaga platform. She has only been in the lecture field a short time, but has evidently a very fine inspiration. On Saturday we had indeed a baptism of the spirit -a message from heart to heart and soul to soul, whose melody methicks will reverberate through all

the future years.
Our beloved sister, Mrs. Carrie E. S. Twing, min-

sweet bread of life, which is always the sweeter for her breaking, for she impregnates it with all the tender sympathy and love of her great heart.

Mrs. E. L. Watson, of California, was the speaker this afternoon. Her illumination was so brilliant, so grand in its wisdom and eloquence, that to see her and hear her was like gazing upon the mount of transfiguration, and listening to the thoughts of the angular large with trees. We wentle to the control of the second control of the angels. Her subject was, "One World at a Time."
There are a number of mediums on the grounds

most of them on the mental and spiritual plane P. L. O. A. Keeler and family, including Mrs. M. W. Leslie, the mother of Mrs. Keeler, are at their cottage on Lincoln l'ark. Mr. Keeler has plenty to do as a slate-writer and phenomenal medium. The Campbell Brothers are at their loyely home on

the bluffs. As a spirit artist Mr. Allan Campbell has no superior. There are many who are highly endowed with the

gitt of clairvoyance and psychometry; among them are Mrs. J. E. Allen of Elmira. located in the Sage Cottage, on Cottage Row; Senor De Orvies, at the Heuderson Cottage on Lincoln Park, who has formed a class in l'sychometric or Soul-Teaching, and is eminently qualified to instruct in lines scientific: Señors

De Orvies is also giving readings and lessons in the science of Palmistry, and is much admired.

Miss Hattle Danforth, late of New York, a very able psychometrist and palmist, is also giving readings and instructions at her rooms in the Hyde Cottage on 4th

The Marion Skidmore Library (with its former Librarian, Mrs. E. W. Tillinghast) has many new attractions. It has a number of the latest works on Occult Science, also lighter literature, and children's books, the Arena and other magazines, the BANNER OF LIGHT, etc.

Friday evening the Carroll Theatrical Troupe pre-sented the play, "Old Homespun," which was largely attended and greatly enjoyed.

A large number of cottages are already filled, more than at any previous first week of camp, and the registers at the hotels and at the office have also a larger.

list of names than heretofore. There is every indication that the present camp will be the most successful and profitable one that we have ever had. ORPHA E. HAMMOND.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

HAMBERGH, N. Y., July 15, 1896.

A Convention has been called of Spiritualists and Spiritualist societies of the State of New York, to be held in the Auditorium of the Cassadaga Lake Free Association at Lily Dale, N. Y.. Aug. 21, 1896, for the purpose of organizing a State Association to be auxiliary to the National Spiritualists' Association. The members of local societies to be represented in person or by delegates sent by the society—each society to have a vote for each member.

The Spiritual Educational and Protective Union has its annual meeting at the above date, and proposes to turn over its affairs to the State Association when organized.

Frank Walker,

FRANK WALKER

To the Editor of the Banner of Light:

Our new Chairman, G. H. Brooks, is on hand, ready for business, and at his suggestion a preliminary Thought Exchange was held on Friday evening a

Library Hall, as a sort of preparation for the weeks of labor and pleasure which are to follow.

On Saturday afternoon the formal opening of the Camp took place, with Mrs. A. E. Sheets, of Michigan as speaker. After a short introductory speech by President Gaston, in which he referred leelingly to the chairman who has been with us so many years, Harrison D. Barrett, as having graduated into broader fields of usefulness, he welcomed Mr. Brooks, who is to fill his place the present season; the gentleman responded in a happy manner. Mrs. Sheets then pro-ceeded to give us very pertinent thoughts upon the subject of Spiritualism. She said it was the one word that always appeals to every heart seeking after truth—the one word that touches every life, no matter what the material conditions may be.
At the close of Mrs. Sheets's stirring and inspiring

address, Mrs. Whitney, of California, gave a number of excellent tests of spirit presence.

This is Mrs. Whitney's first visit to Lily Dale, and

she has made a good impression, both as a medium and a lady. We are glad to know she is to remain

and a lady. We are glad to know she is to remain during the season.
Sunday, July 12, was the day of days. In the morning we listened to an inspirational address by Mrs. Sheets—a message upon "Spiritualism Weighed in the Balance"—and well, indeed, did she handle her subject. We have not space to touch upon her thoughts, clothed in such glowing words. This is her first visit here and her last appearance upon our restrum this year, but we hope to become better se-

rostrum this year, but we hope to become better ac-quainted in the years to come.

In the afternoon Robert G. Ingersoll spoke. For over two hours he held that audience of over five thousand people, who seemed only to breathe when their enthusiasm could no longer be restrained. The entire lecture was replete with glowing eloquence, tender pathos and realistic word paintings, only possible to fall from the lips of the inimitable Ingersoll.

Four excursion trains brought the thousands of visitors, to say nothing of other conveyances.
On Monday morning the Children's Progressive Lyceum commenced its regular work, under the direction of Miss Moulton and Miss Rittenbaus.

Conference, Monday afternoon, was well attended—
"Force of Habit" being discussed.
The hotel registers show many visitors whose faces

have never been seen here before, as well as those we have learned to know and love.

One of the interesting events of Monday was a quiet home wadding at the home of the bride's mother, on Library street, wherein Miss Emma Putnam was united in mariage to Cifford Shaw, the beautiful apiritualistic ceremony being performed by Mrs. R. S. Lillie, in the presence of a few invited guest. The contracting parties are both residents of Lily Dale, and their many friends extend to them sincere greetings and best wishes.
The conferences of the week have been well at-

tended, and of unusual interest.

On Tuesday a Mothers' Club was organized, having for its object an exchange of thought in regard to the education, care, and training of the young during those years in which the mother's influence is most

exclusive.

On Wednesday, Mr. Grimsbaw gave his last lecture for the season, which was well received. He, with wife and child, sail for Glasgow on Saturday, themee to spend a short time in England, their old home. where wife and child remain, while Mr. Grimshaw re-

where wife and child temain, while Mr. Grimshaw returns to take up his work again in this country. We wish them God-speed.

Mrs. Mary Lyman of Chicago is conducting the Forest Temple meetings with her usual dignified kindiness, and Dr. W. W. Hicks keeps things lively at the Thought Exchange.

Mediums all report successful business, and plenty to do. We see the Bangs Sisters of Chicago have just arrived, and undoubtedly will find plenty of work in their particular lines.

their particular lines.
On Thursday Dr. Geo. A. Fuller of Worcester, Mass. made his debat on our rostrum, and gave us a soul-lifting, spiritual address, full of vigor and inspiration, and won the hearts of his audience before he was half MYRA F. PAINE.

Onset Bay Grove, Mass. To the Editor of the Banner of Light:

Monday morning of this week Prof. Lockwood closed his lectures upon the rostrum, and his evening lectures at the Arcade on Wednesday evening. He left for Lake Pleasant this afternoon, and will, no doubt, make as many warm friends there as he has here. He will doubtless return to Onset next season.

Tuesday afternoon Mrs. Jennie Hagan-Jackson occupied the platform for the second time, and was followed by Joseph D. Stiles. Mrs. Jackson is always well-received, and each and every lecture is thoroughly appreciated by Onset audiences. Mr. Stiles gave the remarkable number of one hundred and sixty-five

remarkable number of one hundred and sixty-five names, all of which were recognized.

Wednesday afternoon Mrs. Jackson again occupied the platform, and was followed by Mrs. May S. Pepper in tests. "Bright Eyes" is very persevering, and goes well into details in order to force recognition of her tests, and is a great favorite among her listeners.

Prof. W. F. Peck occupied the platform Thursday afternoon, and was followed by Mr. Stiles. Mr. Peck has made a very pleasing presiding officer, and, after Mr. Maxham closes his engagement—about Aug. 1—as soloist for the Association meetings, will follow him as director, as he did last season. Mr. Peck will inaugurate congregational singing, the words of the

him as director, as he did last season. Mr. Peck will inaugurate congregational singing, the words of the tunes being given the audiences through the Daily Program, which will be enlarged to four pages. Friday afternoon the platform was occupied by Mr. A. E. Tisdale, followed by Mr. Stiles, who gave eighty-five names in thirty minutes, all of which were recognized. In one instance he used the names of eight persons in order to get recognition, and, in another, told a person of unknown relatives and proved the re-

lationship.
To-day the platform will be occupied by Mrs. Ida P. A. Whitlock.

Mr. Theodore Price (formerly of Philadelphia) gave adramatic, elecutionary, literary and musical enter-tainment in the Temple, Thursday evening, and was assisted by Mr. A. J. Maxham, in songs, all of which were encored. Miss Brighton acting as accompanist. Mr. Peck also received a recall after his "Midship-mite." Miss Alice Sinclair and Mr. Peck presented "A Happy Pair" in a very agreeable manner, each part being well rendered. An octet, consisting of Mr. and Mrs. Tatlow and daughter Flora, Dr. L. Gibbons, Mrs. Perkins and others, opened the program of the evening, and they were heartly received. Mrs. Dr. Cora Bland recited the "Negro Sermon," at the close of which a quartet sang "Meet Me at the Golden Gate." Mr. Price has a strong voice, and his rendition of the "Tramp," in the "Old Homestead," was well received. This is a part Mr. Price has given upon the dramatic stage, and therefore is familiar with the original. original.

The Onset Water Company is placing a drinking fountain in the natural bowlder on the bluff opposite the Auditorium, which will add greatly to the convenience and rusticity of this delightful spot.

July 30. 31 and Aug. 1. Onset will be treated to balloon ascensions and fireworks, and preparations are

being made for great numbers on those dates.

Mr. Charles A. Day presided last Sunday, in the absence of Mr. Peck, and left Onset on Monday.

The Wigwam opened its doors Wednesday morning.
July 19 was the greatest Sunday Onset has seen this year. Crowds flocked here by both train and boat. Steamer Martha's Vineyard brought two large excur-sions from New Bedford, and the horse railroad did a

thriving business.

The Auditorium, both morning and afternoon, was

simply a mass of humanity, and the Bridgewater Band concerts were an attractive feature.

Prof. W. F. Peck occupied the platform in the forenoon. His subject was, "Where is Heaven?" and he locates it in that vast space between the bodies of the planetary system. Ether in space is spirit substance so fine and delicate as to defy all laws of gravitation. Into this space go the sublimated essences of this planet, are his explanatory words. He handled the subject in a clear and pleasing manner, giving a sketch of this world from its earliest period to date, and leaving no stone unturned which would assist in the thor-ough understanding of his discourse. Mr. A. E. Tisdale was the speaker of the afternoon.

Mr. Joseph D. Stiles followed the morning lecture and Mrs. May S. Pepper the afternoon discourse These two test mediums are favorites with Spirit-ualists at large, and all received a grand feast yester-day. Their styles are entirely different, and they are eaders of the test mediums of this section if not of

the country.
Dr. C. W. Hidden gave his lecture at the Temple, on
"The Use and Benefits of Hypnotism," and gave illustrations of its use in healing by curing several cases of deafness and helping one case of nervousness and heart affection. He will give a Hypnotic Social tomorrow evening in the same hall. H. E. GIFFORD.

DR. T. A. BLAND writes from Onset:

"Dr. Dutton is giving a series of lectures on the art of healing, and my wife and myself are giving a series of free lectures on Phrenology and Physical Culture, in our cottage on West Central Avenue, cor-ner of Eighth street, on Sunday, Wednesday and Friday evenings. Mrs. Bland is announced for a lecture in the Arcade on Thursday evening, the 23d, under the auspices of the Onset Bay Association, and I are to lecture there on the evening of Saturday, the 25th.

B. O. Flower, editor of The Arena, and Prof. Babbitt of the College of Fine Forces, New York, are among the more distinguished guests of the camp."

W. H. BACH writes as follows, of the preceding week:

"Day after day the cars are bringing in the people, and gradually the camp is filling up. Mediums are getting out their signs, and beginning to get some

patronage.

The week has been filled by some of the best of our The week has been filled by some of the best of our talent. Monday was wash-day, and no exercises of any character took place from the public platform. Tuesday opened actively, and a rousing conference was held in the Arcade, in which Chairman W. F. Peck gave the rules which were to govern the conferences. Previously, any individual might take the platform, and take up all the time of the conference list he or she so desired, and in many cases the conference lost the greater part of its attendance helder it. ence lost the greater part of its attendance before it was half through. This year it is different, and if the four conferences are any criterion, they bid fair to become the most popular meetings held on the grounds.

Ten minutes are allotted to each speaker, at the expiration of which, if the Conference so wills, the time may be extended. In addition to this improvement, it was decided by the directors that, as Spiritualist camp meeting gathered for the express purpose of advocating the doctrines of a religious, or rather religio-scientific subject, it was desirable to

rather religio-scientific subject, it was desirable to confine the discussions to subjects germaine.

'Science of Spiritualism' was the first subject; 'Mediums and Mediumship' followed, and was considered for three mornings, and Saturday ended the week's conferences with 'personal experiences.' The universal verdict was: 'These have been the most interesting meetings ever held.'

Oscar A. Edgerly, Mrs. Palmer, Ida Whitlock, and last, but by no means least. Prof. W. M. Lockwood, have filled our platform, while Sunday saw the advent of Jennie B. H. Jackson. Jennie was at her best, and universal praise has been accorded her, especially for the beautiful poem rendered, the sub-

especially for the beautiful poem rendered, the sub-ject being: 'Roses and Lilies.'

ject being: 'Roses and Lilies.'

Prof. Lockwood, with his deep scientific lectures and accompanying illustrations, has set the camp to talking. It is to be regretted that we have but one Lockwood. When we put speakers upon our platforms who will take the phenomena of nature and so thoroughly illustrate its method of action as to demonstrate the continuity of life and place it in the category of natural sciences we have met a long-felt gory of natural sciences, we have met a long-fell

want. Prof. Lockwood certainly does this.

This week opens with pleasant weather, and we expect to see the 'woods full' before another Sunday rolls over us.

While I would like to mention all who are doing

sues of the scalp and the obliteration of the hair fol-

work on the grounds, the space of THE BANNER stoo limited to permit of it. From the platform May Pepper and Joseph D. Stiles have fed the hungry with spiritual food, and others have been instrumental in serving 'the loaves and fishes' the past week." To prevent the hardening of the sub-cutaneous tis-

The Second Annual Meeting Of the Island Lake Camp Association will convene July 18 to Aug. 30,

Board of Directors — Adam G. Brown, Detroit; Alonzo Angoomb, Detroit; Asa B Smith, Northylle; William Murrey, Salem; W. F. Smith, Jackson; John S. Phillips, Milford Officers—Adam G. Brown, President; John S. Phil

lips, Becretary; Alonzo Anscomb, Treasurer.

Recoption Committee—Mrs. A. G. Brown of Detroit;
Mr. and Mrs. M. A. Root of Bay City; Mr. and Mrs.
D. P. Dewey of Grand Blanc; Mrs. Augusta Phillips
of Milford; Mrs. Nellie S. Padgham of Allegan.

PROGRAM. Sunday, July 19, Mrs. R. Shepard Lillie.

Sunday, July 19, Mrs. R. Shepard Lillie, Monday, 20, Conference.
Tuesday, 21, Mrs. R. Shepard Lillie.
Wednesday, 22, D. P. Dewey.
Thursday, 23, Eva Payne Hopkins.
Friday, 24, D. P. Dewey.
Saturday, 25, Eva Payne Hopkins.
Sunday, 26, Anna L. Robiuson.
Monday, 27, Conference.
Tuesday, 28, Anna L. Robiuson.
Wednesday, 29, Mrs. Nellie S. Padgham.
Thursday, 30, Anna L. Robinson.
Friday, 31, Nellie S. Padgham.
Saturday, Aug. 1, Anna L. Robinson. Saturday, Aug. 1, Appa L. Robinson. Sunday, 2, 10 A. M., Mrs. Marion Carpenter; 2 P. M.

Anna L. Robinson. Monday, 3. Conference.

Monday, 3. Conference.
Tuesday, 4, Anna L. Robinson.
Wednesday, 5, Mrs. Marion Carpenter.
Thursday, 6, Anna L. Robinson.
Friday, 7, Mrs. Marion Carpenter.
Saturday, 8, Mrs. C. M. Nickerson.
Sunday, 9, 10:30 A. M., Mrs. C. M. Nickerson; 2:30
P. M., Iyman C. Howe.
Monday, 10, Lyman C. Howe.
Tuesday, 11, Association Day, 10:30 A. M., Mrs. A. E.
Sheets, Vice-President M. S. S. A.; 2:30 P. M., Hon. L.
V. Moulton, President of M. S. S. A.
Wednesday, 12, 2 P. M., Lyman C. Howe.
Thursday, 13, Woman's Day. Motto, "Neither Delay Nor Rest." Mrs. Mary L. Doe, Mrs. Martha E.
Root, speakers.
Friday, 14, Lyman C. Howe.

Root, speakers.
Friday, 14, Lyman C. Howe.
Saturday, 15, Helen Stuart-Richings.
Sunday, 16, 10:30 A. M., Dr. A. B. Spinney; 2 P. M.,
Helen Stuart-Richings.
Monday, 17, Conference.
Tuesday, 18, Helen Stuart-Richings.
Wednesday, 19, Mrs. Augusta Ferris, Public Séance.
Thursday, 20, Mrs. N. M. Russell, Public Séance.
Friday, 21, Mrs. Augusta Ferris, Public Séance.
Saturday, 22, Edgar W. Emerson.
Sunday, 23, Edgar W. Emerson.
It has been thought best to continue the camp-meeting one more week, and Sunday, Aug. 30, will be supplied by the Detroit Society for the Advancement of Spiritualism. The intervening week to be filled. Rail-

Spiritualism. The intervening week to be filled. Railroad tickets good to Sept. 4.

Most of the platform lectures will be followed by platform tests, a feature of the meeting which has proved to be very interesting and attractive.

ISLAND LAKE, AND HOW TO GET THERE. It is on the Detroit. Lansing and Northern Railroad. Those living on Michigan Central main line, nearest route would be to take train to Jackson, and then G. Tair Line to South Lyons, to connect with D., L. & N. Those on the Michigan Central north of Lansing, connect at Lansing with D., L. & N. Those on G. R. & I. north of Howard City, connect with D., L. & N. at Howard City. Bay City and Saginaw passengers can take F. & P. M. Railroad to Plymouth to connect with D., L. & N. to Island Lake. Those on Chicago & Crand Trunk each and west connect at Lansing or Grand Trunk, east and west, connect at Lansing or Trowbridge with D., L. & N. Those living on Toledo, Ann Arbor and Northern, go to Howell Junction and connect with D., L. & N. for Island Lake. Michigan Air Line Division of Grand Trunk makes connection at South Lyons with D. L. & N. Passengers on Detroit, Grand Haven and Milwaukee Railroad will change at Durand for T., A. A. & N. Rallway to Howell Junction, to connect with D., L. & N. Our post-office is Brighton I. L. box. Campers will have their mail brought to camp daily. All ireight may now be addressed to Island Lake, and passengers stop off and get on all trains at the lake station except the two fast trains in the afternoon.

MISCELLANEOUS

Mr. M. A. Root of Bay City, Mich., selected as Chairman of all public meetings, everybody knows is the right man in the right place.

Materializing mediums will be obliged to pass before an examining committee before being allowed to whill the form the property of the control of the control

By order of Board. exhibit before strangers. The music will be under the direction of Prof. P. O. Hendson, balladist and composer, of Bay City, supported by a fine orchestra of four pieces. A brass band will be in weekly attendance, with a dance Tuesday and Friday evenings. The most ardent lovers of pleasure in this line will find satisfaction.

We invite mediums of all phases to visit our camp, and a goodly number have signified their intention of being with us. All are welcome.

EXCURSIONS. There will be excursions from Detroit and Lansing

every Sunday between July 15 and Aug. 31, also on Aug. 13, or Woman's Day.

The D. L. & N. and all its branches will give rates of 1½ fare for round trip tickets on Tuesdays, Thursdays and Saturdays of each week, with return limit to Sept. 4. People should, at the time of purchasing their tickets, mention these facts in case the agent

If there are things you wish to know that do not appear in this program, write to J. S. Phillips, Brighton, who will cheerfully answer all questions regarding camp and camping. If you have a friend who wants a program, send us the name and we will mail one to him.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: On Sunday, July 12, after the usual band concert in the forenoon, a conference was held in the Temple, with Mrs. A. S. Waterhouse presiding.

After a few introductory remarks by Vice-President Waterhouse, Dr. Lillian Graham read an essay, and was tollowed by Mrs. Cooley, who rendered a solo very acceptably. Miss Jennie Rhind spoke interest-ingly, and Mrs. Hattie C. Mason, under the control of "Sunshine," spoke enthusiastically of the value of physical mediumship and materialization. The meet-

physical mediumship and materialization. The meeting closed with singing by the congregation.

In the afternoon Mr. L. K. Washburn of Revere occupied the rostrum, and delivered a very able lecture upon the subject. "Public Schools and the Catholic Church." This closes Mr. Washburn's engagement with us this season. He has pleased the large audiences which assembled to hear him, and we hope to have him with us again part year.

to have him with us again next year.

The Lyceum is a great success. The number of children attending increases each Sunday, and Mr. George Cleaveland, Miss Fisher and Mrs. Cooley deserve much credit for the way in which they have interested the little ones, and have formed a nucleus for the regular Lyceum, which will commence at the same time as the camp-meeting convocation, Aug. 2

1896.
The Vice-President of the Lyceum Association. Mrs. J. A. Chapman, has arrived, and the President, J. B. Hatch, Jr., is expected early in the week, with

his family.

Mrs. Amanda Curtis passed away on Monday, July 13, and the funeral services were held at the Lin-coln tent on the afternoon of July 16, Mrs. Clara Field-Conant officiating.

Among the arrivals of the week were President A.
H. Dalley and wife, accompanied by two nieces, K. D.
Childs and wife, Mr. and Mrs. Avery, James Crozler
and wife, Mrs. W. R. Tice, Mr. and Mrs. F. A. Tinker,
Mr. and Mrs. Justice Fisher, Mrs. Mary Fisher, M. V. Fletcher and wife, Mr. and Mrs. David Jones, Miss Nellie Salome Thomas, Mr. and Mrs. Warren Doolit tle. Arthur Bulmer, Arthur Crosbie, Mr. George Wood-

roffe, and Mr. Frank Squires.
The dances given in the pavilion every Tuesday,
Thursday and Saturday have been very successful,
and Manager M. B. Smith has made many friends by
his efforts to have all enjoy themselves.

Commencing Monday, July 20, balloon ascensions will be held from the park every afternoon and evening during the week, fireworks being given in conjunction with the evening ascension by the noted aeronaut, Prof. Hutchinson. The ascensions will be a feature of the season, and no expense and care will be spared to make them successful. The regular orchestra and band for the season will arrive upon the grounds Saturday, July 25, and will be here all the time till September 1985. tember, giving two concerts every week day and three on Sundays, and will furnish music for all the dances. Everything is booming.

The news-stand at headquarters keeps all the daily

and weekly papers, including all spiritual papers and publications.

For further information, or circulars, address A. P. BLINN, Clerk, Lake Pleasant, Mass.

Excursion tickets can be purchased from Washington, D. C., to Lake Pleasant and return for \$17.50; from New York and return for \$5.55, via New York, New Haven and Hartford Railroad.

A. P. BLINN, Clerk.

Lake Brady Camp.

To the Editor of the Banner of Light: Brady Lake is beautiful under all conditions. The

trees seem greener, the flowers fresher and sweeter, and the sunbeams more radiantly bright in their reflections, after a sharp shower. The Lake has risen nearly two feet, is clear as filtered water, showing white pebbles in the yellow sands several feet below the surface. The fish are so tame around the piers, where no fishing is permitted, they will come by hundreds and feed from the hand when crumbs are thrown into the water.

The speakers during the past week have been Mrs. Carrie E. S. Twing of Watertown, N. Y., and Mr. M. F. Hammond of Kalamazoo, Mich. The former makes no claim of being under control during her discourses. Nevertheless they are full of inspirational thought, licies, which cause baldness, use Hall's Hair Renewer | good practical suggestions and scintillations of wit.

Mrs. Twing is frequently employed by Orthodox sodieties. She is appointed to open a Methodist campmeeting within a week.

Mr. Hammond's lectures have been replete with good advice pertaining to all the walks of life on this side, though he speaks under control of those who have passed to the other. His ideas on industrial reform are in line with the most advanced, though he goes back to the cause of conditions rather than dealing with their effects. He makes pre-natal influences largely responsible for the poverty, destitution and crime throughout the land.

Dr. Bowtell, who was once a French Monk, has given several interesting lectures descriptive of life in a mon-

astery.
Mrs. Pfuntner, late of Cleveland, has also added much to the interest of conference by her bright in-spirational thoughts. Mrs. Dr. Kennon and Mrs. Libbie Pettibone have both established reputations here, the former as a

both established reputations here, the former as a psychometric reader and the latter as a full name test medium.

Capt. Benjamin F. Lee, so prominent in the founding of Lake Brady camp, is still with us (having a cottage on the grounds); also Mrs. Nancy Clark and other of the pioneers.

Woman's Day will be celebrated at Lake Brady in the pear future.

the near future. Prominence is always given to woman's suffrage.

A handsome archway has just been erected over the entrance to the auditorium.

The Children's Lyceum is now fully established, and the older people do not hesitate to assist in making it

interesting.

Maggie Gaule is fully sustaining her well-earned reputation as a test medium; names, dates, incidents and impersonations are given with startling rapidity.

Such convincing evidence as comes through her must be accepted by the most skeptical. Mrs. Abbie Watkins makes a good conference speak-Mrs. Carrie E. S. Twing gave a test séance last evening for the benefit of the Association. "Ikabod," her quaint control, gave individual readings that were

often highly amusing, and seldom falled to hit the mark. She made her tarewell address this afternoon. A developing circle is being formed under the man-agement of Dr. W. Lee.

Lake Brady will have a Fair on the 30th and 31st of July 16, 1896.

Rindge Camp Ground, N. H.

To the Editor of the Banner of Light:

These beautiful grounds are now assuming a lively appearance. Dr. Charles Harding is in charge of the speaking; lectures and gives tests from the platform every Sunday afternoon at 1:30.

He has rooms at the Howland House, where he gives private sittings.

The Mason cottage is an acquisition of this year's The Mason cottage is an acquisition of this year's building; while last year S. S. Goodwin put up a fine cottage on Sunshine Avenue, and expects to put on a kitchen this year if possible. His wife and Mrs. Travis are now there, and others are expected soon. Mr. H. A. Clark built him a neat cottage last Fall which he expects to dedicate next Saturday night if fair. He is now on the grounds with a friend occupying big "Batragt".

ing his "Retreat."

The grounds are being improved; new avenues laid out and brush cleared. The sanitary conditions of this camp are unsurpassed by any other camp known to the writer.

Sunshine Cottage, on Warren and Sunshine Ave-n'es, is occupied by Mrs. B. P. Gould, as last season. Having two lots she has quite a garden, both of flowers and vegetables. Mr. M. G. Parker, the former owner and medium, is there occasionally, and holds circles for the benefit of Camp friends. Mrs. Nonle Treadwell occupies the farmhouse. and looks after the interests of the campers' laundry.

The Albro-Ripley cottage is vacant, the only one with closed doors on the grounds. Woodbury Cottage and "The Pine" are both full, while Dr. Harding and the Howlands occupy their summer hotel. MERRILL G. PARKER.

The Dohns have been here and gone, but will be

Union Picnic of Lynn and Salem Lyceums.

The Lyceums of Lynn and Salem will hold a Basket Plenie at Camp Progress, Upper Swampscott, on Tuesday, July 28, 1896, to which all Spiritualists are cordially invited. No charges of any kind will be made. The Children's Progressive Lyceum, of Boston, is especially invited to be with us and enjoy the day. Mrs. E. F. METZGER.

Sec'y Lyceum Committee.
Electric Cars between Lynn and Salem pass the Grove every fifteen minutes. Lynn, July 15.

For Over Fifty Years

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

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrr. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80 clock.

Sunday evening at 3 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 3 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

The Woman's Progressive Union holds meetings

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'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 Avenue, Mrs. E. A. Cutting, Manager.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegle Music Hall Building, between 66th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner or Light can be had. Services Sundays, 10% A.M. and 7% P. M. Afternoon meetings for facts and phenomena at 2%.

187 West 34th Street.—Séances for the presenta-tion of spiritual facts and phenomena are held every Wednesday, Friday and Sunday evening at 8 o'clock, and Sunday afternoons at 3 o'clock. Seymour Van Brocklin Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

MEETINGS IN PHILADELPHIA.

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

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Bunday 11 A.M., 24 and 74 P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P. M. First Society of Spiritualists meets at Hooley's

WASHINGTON, D. C.
First Society, Metserott Hall, 19th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M.
M.O. Edson, Pres.

Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schil

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 568
Jefferson, istreet, every Sunday at 7% P. M., and Thursday
at 8 P. M. J. O. Bigler. President.

Star of Progress,

WRITTEN AND COMPILED BY MR. HENRY W. SMITH.

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

um Bongs, Marches and Responsive Readings; to-gether with beautiful select Poems and Hymns; also original Micsic, with words, for dedicatory services, and miscellane-ous and children's songs for home entertainment or concert. The most replete book of its kind ever issued. Fine paper, pp. 83, elegant print, and handsomely bound. Price \$2.00. For sale by BANNER OF LIGHT PUBLISHING CO.

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per hundred.
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