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#### LLANSTEPHAN.

Slowly upon the glowing evening skies The orange cloudlets fade in lifeless grey, While from these broken towers my yearning eyes O'er western seas pursue the dying day. Till where the sinking sunbeams late would burn Fringed with cold fire the deepening waters churn.

No sound there seems beside the sea-birds' cry Where drowned beneath his stars the Day-God lies. But hark! like some weird echo of a sigh The dim, mysterious ocean-voices rise, The beat of hidden pulses from afar, The never-silent meaning of the bar.

Here let me lie and trace in Fancy's glass Again the sea-tales strange of classic eld, Watch with wreathed horns the floating Tritons pass, And sea-nymphs last of Pagan eyes beheld, And Nereids sporting on the moonlit sand, And Sirens calling from the enchanted land.

There breathes no breath across the heaving plain No ghostiy soul awakes the slumbering sea; Here will I muse and watch, a Greek again. The spume-ficeked currents drifting silently; An people, half-hid coves and shadowy capes With gliding presences and elfin shapes.

Even thus the old sea spake, nor otherwise, To Homer's dreaming fantasies of yore; But ab! our duller brains and grosser eyes, The primal glory fied from sea and shore; No more may we discern the visions fair That lit our youngling planet everywhere.

Nay, nay, the old grace fades not; land and sea chanted are, as erst when Man was young: Dull knowledge flouts not all their mystery, Nor all fair dreams are dreamt, or sweet songs sung ; Still, still while youth and spring time come to birth. These fair fantastic visions light the Earth.

Here let me dream, and for a while forget, Beneath the magic moonlight's mute, wan smile, Life's rude, tumultuous waves, the toll, the fret, The strife, the jealous hate, the wrong, the guile, And wake from Nature's arms, with new-purged

sense, To that immortal Pagan innocence. —Sir Lewis Morris.

#### Ingersoll and Spiritualism.

BY JOHN WILLIAM FLETCHER.

#### [Special to Banner of Light.]

TUST whether to take Col. Robert G. Ingersoll seriously or not, whether he disbelieves, as he so jestingly asserts, is a question that has suggested itself to many thoughtful minds who have followed with more than passing admiration the career of one of the most eloquent and in many ways gifted men the age has produced. To successfully assail the theological strongholds, which have held their own to an alarming extent, swaying the mind of the world forever, and there is no spiritual awakening, as almost nothing else has ever done, is an no continuance of existence, of what use is achievement of which any man should rightfully feel proud, always admitting that he has a good and honorable motive in view; but to fight for the fun of fighting, or the exhilaration that the contest engenders, or for a less worthy object, the results to one's self, either in fame or profit, is quite another thing. No one could question the sincerity or disinterestedness of Thomas Paine: his was a life thrown into the stagnant pool of intellectual existence without a thought beyond stimulating inquiry and lifting mankind to a plane where its conclusions should be based upon personal knowledge rather than the fallacious assertions of would-be self-appointed religious potentates. Assailed on all sides, he still persistently presented the unanswerable logic of his deductions, and today his work stands as a greater monument to his fame than any creation in bronze or marble that an admiring and grateful generation might erect to perpetuate his memory. But Thomas Paine was always serious-minded, and markedly in earnest; there was no playing at the emotion, no tricks of language, no attempt to move the mind through rathetic imagery, which should in any way interfere with the fullest action of the reasoning powers, but every sentence was, and is to this day, pregnant with important meanings, stated with a dignity of purpose that left no doubt in the reader's mind as to its real value and worth. Satire was an element often employed, but so involved with reason, pure and simple, as to be devoid of personal feeling, and only used to more fully emphasize the point at issue, but buffoonery has no place among the works of this truly great man. His wide view of humanity, his hope for the world resting upon the development of the intellectual powers, his unfaltering belief in God, as manifested in the world about him, and his hope, at least, for immortality, coupled with a desire to know all things and hold fast to that which is true, places him as foremost in the van of the world's greatest thinkers and noblest reformers. Clearness of statement, soundness of reasoning, elegance of style and sincerity of purpose are indelibly stamped upon everything he has done, whether in the realms of politics or religion. Now, how is it with this new apostle, of nearly the same thought, born under different circumstances, and bred in an age profiting to a very great degree by the teaching of Paine and other liberal minds? What has this modern Demosthenes, with all his marvelous gift of oratory, to tell the world that is of interest to hear? Is there any new form that truth has taken, or new line of thought, that can in any way stimulate the human mind to fuller and deeper activity? Bold and strong his state- tune to be here, I want to increase my fund of informents have surely been. Without flinching he has attacked the strongholds of theological beliefs, and has hurled the firebrand of independent inquiry into the enemy's camp without fear or favor. It is, however, a very different thing to advocate alarming theories even today from what it was when thinking was a crime, and speaking according to one's convictions meant the jail, the gallows or the stake. Martyrs they were then, heroes they are now, who bring their offerings and boldly lay them upon Truth's altar. But, what offering has Mr. Ingersoll placed before the world? What has he taught? He has endeavored to explode

cal characters in such a graphic manner as to | which you say you can do. We don't stop work up send a wave of amusement broadcast that simply defies all criticism, and absolutely under mines the very foundations of faith, sending the people home after an evening's talk completely at sea upon important themes---and what then?

It is all very well to say "You are slaves; you are slaves," and prove it, too, beyond peradventure, but how much better off is the poor slave for having this knowledge forced upon him if there is no relief, no chance beyond? If, in indicating his slavery, the words liberty and freedom can be dropped into his heart like the breath of a summer's sea, there is some object obtained, some purpose in life worth living and working for. Mr. Ingersoll says: "'What shall I do to be saved?' I believe in good fellowship; I believe in cheerfulness, in good health, in intelligence, in liberty." All this is comprehensive enough surely, but utterly meaningless, unless there be some ultimate to be worked for, something to follow after these most praiseworthy conditions have been accepted and lived out. But simply stated in the abstract, they can, in themselves, be no formula to go by, since each will approximate according to his education and unfoldment, and not one combine in its entirety the possibility that is suggested by either liberty | evening one of profit as well as pleasure. or intelligence.

What is life anyway? Thus the great orator defines it, in one of the most sublime moments of his existence:

" Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death, hope sees a star and listening love can hear the rustle of a wing."

I ask him, I ask you, if a more pitiful answer was ever given to any question. That he may differ largely and rightly from the theological definition, I can readily understand; but to have formulated no explanation for the phenomena of which we are a part, to have discovered no motive power whose mighty purpose is carrying the world forward to some greater end, is indeed appalling. If the sun never rises on the to-morrow of death, if the mantle of silence is never broken, and the fast-decaying body fades into dust, and is lost is its own benefactor. It may be of no inter-

there?" " No," said the leading Spiritualist. "There is the law of progression, you know."

"May be so," said the Colonel, "may be so. 1 can imagine how a large proportion of orthodox folks could put in their time. They'd hold prayer meetings for a couple of million years. But I'd get lonesome. I could n't put in all that time reading. Have you got any spiritual cigars over there?"

If taken seriously, or taken at all, it is difficult to imagine how any one with any real desire to know, or any intelligence, for that matter, could possibly so insult the bospitality he was enjoying.

No, I don't believe Mr. Ingersoll-who is a royally good and generous man, and loved by his friends everywhere-would know what to do, if immortality was proved to him, because then, instead of fighting the men of straw that theological idiots have created, he would have to build and work for himself-and you see he insists that he is tired already. And I should think he would be. Beautiful as are the few lectures he delivers, they are purposeless beyond pointing out the flaws in belief in others, as has been told and retold again by such men as Ed Wheeler, P of. Denton, and numberles others, but who were able to point to something beyond, and thereby make the

As an entertainer, Mr. Ingersoll hasn't a rival, but the intellectual value of what he says, after you have freed yourself from the thralldom of superstition, is quite another thing. As if to make himself more thoroughly understood, he is reported as saying:

"No. I don't know that I care to know whether I am immortal or not. Fact is, I don't want to live forever, although I am not at all satisfied with this world. The principal objection I have to your spiritnalistic belief," said the Colonel, "is that your mediums never tell anything useful to the human race. They will go into trances, and relate that John Miller, who was killed in a railroad accident out West, is now over there preparing a bed of roses for his friends here on earth. No. I can't accept your faith; certainly not without more proof than you have been able to give."

The first question is not, and should not be, what good Spiritualism has done or can do, but, rather, is it true? and, if the question can be decided, the world will soon realize that Truth

Mr. Iugersoll's answer to all this is: "One world at a time." As well say one day at a time. He would doubtless laugh to scorn the words of Jesus: "Take no thought of the morrow," and declare that a man was both unwise and improvident who was satisfied with just living from day to day, spending all he earned, regardless of the future-which might be filled with duties and cares that require the strength

of the present moment. Is it not equally true as regards another world? What is revealed or demonstrated here, but the intimation of the greater, better, truer things, that are to follow. What is this life anyway, without the prospect of a higher existence to follow-only, indeed, but "a narrow vale between the cold and barren peaks of two eternities." I remember hearing this truly great orator say: "I believe in the religion of the fireside," and then paint, with singular eloquence, a picture that would have moved a heart of stone; of what home should be: of the love of father and mother, and the sweet and tender confidence of children; but what would all that amount to, if it was at last to sink into the gulf of oblivion? How could it be enjoyed, if forever shadowed by the awful mystery of death, in whose arms all are at last to be clasped in the never-ending eternity of silence!

Mr. Ingersoll himself has in his own life, doubtless, all that he so graphically describeswealth, fame, and the love of wife and beautiful children-and is most generous and humane; a man for whom I have in many ways the profoundest admiration; but his case is an exception. The majority of homes are not as beautiful, the majority of lives are not as happy, and why not? Happiness can never be universal until the spiritual entity is recognized, until every experience, good and bad, to fit the spirit for the higher spheres yet to come. The despair we see on human faces, the misery that swings through the length and makes suicide excusable, and is stamping all the joy out of youth, and tainting the happi-

ness of later life, comes from this "one world



#### W. B. Parish, OF STOWE, VT.

The subject of this sketch was born in Randolph, Vt., March 14, 1826, and has now commenced the seventy-first year of his age. His father was Elisha Parish, a Free-Will Baptist of English descent. His mother was a member of the famous Thwing family, of which there is an extensive account by Walter E. Thwing of Boston. She called herself a Universalist, but was really a Spiritualist and medium more is seen to be but the moulding process of fate than ninety years ago. She was clairaudient and clairvoyant, and a wonderful healing medium; and many are the sick children, and others older, that she has snatched from a breadth of society, crowds the divorce courts, | premature grave after they had been given up by physicians.

Mr. Parish thinks he took his mediumistic gifts from his mother; for when he was but at a time" theory, and will continue until the three years old he saw six or eight spirits in spiritual possibilities of this life are realized, his father's kitchen, and was terribly frightenand the reality of another, a higher and better | ed, and clung around his mother's neck. But existence, so palpable, so plain, so understand- | for a few years after that he does not rememable as to kill all doubt, and link each aspiring ber of seeing any, but ever since sees them in neighbors' houses, in the church, in the street and at home-and especially on funeral occasions; and nearly all are recognized as he describes them; yet he does not claim to be a public medium, and says he has nothing to boast of, as he only accepts the organization and whatever was given to him, and does the best he can with it. He also seems to have the spirit, or gift of prophecy, somewhat, as he prophesied of the birth of Spiritualism, or the raps in New York, some six months before they occurred-as many in Randolph and Braintree, Vt., could testify if they were living. He sometimes sees and describes railroad accidents a week or more before they occur, and tells how many are killed, etc. He saw and described that terrible railroad accident at Battle Creek, Mich., two or three years ago (a week or more before the news came), and could see people struggling in the flames; he said there must be more than twenty killed. He has also told of railroad accidents and fires in his own State-one in this county-and this was just two weeks before it occurred, as those in this town can testify. Mr. Parish was married to Miss Phebe Gregg of Waterbury, Vt., May, 1853. They had one son, who passed to spirit-life at three and a half years of age. The child frequently comes to them with his grandmother in their own home and elsewhere. Mr. P. organized a society in this town many years ago, and was elected President, and employed speakers and kept up meetings for years. He also called five conventions here at different times, and did much effective work in this grand cause, which required much time, energy and money. Mr. Parish has held many prominent offices and positions in the Vermont State Association, such as locating and business committee, Secretary, Vice-President, etc., and has done much work in that line, and is not done yet. Has also given some good lectures in several towns around the State, without money and without price, except in one instance. He has been an old friend and associate worker at conventions in this State years ago, with many other old veterans, most of whom have passed on up higher; among them Mrs. M. S. Townsend-Wood of Stoneham, Mass., Dr. H. B. Storer, Henry C. Wright, A. E. Simmons, Dr. A. B. Child, Prof. Wm. Denton, Fanny Davis Smith, Mrs. Walcott, Mrs. Lizzie Manchester, and many others. A FRIEND.

the religion of good-fellowship, of intelligence, of liberty?

For several years now Mr. Ingersoll, with gatherings convening at mountain and shore, and his reputation and great ability have attracted and continue to attract very large and interested audiences. That financially it is a good investment for Spiritualists and for Mr. Ingersoll is without doubt true, otherwise it would not be repeated year after year; but how about the inconsistency of the platform of the Spiritualists being occupied by a man a time, and who declares that no one can know | up in an asylum until they are cur. d." anything about another world, for the "unreplying dead" give back no word?

Spiritualism as the most bigoted theologian could be. When, however, this question has been raised, the answer has always been: Well, Mr. Ingersoll wishes to believe; he is | Lyman C. Howe, and many other trance waiting to know the truth, and by-and by he will." When he does it will be time enough for him, or for any one, to represent Spiritualism. I confess I was somewhat surprised to see the following in one of the leading journals of the day, as representing Col. Ingersoll's attitude toward Spiritualism, which suggests the asylum as a remedy for their dis-I believed him too politic and too courteous to make:

"LILYDALE, N. Y., July 12 .- "What do I think of Spiritualism? Pool! I don't believe a word of it as | gersoll demanding? Was it only sophistry a religion, or as a truth to swear by.'

Thus spoke Col. Robert G. Ingersoll. He was here to deliver his well known lecture on 'Liberty, Man, Woman and Child."

Then why is he speaking on the platform of the Spiritualists? Why wander from Cassadaga to Onset Bay, Lake Pleasant to Queen City Park, to work among people who have for the foundation of their philosophy a phenomena that demonstrates continued life after death?

Either Spiritualism is the most egregious fraud the world has ever seen or heard of, or else it is the most sublime truth ever vouchsafed to mankind. Now, which is it? It is not a truth to "swear by, nor a religion to accept," is the answer from the man who, for three summers, has patronizingly accepted his share of the receipts, and laughed at the platform on which he stood all the time. A greater anomaly could not well be conceived:

"But where does the soul go to after it passes out of the body? You gentlemen of this faith pretend to have diagnosed the case, and ought to be able to answer my question. Now that I have the good formation."

"The soul goes to the Summer-Land," replied the leading Spiritualist. "There it works and evolutes to a high plane."

"Ah!" said the Colonel, grimly. "it works, does it? I thought we rested after we got up there? And why under the canopy do you want to progress? Are we not all right when we get up where all is bright and fair?'

The leading Spiritualist spoke of a passage in Ingersoll's lecture where he referred to the man in a dugout. "We progressed from that man," said he. Why not keep on?"

"Well, I am sure," replied Ingersoll, "I get all the work in this world I want." and then he observed musingly, while the crowd hung on his utterance as every theory that mankind has held with any if an oracle, "I am sure I do n't know what I should and failures, and hold communion with those degree of sacredness, and has illustrated Bibli. do, even if you should convince me of immortality, eft behind!

est for Mr. Ingersoll to know that he will live in the life to come, that the "hope" that is soul with that eternity beyond, as well as hold born to the heart is a reality, and that the grave is the open door to the greater eternity beyond; but he might learn as to whether singular incongruity, has been lecturing before the Spiritualists at the various summer | so, an inducement attractive enough could be offered for even him. When it is suggested that "tests" could be given, thus does he reply :

'Then came another Spiritualist: 'You would have the consolation of knowing that you would live again, at any rate, Colonel, if you would let us give you some tests of future life. We have trance mediums who could do it.'

'Don't believe anybody ever went into a trance, was the reply. 'If you have people here who are in who knows of and cares for only one world at the habit of getting into trances, they ought to be shut

How much more liberal is Robert Ingersoll in his sending our trance mediums to an asy-All this is as much at war with the logic of lum, than are the very hypocrites whom he so eloquently decries because they sent to the prison and the stake those who differed from them? Surely Mrs. Lillie, Mrs. Richmond, speakers who are wholly dependent upon the spirit-world for their ability to speak, must feel highly honored and complimented by a management who employs at a rate far exceeding anything they can ever expect to get, a man who openly insults them, and smilingly ease-namely, the ability to see spirits and receive their inspiration. Where is all this great religious liberty we have heard Mr. Inafter all-a cleverly worded peroration, which sounds well and means nothing? It would seem so when, after speaking on a Spiritualist camp-ground, knowing just what are the foundations of the Spiritual Philosophy, to turn around and say: "If you have people here who are in the habit of getting into trances they ought to be shut up in an asylum until they are cured."

I am not sure that the Inquisition or the stake in the past would have been much worse than a modern insane asylum. But as if to soften what had perhaps been too harshly spoken he added:

"But there are several good things about the Spiritualists," he continued, with the eye twinkle habitual with him when pleased with any particular subject. "First, they are not bigoted. Second, they do not believe in salvation by faith. Third, they don't expect to be happy in another world because Christ was good in this. Fourth, they do not preach the consolation of hell. Fifth, they do not believe in God as an infinite monster. Sixth, the Spiritualists believe in an intellectual hospitality. In these respects they differ from our Christian brethren, and in these respects they are far superior to the saints."

He might have added, also, among the things he liked that they admitted him to their platform, paid him well enough to make him quite willing to come again, and were not always wise enough to know when they were being patronized and insulted. He might also add that the Spiritualists did not think him an object for medical interference, because he had not been able to accept what to them is the most valuable demonstration ever given to the world, before which the wonderful discoveries it can revisit the scenes of its former victories

it to the eternity that is present.

## Robert Burns from Spirit Life.

#### To the Editor of the Banner of Light:

Robert Burns, in his address to the struggling brothers in earth-life from the high heaven wherein he now dwells, speaks fully and to the point. This message is comprised in two poems entitled "For A' That," and "Words O' Cheer," and form part of a volume of inspirational poetry-"Poems of the Inner Life,"-Lizzie Doten being the medium. take the liberty to quote the following verses. They are certainly eminently characteristic of the lofty soul from whence they purport to emanate, besides tersely proclaiming the cheering gospel of the New Dispensation, i. e., equal progression for all:

"Is there a luckless wight on earth, Oppressed wi' care and a' that, Who holds his life as little worth, His home is Heaven for a' that-For a' that and a' that. There's muckle joy for a' that, He's seen the worst o' hell below, His home is Heaven for a' that.

Puir souls, in right not unco' strong, Through love and want and a' that, There sure is power to right their wrong, And save their souls for a' that; For a' that and a' that, The Lord is guid for a' that, The de'il himsel' can turn and mend, And come to Heaven for a' that. On Scotla's hills the gowans spring, The heather blooms, and a' that; The mavis and the merie' sing, But Heaven's my home for a' that; For a' that and a' that,

I wadna' change for a' that; He who once finds Heaven aboon, Will not come back for a' that.

The One who knows our deepest needs, Recks little how man counts his beads; For righteousness is not in creeds Or solemn faces :

But rather lies in kindly deeds And Christian graces.

Then never fear; wi' purpose leal, A head to think, a heart to feel For human woe and human weal. Na preachin' loun

Your sacred birthright e'er can steal To Heaven aboon.

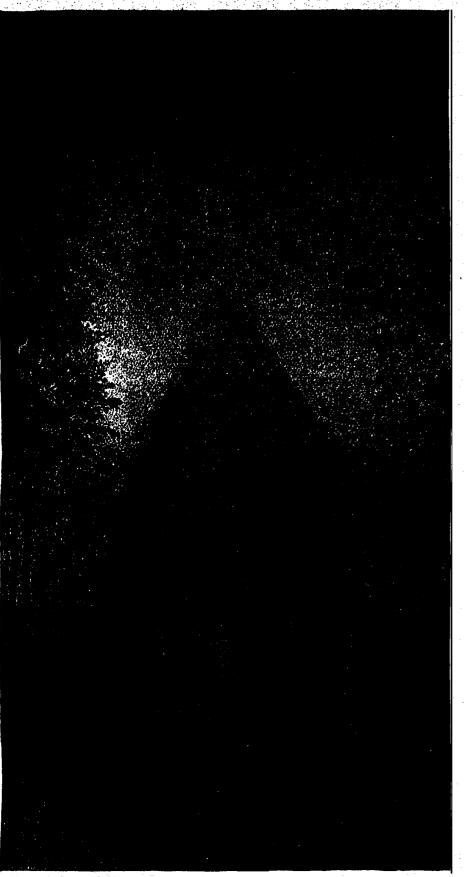
Tak' tent o' truth, and heed this well: The man who sins makes his ain hell; There's na warse de'il than himsel'; But God is strongest: And when puir human hearts rebel, He haulds out longest.

With loving kindness will He wait. Till all the prodigals o' fate Return unto their fair estate. And blessings mony; Nor will He shut the gowden gate Of Heaven on ony."

In an introductory chapter the medium states that "The influence of Burns was pleasant, easy, and exhibitrating, and left me in a cheerful mood. As a spirit, he seemed to be genial an: kindly, with a clear perception, and world, before which the wonderful discoveries of modern science sink into insignificance, namely, that the spirit lives after death, that it can revisit the scenes of its former victories and I felt much more benefited than burdened Very truly, HENRY FORBES. by his presence." New York City.

BURNS'S HIGHLAND MARY .- Mr. Archibald Campbell, a relation of Burns's Highland Mary, died on the 14th June, at the residence of his stepson, Capt. Kerr Gourock, in his eighty-third year. When a boy he lived with his grandmother-the mother of Highland Mary-who died at Greenock in 1824. Amongst the recollections of Mr. Campbell the most vivid were those in which he himself figured as the guide to visitors who wished to see the house in Charles street where Highland Mary died. He also remembered seeing the box in his grandmother's house in which his aunt had kept the letters of Burns, which were un-fortunately destroyed.

Wonderfully little attention has been paid to the terrible destruction caused by the recent carthquake and tidal wave in Japan. The earliest reborts are more than made good by dispatches just received, which place the deaths at nearly forty thousand, and the total of killed and injured at sixty thousand. In some towns nearly or quite half the population per-ished. Ships anchored in harbor when the wave came were left inland among the fields when it passed away. It is not yet known whether to attribute this disaster to an emption or to a caving in of a portion of the ocean bottom to the north and east of Japan.



#### THE WIGWAM, ONSET BAY.

#### Opening of Wigwam, Onset Bay.

To the Editor of the Banner of Light:

The opening of the Wigwam by the Oniset Wigwam co workers was a most successful and encouraging commencement of the society's labors for the season.

The historical value and attractiveness of the interior of the Wigwam has been greatly enhanced by the addition of pictures and relics Our civilization treads a rugged path. of Indian life, which have been presented to the society by friends from all over the United States. With discords sown, injustice, we and wrath; The weaker races to the strong must yield, And perish in their weakness on each field, While on their graves a new day's heroes tread, Who mould the present hearkening to the dead.

#### BANNER LIGHT. OF

#### PILGRIM PENCILLINGS.

#### BY J. J. MORSE.

#### (Specially written for the Banner of Light.)

A little bird has recently whispered in my ear that my promised contribution, under the above heading, is now long overdue! The former one appeared in THE BANNER of May 2, and the pressure of many duties has hitherto prevented my sending another until now. Let me then take up the thread of my former narrative about the work of the Cali-fornia Psychical Society at the point it was dropped at, with such other matters, in addi-

tion, as may interest my readers. The Society's winter course of "Open Lectures" for the public came to a successful close, in Armory Hall, on Sunday evening, April 26. The course lasted five months, and was in every way a great success. Our audiences were large right along; the lectures, it is said, were all that could be desired, and the press gave us occasional and very friendly notices. At the termination of the course our Board arranged that, for the summer season, the lectures should be held in our headquarters, which has been the case since then with one exception, when, at special request, a sup-plementary course of "Open Lectures" was held during the month of June in Red Men's Hall, at which there was as usual a very fine attendance.

We have supplemented the work by instituting fortnightly receptions for members only. at which the services of various mediums have been secured. As many of our members are not Spiritualists, the Board considered it wise to give such an opportunity of witnessing va-rious phases of the phenomena, so test, clairvoyant, slate writing and materializing me diums were engaged, with the foregoing ob-ject. On the whole the results have been satisfactory, and many were thus made acquainted with facts they had never before encountered. The services of a professional hypnotist, Prof. J. Franklin Brown, have been retained several times, and as he is quite a good opera tor considerable interest in that subject has resulted. At the present time the writer is conducting a hypnotic class, and he has suc-ceeded in developing some promising subjects.

In addition to the regular Sunday evening lectures, I have given a special course of week-evening lectures on clairvoyance, psychometry and spiritual phenomena, which excited much interest. The result of the Society's work so far is, that a class of very intelligent people, who have hitherto avoided Spiritualism, have been greatly interested therein, and some few have come to see that their prejudices against it have arisen from the false ideas they have derived from the garbled reports of the press in past years. It is a matter for congratula tion that the more reputable papers, here and elsewhere, are now manifesting a desire to do us justice. The fact is that our Cause has be safely ignored by any honest journal. When such publications as *The Forum* and The Arena admit such articles as that of Dr. Hodgson's upon Mrs. Piper's mediumship, and Giles B. Stebbins's upon Miss Lizzie Doten's poems, it is pretty plain evidence that the tide has turned in our favor.

I believe my engagement will close at the end of our next open course of public lectures which will be held during September, October and November next-my contract expiring at that time, when, if is not renewed, I shall im-mediately return to England, where business affairs and many urgent platform calls de mand my presence. Did circumstances per-mit, I should much like to accept the various invitations to fill the platform that here invitations to fill the platform that have to these hospitable shores.

State conventions it was ever my fortune to participate in. The report published in THE BANNER recently will have given your readers an excellent idea of what took place, so the present scribe need not dwell on the matter at any length. Much, if not nearly all, of the success of the assemblage, was due to the indefatigable exertions of Mr. Harrison D. Barrett, the able President of the National Spiritualists' Association, who was literally tireless in his efforts to create a State organi zation. The desired result was achieved, and the necessary incorporation, under the laws of the State of California, has been duly accomplished. A meeting is to be held in Sep tember to accept the report of the Committee on Incorporation, and to elect the permanent officials. It is also intended to affiliate with the National Spiritualists' Association, and hold a charter therefrom. I have always been an advocate for organization, from the time when such was bitterly opposed, and it is a source of great satisfaction Great Britain our people are at last recogniz-ing its necessity and advantages. For work their pilgrimage, and takes precedence of eving purposes it is, to my mind, an absolute necessity, while it places us in line, legally, with all other bodies of a religious and ethical character-no small gain to us, as a people. Mr. Barrett's labors in this direction have rendered invaluable service to our Cause; and the National Spiritualists' Association has opened the way for prosperous unity in the future. Spiritualism is enjoying its usual summer siesta in San Francisco, and but few meetings are now running. The leading body, the So ciety of Progressive Spiritualists, closed its meetings for the season in May, at the termina-tion of its engagement with Mr. J. Clegg Wright. The Children's Progressive Lyceum keeps open house all the year round, and maintains quite a flourishing existence, thanks to the earnest labors of Mr. and Mrs. Wadsworth and their faithful co-workers. This Lyceum has entered into a fraternal affiliation with the British Lyceum Union, and is now a member of that in-fluential body. We in England have put the Lyceum work on a sound educational footing; have created a solid national organization, and hold an annual convention of delegates representing the whole Lyceum movement. Our national paper, the Lyceum Banner, has be-come a power for good work; its monthly lesson plan, and synoptical outlines of the lessons, are found to be almost invaluable aids to the working of the Lyceum. Quite recently two honors have been accorded the writer, which facts may sufficiently interest his many friends to deserve a brief mention here. The first is in his election as an as sociate member of the American branch of the incorporated Society of Psychical Research, of Boston, Mass. I must confess I have never quite shared the feeling of criticism against the above named body that so many Spiritualists have expressed, as I am sufficiently liberalminded, I hope, to realize that not all care to follow the road that I prefer. While, at least, we as a people can truly claim that our labors follow the road that I prefer. While, at least, we as a people can truly claim that our labors rendered such a society possible, we may regret any one. If you are in a hurry, animal magthat they are not yet able to go the same lengths | netism will prove the existence of this faculty that we can, but as seekers after truth, we with them, have each a place and a work to do. I know this will read like heresy to some, but tically the world prejudice should not blind us to the labors of who ask: "Where shall we spend our vacation?" It others, even if we do not endorse their meth-will prove an indispensable companion in their walks ods. The next matter is the fact that the Society of Progressive Spiritualists have done me the honor to elect me a member of their body, and the additional honor to confer upon me a further mark of their esteem by confer-ring upon me their ordination as a "Minister of the Gospel of Spiritualism," whereby I am now legally entitled to do all such things as any other minister is entitled to do. While a third honor comes from Spain, where the "Revista de Estudios Psicologicos" of Barcelona has elected me an honorary member. The kindly recognition of long and faithful service in our work that the foregoing matters imply, makes them very pleasant mementos of my visit to this country at this time. I duly appreciate them in that spirit, and hope to always merit the confidence that has inspired them. there in that spirit, and hope to always merit the confidence that has inspired them. By the way, there has recently been issued here, by Mrs. Julia Schlesinger, the compiler, a splendid volume called "Workers in the Vineyard," giving lengthy biographical sketches, accompanied by numerous very fine of that journey we shall find God, not before. The there is no God beyond the fantastic painting of each person's imagination. In Job uit 7, we read: "Canst thou by searching find out God?" The obvious inference to be drawn ney of progression. When we get to the end sketches, accompanied by numerous very fine of that journey we shall find God, not before. For Indigestion Use Horsford's Acid Phosphate. Dr. L. D. BIEBER, Phillipsburg, N. J., says: "It is an excellent remedy for indigestion, and when diluted with water, a pleasant beverage."

half-tone portraits, of the prominent workers who have played important parts in the build-ing up of Spiritualism on this coast. The lit-erary contents, typography and binding are all of the most excellent nature, and the compiler has rendered a national service to our cause by hor effort. The price, for so large a work, is very moderate, only \$2.50, and 1 strongly ad-vise all who desire to know how California Spiritualism has grown, and who have been in-strumental in aiding its growth, to order the work from the BANNER OF LIGHT Publishing Company, who will, no doubt, be pleased to supply at the above price, with fifty cents additional for postage.

Ere I close, let me add another to the many well-deserved encomiums that are paid to the good old BANNER OF LIGHT, for never in its past history has it excelled its present more than excellent character. Up to date, full of news, its weekly bill of fare is, literally, "a feast of fat things," and, at its present low price, it should be in the home of every Spirit-relief in the lend-while the many end costly ualist in the land-while the many and costly illustrations that it gives every week make it an illustrated history of our work that will be an invaluable record of contemporary history in years to come. As the "doyen" of spiritu alistic journals, it is still the peer of them all. Long may it so continue! So it will, if the measure of support accorded it is commensurate with its deserts.

Well, as the columns of a newspaper are not elastic, and the most amiable of editors has a limit to his patience, let me bring this commu

With hearty greetings to all friends who may read these lines, and a fervent hope that the angels may bless and guide us all safely through the tangled mazes of this life on to that better country, I now say adieu. Hotel Bella Vista, San Francisco, Cal.,

July 11, 1896.

#### Notes of Scientific Religion.

To the Editor of the Banner of Light:

It may easily be inferred that, with me, all true theories and all true practices have a scientific basis.

Veneration is deficient in the minds of most people. To prepare the way for an explana-tion of this, let us notice Paul's elucidation of charity:

"Charity thinketh no evil; vaunteth not itself, is not puffed up. Rejoleeth not in iniquity, but rejoleeth in the truth. Beareth all things, believeth all things; hopeth all things, endureth all things. Charity never faileth."

Here, you see, are love, hope, faith, humil ity, truth, purity and patience. In short, if we are willing to accept Webster's definition of charity, then we shall find that Paul gives us the entire group of the moral faculties which are inherent in the nature of man. But we have no reason to suppose that Paul was a phrenologist. There is no record to show that phrenology was known in his day. "Phrenol ogy is a system of mental philosophy, founded on the physiology of the brain." It is philos ophy, and Paul in Colossians ii: 8, says:

"Beware lest any man spoil you through philosphy and vain deceit."

This remark was due to the existing status of all so-called philosophy in his day. It can no more apply to the philosophy of to day than Joshua's astronomy in causing the sun to stand still in Gibeon, and the moon in the valley of Ajalon, can apply to the astronomy of our day. Paul was better versed in theology than in phrenology. He knew nothing of any separate sentiment of veneration; but charity included the mandate to love God su premely, and your neighbor as yourself.

The world, from that time to this, has been groping and stumbling along in the sandals of reached me from Cleveland, Washington, New York City, Boston and other places. But I must deny myself that pleasure until some ment, as represented by so-called orthodoxy future time, when I hope to pay another visit | to day, is but little nearer to the absolute truths of science than was the apostle to the Since my last contribution there has been Gentiles nearly nineteen hundred years ago, held in this city one of the most successful One proof of this is afforded in the widespread effusions of popular sentiment in its exempli fications of charity to-day all over the land. That sentiment, perhaps by the law of evolution, is slowly but surely releasing the human mind from the shackles of a theology which places faith ahead of reason. And, as the masses are no better informed of the para-mount importance of veneration than Paul was of the truths of phrenology, there is no occasion for wonder that the devotional principle has suffered from a lack of true culture; and mere benevolence is made to do the com-prehensive duty that Paul so completely portrays in the thirteenth chapter of First Cor inthians. Benevolence is simply kindness, good will, altruism, love to all It will not be retarded in the least; it will not be belit-tled and circumscribed in its beautiful mission on the path of human progress by travel ing in good company. Bunyan's allegory, in the light of his day, presents a good deal of truth. At one period Christian and Faithful are traveling together, erything else. Here is a true illustration of the faculty called veneration. The Spiritual-ist believes in progression. His ideal is no de-lusion, no myth because unattainable, but it is the goal of eternal progress, and its name is perfection. We admire, we revere, we venerate, we worship this culmination of all pro-gress for a series of reasons: It is all there is of beauty; it is all there is of glory and majesty; it is all there is of love; it is all there is of truth and purity and justice; it is all we have any hope for; it is all that sustains our unwav-ering faith; it is the cpitome of all knowledge, all power, all joy; it is God / Is praise unnatu ral? Is prayer a whim of superstition? Is worship a relic of barbarism? Nay, verily, it is the great badge of distinction which places man in the scale of eternal progress, and is the veritable impress of divinity in the human race.

AUGUST 1, 1896.

That will be at the end of eternity. Are you in any hurry to find God? Is he therefore a a myth, a delusion? Yes, if progression is a delusion. Yes, if pessimism is true, and every-thing is bad, and life a curse. No, if reason is true, if love is true, if progress is true, if hope is true; if transition is simply a mist which separates this life from a more glorious life heavend the grave life beyond the grave.

Spiritualism proves the continuity of life, but so far as it has been interpreted by men hitherto, it may be premature to say that it ab-solutely proves immortality. It simply shows us that in the path of true progress we are on the side time. the right track. And here we find the appro-priate place for the most beautiful application of the principles of hope and faith. This will be considered in an essay on Knowledge and Faith. SILAS BOARDMAN.

La Crosse, Wis.

#### From Lily Dale.

#### NEW PAMPHLET PUBLISHED THAT AROUSES INTEREST.

'The Henry Seybert Bequest, and What Has Become of It?"-Doings of the Dale.

A special from Lily Dale says: A 28 page pamphlet has just been issued by the BANNER or LIGHT Publishing Company, Boston, which will interest all Spiritualists, and many others who are not such.... It will be obtainable by the public in the usual way in a few days. The title of the brochure is, "The Henry Seybert Bequest, and What Has Become of It?" It is doubtless known to very many readers of the Courier that, more than ten years ago, Henry Sevbert, an eminent philanthropist, and also an enthusiastic Spiritualist, left a bequest of \$60,000 to the University of Pennsylvania, the income therefrom to be devoted to the main-tenance of a chair in that institution, which should be known as the Adam Seybert chair of moral and intellectual philosophy, "upon the condition that the incumbent of the chair, individually, or in conjunction with a commis-sion of the University faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy, which assume to represent the truth, and particularly of Modern Spiritualism." The words quoted are from the Seybert will.

In 1887 the trustees of the University appointed a commission of ten men to examine into the phenomena, or alleged phenomena, of spiritualism. The same year they investigated and published a preliminary report, of which the conclusion arrived at was that there is really nothing in spiritualistic phenomena. It was inferred at that time that the investiga-tion would proceed, and a further report be made. But since that time no further investigation has been made, no further report published, and, meanwhile, the University enjoys the income of the bequest, and Prof. Fullerton, the income of the ocquest, and r rot. runstoon, one of the members of the investigating com-mittee, has been appointed "adjunct" pro-fessor of this chair, endowed by Henry Sey-bert. The duties are said to be performed in a perfunctory manner.

a perfunctory manner. Mr. Richmond, who, eight years ago pub-lished a reply to this preliminary report, now wants to know certain things. He declares that the investigation should go on in an in-telligent way, and that there is no truth in the allegation of the committee that there is diffi-culty in investigation. He further says that the trustees and the committee as well are addly derelict in duty and that the limited in sadly derelict in duty, and that the limited investigation made was carelessly done, and not with a spirit to comply with the terms of the bequest of Henry Seybert, who had plainly indicated his wishes.

Mr. Richmond sent for the text books used by Prof. Fullerton. They are three in num-ber: An ordinary work on Logic, an unmod-ern work on the "Outline of Psychology," and the third is a book entitled "The Conception of the Infinite," by Prof. Fullerton himself. This work is scored by Mr. Richmond most severely. Here is a quotation from the Fullerton work : "But as a preliminary answer to the objection, I may say that the assertion that we do not know the Infinite as a whole is by no means equivalent to the assertion that we do not know the Infinite. We do not know the moon as square, but that would scarcely prove that we have no knowledge of the of a true knowledge of that object. Just as little is the quantitive conception of totality necessary to the Infinite." Mr. Richmond thinks that anyone who can write such as the above and know what it means, ought to be capable of investigating spiritual phenomena. He concludes his open letter as follows: "And now, most respected members of the Seybert Commission, on behalf of the people who are the legatees of Henry Seybert, let me beg of you for your own sake, as well as for the sake of humanity, to con-tinue your investigations. Resolve to do what duty and the law require of you. Investigate candidly and carefully, and relate truthfully what you shall see, and the world will thank you therefor. But leave your wit, sarcasm and jokes at home, and do not lor-get that while it is pleasant to be witty, it is much letter to be honest and truthful."--The Buffalo Courier.

With discords sown, injustice, whe and wrath:

With a new hope from higher regions caught? Will not the downtall of the West's first lords

Ere Freedom in this realm we see enthroned.

To heaven appeal, and bring back stern awards? Those wrongs in heaven's own way must be atoned

So by the fiery draucht had they been plied, That saps integrity and deadens pride. Is this the end? Can such a blot remain On great C-lumbia's page, and yet her reign Prove biest and peaceful to the peoples fraught

Notable among them are a picture of Red Jacket, presented by Annie Lord Chamberlain, and a war-club found on the island of Manatolin, Michigan.

People have often asked, What is it that makes such a feeling of harmony within the Wigwam? The answer, in part, is that no article, relic or souvenir has ever been solicited: everything has been presented by the owners upon impressions received by them from their Indian guides.

Under such conditions a feeling of perfect harmony could rest as upon a foundation of rock.

The one hundred and fifty or more people gathered filled the building to its fullest capac-ity. Some coming late, were compelled to stand outside.

The meeting was presided over by the Presi-dent, Mrs. Mary C. Weston, who invited Mrs. Mary Thompson to make the invocation.

Mrs. Weston arose at the close of the invocation, and in a very feeling manner welcomed all in the name of the red men. "We are sur-rounded by them," said Mrs. Weston, "and they gladly welcome us all back to our work here in the Wigwam. From the red men we should learn lessons of benevolence and truth. The principles of truth and right which were first in their nature are uplifting to us. Their spirits still love and work for us; they bring to us the fresh element of strength which they gathered, living, as they did, upon nature's bosom. Their mission is one of love, of usefulness; they know no creed, no race, no sect: but to strengthen, uplift and ennoble us is the

work of the red man. I hope the power of this Wigwam and the spirit of the red man will be widely spread. Tell it out to all, that from this little Wigwam radiates a power, a love and the fundamental principles of a great work. We have done it, we are doing it, we will continue to do it. We know that with God's power we can do his work.

After all had sung "To the Work," from the new song-cards, Miss Virginia Vaughan arose and read the following original poem:

#### THE ONISET WIGWAM.

#### [Dedicated to Mrs. May Weston, the Indians' Friend, by whom it was founded.]

Long ages since the Indians, warriors brave, Looked forth serene on fair Osisci's wave; Sons of the wilderness, they went and came, Pursuing through the forest the wild game That kept their wigwams well supplied with food, Where dwelt the comely squaw with her young brood. Well trained from early years to hunt and roam, How free and happy in their woodland home!

A simple life was theirs; healthful and caim, They breathed in the deep forest nature's baim; They breathed in the deep forest nature's baim; Their haughty chiefs and medicine men obeyed; Knew all the secrets of the gien and glade; But nothing knew of the duli cares and woes, Born of his vices, that the white man knows, And must endure until. recewed in might, He conquers in his battle for the right.

The Indian whom he scorned, and barbarous deemed Was nature's nobleman, with hardships seamed; At war's alarm, flerce as a hawk he rushed, And with keen battle-axe his foemen crushed. But when the feud was settled, soon appease

He smoked the pipe of peace, and shared, well pleased, The spoils so dearly gained with old and young, And heard his daring deeds by minstrels sung.

In danger's hour, howe'er beset, assalled, Unmoved he stod; his great heart never quailed, Nor from his tortured lips escaped a groan; No Indian chief e'er trembled at death's frown. In council eloquent, untaught yet wise, He lifted his bronze visage to the skles, And worshiped the Great Spirit all around, Bless'd Ruler of his happy Hunting Ground.

Alas, what doom those Spartans bold befell! Alls, what doom those spartans dold betell The Muse must weep who seeks the tale to tell. The pale faced stranger, so the fates ordained, They loved and gladly welcomed; entertained With loyal hospitality; reserved No gift, to be themselves how bardly served, Their simple faith base treachery repaid; Their homes were rified and their love betrayed.

Unhappy tribes, the forest's whilom king, Their wrongs, their woes, their wanderings now sing! Rurope's at-m sons, east, weet, and south and north, As waxed their power, relentless, drove them forth. Of all their proud possessions now bereft, Despoiled, degraded, not e'en honor left;

Past injuries to retrieve ' tis all too late; Those of the hour we may ameliorate; And countless voices on the tuneful air The red man's native dignity declare. Their names harmonious on our mounts and streams Engraven are, where'er the Day Star gleams, And poets, heaven-inspired, in noble verse, Their legendary lore sublime rehearse.

And lot another tribute, full of grace, The remnant sad rewards of that lost race, The Temple wigwam built at On et Bay, In honor of the chieftains who held sway In by gone days, amid these sylvan groves, Where now, seeking for truth, the rapt seer roves, To be for endless time their pleasant seat— The Indian's hermit ige and blessed retreat.

Nature's responsive realms, seen and unseen, Draw nearer on each side their swerving screen, And as the spirits of a subtler sphere To their glad brothers in the firsh appear, Deady to convertion will be ach downed Ready to serve them still at each demand. And cheer with tidings of the Summer Land, The Indian braves, no whit their friends behind, The fetters of disease will here unbind.

O, blest revenge, worthy the greatening time! For all their wrongs, O recompense sublime! To those whose fathers scourged them they bring

Fortune's best gift, outvying power and wealth, That polson oft the mind, our cares increase; The white and red man here clasp hands in peace, Redeemed ere this the evils of the past. Here, justice unto all proclaimed at last.

VIRGINIA VAUGHN. Onset Mass., July 15 1896.

"Rolling Thunder" then took possession of Dr. C. D. Fuller, and brought from the Supreme Council a warm welcome to the assem bled people, and asked that all might gather the blanket of wisdom about them.

Following directly upon the last remarks sitting of five minutes' duration was held. At the close of that time chairs were placed for those desirous of treatment, while those desir ing to treat went as their guides directed. Those who responded and treated the ill

were Col. A. J. Dexter, Mrs. Mary C. Weston, Dr. C. D. Fuller, Mesdames Bellows and Bruce, and Mrs. Wilder. That their efforts were not unavailing was

evidenced by the looks of relief that passed over the faces of those helped as the pain left them.

The meeting was closed with a benediction by the President. After the services and before the audience was dismissed, Photographer Marr took a trio of views of the company. It was a most successful opening, and one

of which the society ought to be proud. Meetings are held daily in the morning at 9 o'clock for healing, and at 4 in the afternoon for tests, development, and assisting troubled spirits to communicate. RUSS H. GILBERT.

#### **New Publications.**

PLEASURE DRIVES AROUND CAPE ANN .- This is the title of an elegant little volume of upwards of one hundred pages, published by Proctor Brothers, Gloucester, Mass.

The book is finely illustrated with nearly fifty half-tone pictures, forming the finest views of Cape Ann to be obtained. The work is well gotten up, and just the little souvenir to present to the friends and drives among the beautiful places described therein.

"THE CROWNING SIN OF THE AGE," by B. D. Sinclair, is a most powerful discourse on the perversion of marriage by the preventing or obstructing its legitimate end-the birth and rearing of children.

The writer holds that the institution of marriage lies at the foundation of the Church and State-is the basis of the home and the bulwark of the Commonwealth. Upon its sanctity and its integrity, and much more upon the accomplishment through it of the ends of its institution, does everything depend.

This little work should be read by all truth-seeking people. Published by II. L. Hastings, 47 Cornhill, Boston.

"YE THOROUGHBRED," by "Norris Homo," is a very pleasing work on the law of heredity, simply put, in the form of a dialogue. Too many of such books cannot be written. The Health-Culture Company, 30 Kast 14th street, New York.

Veneration is on the throne. It is the high-est of all the human faculties. Yet without benevolence we stultify our entire pilgrimage, and we cannot go; we consort with hate and envy and avarice, and approach the throne of grace empty-handed.

The same system of reasoning explains that without the free use of our reasoning powers our love and faith and hope are blind, and therefore absolutely without aguide. Yet "love worketh no ill to his neighbor, and is the ful-filling of the law." It is superior to reason, but without reason it cannot go.

This is not a trivial subject. The so-called liberal spirit of our day may continue to harangue the world on something which it does not understand; but it can not eliminate this principle of veneration from the human mind. Whether the popular theory of evolution is true or not, is a secondary question. Our mission is to take these beautiful endowments as we find them now; prove them, study them, and then cultivate them.

Spiritualism is not afraid of the truth. Practically the world to-day knows nothing of any veneration, any authorized principle of wor of that they have no proof more than they have of a fable or a fairy tale. Phrenology proves itself. This established, we find every-thing else in the realm of Nature adapted to its neovilier enhere. peculiar sphere. And a more complete proof of God's rule and prerogatives, and man's eternal inheritance, would make our hope and faith a dead letter, and establish a veritable flaw and conflict in the kingdom of Nature. It would entirely upset the oft-reiterated hypothesis that an unchanging law pervades the universe, and that Nature makes no mistakes.

Spiritualism is true, but its votaries are not infallible. Because human spirits have passed the great Transfer and found no Jesus and no God, the fact is returned to us as a demonstra-tion that there is no God beyond the fantastic

#### "The Mighty Atom, and Man's Mightier Soul,"

The following report is from the San Diego Tribune of June 30, an enterprising journal of exceptionally high standing in Southern California:

"On Sunday, June 28, W. J. Colville, of Chi-cago, began a series of lectures in Grand Army Hall. His topic was 'The Mighty Atom, and Man's Mightier Soul.' Alluding to Marie Co-relli's latest novel, 'The Mighty Atom,' the lecturer said that though that book presented ware settreme situations to the reader's notice very extreme situations to the reader's notice, the tendency of gross materialism to produce despair, ultimating in suicide, was justified by recent facts.

A sensitive, precocious boy, not over eleven years of age, according to the writer, became so despondent at the apparent hopelessness everywhere, occasioned by denial of immortality and divine goodness, that he determined to abruptly end his sad career by rashly venturing into the great unknown.

The little fellow's pathetic prayer to the atom which may, perchance, be a benignant God after all, is one of the most striking examples in modern literature of the intuitive faith the human soul in the reality of spiritual life, however its aspirations may have been fettered.

The speaker proceeded to contrast optimism and pessimism (the former spiritual and the latter material) as working hypotheses, and showed clearly how very unlikely it is that people will attempt any kind of work enthusi-astically unless they feel assured of ultimate succes

Optimism teaches that everything is good in-trinsically, and that all the evils that burden society are due to inversion or misplacement, like putting salt into cake and sugar into soup through mistaking one for the other.

Pessimism, by pronouncing things bad in them-selves, holds out no inducement to improvement, for we cannot radically change nature, though we can assuredly unfold and regulate it. In the light of a revelation concerning the soul, such as the higher teachings of spiritual science and philosophy are now giving to the world, no conditions are hopeless, for no lives will fail of ultimate attainment of their ideals.

After the lecture the speaker improvised poetry on three subjects given by members of the audience. Prot. E. A. Whitelaw rendered a violin solo with fine effect during the exercises.'

To every man, even though he be a slave, the light of heaven is sweet.-Euripides.

#### For Indigestion

Dr. L. D. BIEBER, Phillipsburg, N. J., says: 'It is an excellent remedy for indigestion, and

AUGUST 1, 1896.



CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

MOTHER'S BOYS.

Yes, I know there are stains on my carpet, The trace of small muddy boots; And I see your fair tapestry glowing. All spotless with blossoms and fruits.

And I know that my walls are disfigured And I know that in all fingers and lands, With prints of small fingers and lands, And that your own household most truly In fimmaculate purity stands.

And I know that my parlor is littered With many old treasures and toys, While your own is in daintiest order, Unharmed by the presence of boys.

And I know that my room is invaded Quite boldly all hours of the day; While you sit in yours unmolested, And dream the soft quiet away!

Yes, 1 know there are four little bedsides Where I must stand watchful each night; While you can go out in your carriage, And shine in your dresses so bright.

Now, I think I'm a neat little woman; I like my house orderly, too, And I'm tond of all dainty belongings, Yet would not change places with you.

No! Koep your fair home with its order, Its freedom from bather and noise, And keep your own fanciful leisure— But leave me my four noble boys! — The Workman.

#### Polly's Short Journey.

It was rather a sour-faced little maid who got on the train by herself, or, rather, was put on the train by a tall brother, at Glenburn station. She had on a nice, little brown suit, brown hat and gloves, and carried a brown basket that suggested a delightful lunch. But she did n't look half as pleased as you would expect a little brown sparrow of a girl to be who was going on a journey in a nice plush lined car, through a beautiful country of woods and streams, and wild, leafy gorges.

The car was very full, and Polly Imboden flopped herself down in the first seat she came which was occupied by a sweet-looking old lady in Quaker bonnet and gown. The Friend eyed her with quiet amusement, noted the clouded brow, the listless air, the lowered eyes, and presently asked gently : "Is thee going far to day?" "Only to Midvale," answered the little trav-

eller, shortly, without looking up. "Then thee will not have time to grow tired

but I am going a thousand miles." "A thousand miles!" exclaimed Polly, and as soon as she forgot Polly and began to be in-

terested in somebody else the ugly look took itself off somewhere, and you began to see that Polly had a sweet, bright face, and actually two dimples.

Her companion soon found out that Polly was pouting because mother had gone to Philadelphia for a week, and, instead of taking her along as she had expected, had sent her out to Midvale to stay with Aunt Mary till she got back. Mother did not seem to be much to blame, as there was some fear of scarlet fever in the square to which she was going; but that did not keep Polly from being cross about it. "This is a patience lesson set thee, child," said the old Friend; "there are many more waiting for thee to learn, but if thee skips this one, the next will be harder.' But Polly was n't listening to this little ser-Having once got her eyes up from the mon. toes of her boots, she was making them acquainted with the people in the car; and, to her surprise, there were rows upon rows of little girls and boys about her own age. Is thee looking at my children?" said the old lady, smiling, "They are all going with me that long thousand miles to find homes in the West." "Are n't they coming back to their fathers and mothers?" asked Polly, her lip beginning to tremble a little. They have no fathers and mothers on Heavenly Father takes care of them." Little country-bred Polly had never seen an orphan asylum. Perhaps she never realized that children could live without mothers. Why, who heard their prayers and kissed them good night, and buttoned the top buttons, and heard their spelling for fear they'd be "trapped," and - but by this time the it is. tears were beginning to run down Polly's cheeks at the thought of all that these little children had to do without. The Friend laid her hand lightly on the little brown gloved fingers. Has thee ever seen a lesson book?" she asked. "Yes, ma'am," answered Polly, in surprise. "What are the pictures for?" "Why," said Polly, still more surprised, "why, to show things." "Yes, that it is. Now, the Great Teacher wants my little friend to be contacted with wants my little friend to be contented with her lot, to be so glad she has a dear mother and father, a home and friends to take care of her; but she was n't learning that lesson very fast, so he puts her on this train for a little journey, and shows her all these little ones of his who have to do without these blessings Will this picture make thee learn faster? Polly pulled out her little blue-bordered, handkerchief and scrubbed away the teardrops. "I'd like to give one of them my bas-ket," she said, eagerly: "it's got a lot of good things that mother put in it for me." "Thee will have to hurry then." said the Friend, well pleased; "for Midvale is in sight." Hastily Polly slipped off the plush seat, and picking out a pale, grave looking child, she put the heavy basket in her hand, smiled a good bye under the Quaker bonnet of her old lady, and here was Midvale! And for a long time to come, when mother felt Polly's arms close round her so tight that she could hardly breathe, she knew she was thinking about the old Friend, and her rows of motherless children .- Child's Hour.

disturbed his mind, but the end which he found it impossible to fill. Raising the trough. which he then allowed to rest for an instant on one of his huge feet, he rolled away the second supporting log with his trunk, and then set the trough down, so that it rested at both ends on the ground. He then returned to the pump and completed his task."

Before Children.

One of the strangest things parents ever do is to punish their children for what they have not the strength of character to overcome themselves.

Fathers have been known to punish severely their little ones for profanity, when, at the same time, they almost unceasingly indulge in it, saying: "I have become accustomed to using such expressions and cannot help it, but I intend that my children shall form no such bad habits as I have."

"Consistency, thou art a jewell" they not realize that the whole list of the little one's doings is an imitation of its elders?

If the elder, with his reasoning faculties ma-tured, and with the full force of will-power of his own, cannot overcome a fault, how can a child be expected to?

Mothers often seat their little ones at the table containing food injurious to both parent and child, compelling the child to abstain while they partake, afterwards remarking in the presence of the child : "I ate too much of

that rich food, but I could not leave it alone, t was so good."

What kind of an influence does such an example exert over a child? Does not the child feel that it has been wronged, and that as soon as it can have its own way it will indulge in the same food, or language, or other forbid den thing that seems to be considered so very wrong for the child but all right for older

people? Many times will the child say something before a caller for which it is reproved, and in extenuating its conduct will say: "Why, mam-ma, I heard you say so." It is important to be very careful of words and actions before these little imitators, and do not punish for what we cannot overcome in ourselves.-Philadelphia Press.

Don't Whip the Children.

The old iron-clad methods of punishment are happily fast passing away. There has been a vast change in public sentiment dur-ing the last century. The "rod is spared" these days by humane parents; so are the dark closet and other horrors. But, it may be asked, do the gentle reproofs, the chilling looks, the deprivation of treats accomplish the much-to be desired results? Are the children better behaved than of yore?

There may not be so much outward fear of their elders. There may be less awe and reverence; fewer outward and visible signs of an inward respect for authority, but surely there is less inward, corroding rebellion. While children may not love their parents any more,

and then go to bed. You will sleep the sleep of the just, and rise in the morning wondering how you could have felt so badly the night be-fore. The bath has saved many a one from a sleenless night if not from a saver backeting sleepless night, if not from a severe headache the next day.-Dr. Cyrus Edson, in June La-dies' Home Journal.

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"Notes by the Way," from Niantic Camp.

To the Editor of the Banner of Light: It is with pleasure we record the coming to our camp of Prof. Barrett, President of the National, at Wash-

ington, D. C. The day was cool and fine after the excessively hot wave. We also had Mr. and Mrs. Prior, from the West

ern slope. Mrs. Louie R. Prior, who is a test medium, gave some fine tests.

After the usual formalities by President Harrington, and a poem and music Mr. Barrett opened his morn-ing lecture by the illustration of a tree which blos somed beautifully and bid fair to produce an aburdance of fruit; but, when he passed that way again, oh, how it had been blasted!

on, now it had been blasted! So had man all down through the ages failed in bringing himself to perfection. Still, in the evolution of Nature, he is advancing on that line toward the

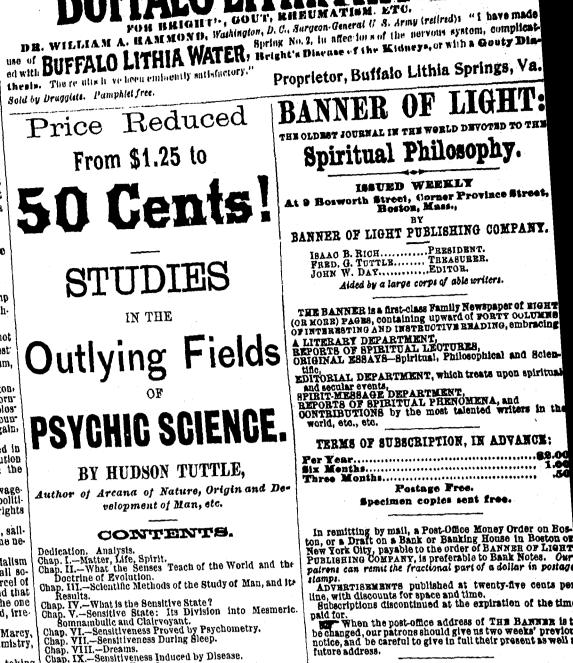
He spoke of the present condition of the wage carner, and the great need of our studying the politi-cal situation in that we have just laws. " Equal rights

cal situation in that we have just laws. Equal regulation for all; special privileges to none." He spoke of the frauds and fakirs in our land, sall-ing under the guise of Spiritualism, showing the ne-cessity of organization as the only remedy. In the afternoon his discourse was on "Materialism vs. Spiritualism," showing that the spiritual in all so-colled near and magent image was part and parcel of vs. Spiritualism," showing that the spiritual in all color called past and present isms was part and parcel of the religious element in Modern Spiritualism, and that he should take the ground that Spiritualism is the one

ne snould take the ground that Spirituansmist he one thing that gives us all of this life that we need, irre-spective of what this or that one says. Conference in the evening, when a Mrs. Marcy, who is on our grounds, gave exhibition in palmistry, and I should judge read very correctly. Different subjects were discussed by those taking part.

we have several good mediums with us this year. We have several good mediums with us this year, so report says, and some we know are, as they have long ago passed the test; for instance: Mr. R. R. Callender, Waterbury, Ct.; Mrs. Tracy and Mrs. Dan-niels. Hartford, Ct.; Mrs. A. E Peirce, Hartford, Ct.; Mr. Sweet's family, Long Island, Mrs. J. D. Eager, Niantic, Ct.; also Mrs. C. Case, Berlin, Ct., and hardly a cottage but mediumship in some form is acknowl-edged; but there is much room for more work and development.

development. Ladies' Ald will meet to talk of the best method to Lagies' Ald with meet to taik of the bost include improve our place of convening in the grove, or to de-vise some kind of protection from the elements and sun, as our pines have been sadly devastated this year by a worm. MRS. N. H. FOGG.



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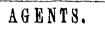
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#### An Elephant's Good Sense.

In India domesticated elephants are usually given drink from large wooden troughs filled with well water by means of a pump, and it is commonly an elephant that fills this trough. Every morning he goes regularly to his task. While visiting a friend at his fine residence in India, a correspondent of a paper saw a large elephant engaged in pumping such a trough full of water. He continues:

In passing, I noticed that one of the two tree-trunks which supported the trough at either end had fallen from its place, so that the trough, still elevated at one extremity, would begin to empty as soon as the water reached the level of the top at the other end, which lay on the ground. I stopped to see if the animal would discover anything wrong. Soon the water began to run off at the end which had lost its support. The animal showed signs of perplexity when he saw this, but as the end nearest him lacked much of being tull, he continued to pump. Finally, seeing that the water continued to pass off, he left the pump handle and began to consider the phenomenon. He seemed to find it diffi-cult to explain. Three times he returned to his pumping, and three times he examined the trough.

"I was an absorbed looker on, impatient to see what would be done. Soon a lively flapping of the ears indicated the dawning of thought for a moment that he was going to room and sort in the hot watter of body a put it in its place again

they are on better terms with them than for merly. The father who is chummy with his boy, who gets down to that eager, inquiring, restless little soul, and explains, visits and encourages, does not need to cut a birch gad or buy a horse whip in order to maintain discipline. And the mother who sympathizes, cuddles and plays with her children can keep her slippers on her feet and her hair brush on the dressing table. The holding off of children is a fruitful source of disobedience. They need love, tenderness and sympathy as much as flowers need air and sunshine.- Selected,

#### Good Advice.

The following advice, given to a young mar-ried woman who was visited by an older and more experienced one, may be helpful to some of our readers:

When the visitor arose to go, the hostess came with her to the door, and out upon the pleasant piazza, which, however, looked a litle dusty in the corners.

"Oh, dear," said the young wife, "how pro-voking the servants are! I told Mary to sweep the piazza thoroughly, and now look how dusty

"Grace," said the older woman, looking in-"Grace," said the older woman, looking in-to the disturbed young face with kindly hu-morous eyes, "I am an old housekeeper. Let me give you a bit of advice: Nover direct peo-ple's attention to defects. Unless you do so, they will rarely see them. Now, if I had been in your place and noticed the dirt. I should have said. How blue the sky is " or 'How beautiful said, 'How blue the sky is!' or 'How beautiful the clouds are!' or 'How bracing the air is!' Then I should have looked up at that as I spoke, and should have gotten you safely down the steps and out of sight without your seeing the dust."-Boston Herald.

#### LIGHT. The night has a thousand eyes, And the day but one; And the light of the bright world dies With the dying sun.

The mind has a thousand eyes, And the heart but one; Yet the light of a whole life dies, When love is done.

-Philadelphia Press

#### Honor the Dear Old Mother.

Honor the dear old mother. Time has scattered snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken; but those are the lips which have bissed many a bot term from the abildia kissed many a hot tear from the childish cheeks, and they are the sweetest lips in the The eye is dim, yet it glows with the soft radiance that can never fade. Ah! yes, she is a dear old mother. The sands of life are nearly run out, but, feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot enter a prison whose bars can keep her out; you can not mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall de spise and forsake you; when it leaves you by the wayside to perish unnoticed, the dear old mother will gather you in ther arms and tell

you all your virtues, until you almost forget that your soul is disfigured with vices. Love her tenderly, and cheer her declining years with holy devotion.-The Churchman.





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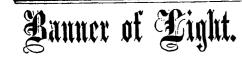
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The management of the BANNER OF LIGHT have decided, on due deliberation, to reduce the subscription price of the paper to Two Dollars per year (former price \$2.50) -beginning with the issue for March 7, which is No. 1 of Vol. 79.

We trust that Spiritualists all over the country will coöperate heartily with us in the step | sachusetts this year at the autumn election. taken by THE BANNER in recognition of the | If adopted as an amendment to the Constitudemand of the times, which everywhere calls

heterodoxy are one. Both are alike in seeking from the outside. Both aspire, reach out, peer after the unknown and invisible. To both and to all, creeds and rituals and sacraments and symbols are the same. All are but signs, hieroglyphs, the art of expressing the unknown through the known. No matter what the color of the rose, its precious perfume is for him who possesses it. Here we have the genuine spirit of the spiritual. This is true Spiritualism-the priceless treasure for which all are seeking, the reality for which all alike aspire. It is above all forms and ceremonies, for it eludes them all while it includes them. Everywhere God is to be sought and found. The sects and the cree is cannot hope to contain such a spirit and call it their own. It is the true Oversoul, the universal, the all of which at best we have but so small a part.

#### Premature Burial.

A method of preventing premature burial by the State is proposed by Edward Conner, of London. He says that all resurrections from premature burials are due to chance or special circumstances-to the resistance of mothers, relatives or friends against speedy burials, etc. There are incontestible proofs that the living agony of those buried alive can endure twentyfour hours, and frequently several days. A celebrated French surgeon never dissected a body till he had first made an incision between the ribs on the left side, so as to be able to touch the heart with his finger, and thus test if death were real. In Paris, the fear of being buried alive is very widely shared. Numbers of persons, after suspended respiration, return to life. We have only imperfect notions upon the mechanism of each kind of death; that, legally, the sign which marks the separation between life and death is not precise; and that, scientifically speaking, we do not know where to place exactly the frontier between the living being and the corpse.

An eminent Paris hospital physician affirmed, in 1893, that not more than one in every twenty diseases presents the physiological characteristics of death. The Death Inspector is the only security the living have in Paris against being buried alive. He is a practitioner who is paid five francs for his visit and certificate. But he is not infallible. Even decomposition is not reliable. Electricity is an unreliable test, as contractions can be produced after death by means of the currents. Reduction of temperature is not infallible. The absence of respiration is now alluded to only in connection with the common handglass test for death. The glass will only tarnish if it is of a lower temperature than the surrounding air. The instances of being buried alive are the result of self-revelation; what may be the statistics of the non-revealed cases can only be imagined. A mortuary is recommended, where the dead could be placed and watched, awaiting the time for definite inhu-

#### Lengthening Election Intervals.

mation.

The question of electing State officials and a State Legislature only every other year is to come before the voting population of Mastive. tion of the State, the new rule is to go into effect with the election of 1898. It would bring the State elections on the same date with those for President and for members of Congress, and hence the proper and necessary interest in State affairs would be subordinated NER make an effort to increase its circulation? | to questions of national concern. It is considered that such a change involves a loss of power on the part of the people over State politics, with many consequent evils, and that the people of Massachusetts are not ready for that change. In the opinion of experienced public men, it would go far to destroy one of the greatest distinctions of Massachusetts as a self-governing State. The framers of our State Constitution were the greatest constitution builders known. They knew how to secure constant government, and how to limit popular power and the will of majorities. After protecting individual rights, they secured absolute independence and permanence of the judiciary. What remained they left to govern under the perpetual control of the people. The habit of exercising this power has been a constant education to the people of Massachusetts, especially to those coming here from other lands. It has made her and kept her the model Commonwealth of the world.

#### Rene Caillie.

It is with great regret for the Cause of Spir-Itualism that we chronicle that M. René Calllié is dead. The son of an illustrious French explorer, he wished to explore the mysteries of the spirit-world, as his father had those of Africa. He became, very early in life, an enthusiastic and devoted student of magnetism and Spiritualism; he was for many years Vice-President of the Paris Society for the study of psychological phenomena.

He founded the admirable journal, L'Etoile, extracts from whose ably edited pages we have frequently given to our readers, and after the publication of L'Etoile was suspended for causes to which we referred at the time, he established its successor, the review, L'Amé, which is characterized by the same high philosophy, noble style, elevation of thought, purity, vigor and courage, that made L'Etoile remarkable.

He has left as a perennial monument of his exquisite literary taste, the charming "Poème de l'Amé.'

most trustworthy leaders in the conflict in behalf of Light, Love and Truth.

#### A Successful Healer.

Mrs. Maggie J. Butler is located at No. 179 A Tremont street, Boston, Mass. She has of late done most remarkable work. Since her retirement from the guidance and support of the Children's Progressive Lyceum No. 1, her time has mostly been devoted to labor for suffering humanity - and the verdict of all her patients has been "very satisfactory."

Mrs. Butler is clairvoyant, and other gifts -of which many of our readers are conversant-have frequently been demonstrated to those who have called on her; while those who have thereby been attracted to the advice of her spirit-coadjutors have always found them rarely skilled in the difficult art of medical treatment. While a certain portion of her time finds, at this point in the season, employment in the congenial field of rest at Maranacook, Maine, she can always be communicated with by those who call upon her for advice, and makes sittings by appointment by mail if absent from the city at any time. Those wishing advice on medical or other matters cannot do better than to avail themselves of Mrs. Butler's singular powers.

D. W. Hull of the Kansas Liberator and Elder H. L. Burns have signed an agreement for a public discussion, to take place in Norton, Kan., commencing Oct. 5, and lasting ten sessions of two hours each. The propositions to be discussed are as follows:

1. The physical and psychological phenomena and teachings of Modern Spiritualism emanate from and are produced by departed spirits, and are calculated in their tendency and influence to secure man's greatest good here and hereafter.

It is further agreed by the disputants that, in the discussion of the above propositions, the Bible is not to be a text book at all, science and facts alone furnishing the material evidence.

D. W. Hull affirmative; H. L. Burns nega

2. The phenomena, teachings and effects of Modern Spiritualism are in conflict with the Bible, and are mentally, morally and physi cally dangerous to man, individually and collectively.

What the Editor of the Philosophical Journal (July 18) says of Dr. Peebles and his Remarkable Work.

Having heard and known of Dr. Peebles for years through his books, essays, lectures, med ical essays, psychic gifts and remarkable cures, we called-with some forty or fifty otherslast week at Dr. Peebles's residence, in honor of W. J. Colville's visit. Dr. Burroughs cour-teously conducted us through the Doctor's medical laboratory, the printing plant, and up to the fourth story-sky-lighted- where the loctor diagnoses and prescribes now, for over tour hundred regular patients. To some of these he gives psychic treatment only, but to the majority vitalized medicines-not poisons nor drastic drugs. Every day he dismisses more or less cured.

Upon one corner of his desk there lay a pile of letters, probably seventy-five, a hundred or more — the number usually received daily. Looking into his "shipping express book," we saw that he had shipped that day thirty. eight boxes by express, and a larger number of packages by registered mail. The Doctor's business is continually increasing, and for the reason that he cures the sick. He cures them. His charges we know to be very moderate just enough, in most cases, to pay for the expenses of medicines, with their compounding René Caillié was a vailiant soldier in the ranks of Spiritualism; one of the wisest and most trustworthy leaders in the conflict in be-write him every week or ten days, so that he keeps in close magnetic sympathy with each invalid.

Every letter sent out of his diagnosing room (and sometimes over a hundred go a day), carries with it the doctor's aura, or healing magnetism. Some are cured almost instantane ously by his psychic power; while it sometimes requires months to effect cures with others. The doctor devotes his whole time to his pa

tients, sending out such vibratory thoughts with his medicines as "God and the good angels bless you," "Be of good cheer," "Your health star is rising," "All is well," etc.

Known and honored in this and foreign countries these forty years among reformers and Spiritualists for his benevolence and temperance, for his moral integrity and scholarly at tainments, and more recently being "endowed from on high" with the gifts of the spirit, he is effecting such remarkable cures that he has been compared to Schlatter, the "miracleworker" of the West. Right here among us in San Diego, at 450 Irving avenue, Mr. S. A. Kincaid, unable to work because of three, five and seven epileptic fits a day, was almost imme-diately cured by the doctor's psychic and med-ical treatment. He now goes spinning by on his bicycle every day to his work, blessing Dr. Peebles, whose cures are positively wonderful!

Inquiring of the doctor how he could accomplish so much at his advanced age, he replied smilingly, "I keep the commandments; my body is not puffed up with pork and beer; my garments are not saturated with tobacco smoke nor my brain befuddled with whiskey. A per-son's vitality, strongth and terrestrial magnetism partakes of his foods, drinks and habits.

"An hour in my garden," said the doctor, "and an hour at book-writing in the evening, is my pastime—my rest!

Spirits, through their mediums, are almost continually recommending the sick to Dr. Peebles for treatment, thus recognizing in the higher life his wonderful psychic gifts of heal-There is not a disease - a chronic disease ing. —in the whole catalogue that the doctor does not cure, unless it be in the very last stages.

The doctor, as is well known, is one of the best educated physicians in the United States. having received both his M. D. and A. M. de grees from the Philadelphia (Pa.) University. This, with his intuition, experience and psy-chic gifts, enables him to read or diagnose disease with absolutely astonishing correctness, and prescribe with equal wisdom and good sound medical judgment; hence his unparal-leled success. He has hundreds and hundreds of testimonials, unasked (" mark well," unasked for), that he has classified in a pamphlet un-der the caption "The Songs the Sick are Sing-

ing." "You are, in one sense," writes Mrs. Ha

Joseph D. Stiles, have made a series of entertainments that cannot be excelled.

As the season advances new methods of entertain-ment are provided. The stoamers liave begun their regular excursions,

The Moamers have begun their regular excursions, and the Siren, Genevieve and Martha's Vineyard are going and coming continually. The last named only comes for large excursions, such as to Cottage City, (Jay Head, and the Genevieve carries passengers on hourly trips to Monument Beach, out into Buzzard's Bay, and around the Bay to Gray Gables, the home of President Cleveland, and the Siren also carries out passengers especially "over Jordan" to the clam-bake 4. bake4,

bake4. The writer proposes to begin a series of developing meetings in Fire Hall, where hypotism will be used to assist the unfoldment of medial powers. The conferences continue to be of interest. Dr. Hidden, with his marvelous powers of hypno-tism, H. D. Barrett, J. Frank Baxter, Moses "the only," and others, have shared in the interest. Come, bet us reason together here. Let us open our sould let us reason together here. Let us open our souls and let the light shine in, bringing peace, harmony and good will, and blessing all with the knowledge of Spiritualism. W. H. BACH.

#### Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The week has been a busy one of amusements; the lectures, too, have been a series of successful efforts to attract large audiences.

On last Sunday Prof. Wni. M. Lockwood was presented to a Lake Pleasant audience for the first time, and in the forenoon held the undiminished attention of nearly three hundred people two hours.

On account of General Catlin, the advertised speaker for the afternoon, being confined at home by illness, Prof. Lockwood occupied the rostrum in the atternoon, and his efforts to present the subject of Spiritualism as demonstrated from a scientific standpoint have met with appreciation, and have intro-duced a new line of thought upon this subject. Mon-day, July 27, Prof. Lockwood will deliver his last leccure here for this month, and will undoubtedly have a large audience.

large audience. On Friday, Mrs. Helen Palmer-Ressigue was our lecturer, and the success to which she stained with her audiences herg-last season bids fair to be repeat-ed. Mrs. Palmer is one of the most able exponents of Spiritualism in the field to day, and we are glad to

Spiritualism in the held to day, and we are glad to welcome her back to our Camp again. Sunday, July 26, Mr. Oscar A. Edgerly. Though never heard here before, his reputation as an able lecturer and medium had preceded him, and an audience of nearly three hundred turned out to greet him. As a speaker he has interested us thoroughly, and his tests were very convincing to every one present. Mr. Edgerly's guides seemed determined to reach the strangers present, and from the recogni-tions his tests received from many unaquainted even to the campers, their efforts were successful.

Campers are pouring in by train, electric cars and teams. The prophet, who foretoid a successful sea-son for the old camp are now justified, and no one has a cynical word to say when the "I told you so" is uttered by them.

uttered by them. Among the arrivals of the week were, from Boston, Miss Edith Nims, Mrs. H. F. Smith, Miss Anna Dick, Mr. and Mrs. Treadway and Miss Ethel Treadway, Mrs. J. C. Boyden, Mrs. Nellie Curtis, Mrs. Cleveland and Mrs. M. Rolle; from Springfield, J. S. Hart and wife, Mr. and Mrs. F. Hart, Mr. and Mrs. H. A. Bud-ington, Mrs. E. M. Wilcox and Miss Pearl Townsend. Hartford is well rapresented by F. P. Cook, Mrs. G. D. Ington, Mrs. E. M. Whicox and Miss Feari Townsend. Hartford is well represented by E. P. Cook, Mrs. G. D. Scott, W. H. Guernsey, L. A. Merritt and Mrs. B. J. Lyman. Among more recent arrivals were Charles Day and daughter, Olive A. Monroe, Stella Monroe, Mrs. A. M. Justice, Miss Colsholm, and Mr. and Mrs. Burlingame and Miss Florence Burlingarn -. The band men are all here, and the concerts given on Saturday and to day as well as the music at the

The band men are all here, and the concerts given on Saturday and to day, as well as the music at the dances given in the Temple and Pavilion, have well-proven that it is a first-class organization. On Sunday, Monday and Wednesday evenings, Aug. 2, 3 and 5, the Hindoo hypnotist, Lees, will give exhi-bitions of his wonderful powers in the Temple. The lecturers and mediums for the week commenc-ing July 27 are O scar A. Edgerly, Mrs. Helen Palmer, Prof. Lockwood, Mrs. Francis Holmes and Mrs. R. S. Lillie.

Lillie.

Excursion trains will be run on the Fitchburg Rail-road from Fitchburg and Greenfield every Sunday in August. A. P. BLINN, Clerk. July 26.

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

Sunday, July 26, the meeting opened at 11 o'clock A. M., with singing "Nearer, my God, to Thee," by the audience; invocation, H. D. Milliken, President, of Lynn; singing by the audience; remarks and tests, Flavius A. A. Heath, Boston; inspirational poem by Mrs. R. B. Robertson, Boston; singing by the audi

upon magazines, newspapers and current literature for some reduction of former prices.

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

#### The Spiritual Universal.

The spiritual is above the religious. It encloses no believers in its limitations, because it has no system of theology to propose and no school of any sort to maintain. It knows no distinctions of nationality, nor any of the dividing barriers of race or condition. It signifies always the outreaching of the human spirit for God. This under every variety of expression which the thought of man has assumed or can assume. It knows no special form of Christianity, no theism, and no paganism. All are God's children alike in the alembic of its universal presence. It is the ego aspiring to a larger and truer consciousness. One is guided by the Koran and another by the New Testament, and both are equally Arabic and English. This universality of the spiritual was never given such adequate expression as in India, where the very heavens appear to include all things above and beneath, and the universal thought finds welcome hospitality. There Buddhist and Brahmin, Mohammedan and Christian, are one and the same.

There the great Emperor Akbar penetrated to the meaning of the spiritual as the universal. He saw the truth in all alike-its elements and the perpetual spiritual longing. On a temple in Kashmir he caused the following sayings to be inscribed: "O God, in every temple I see people that see thee, and in every language I hear spoken, people praise thee. Polytheism and Islam feel after thee. Each religion says: 'Thou art one, without equal.' If it be a mosque, people murmur the holy prayer; and if it be a Christian Church, people ring the bell from love to thee. Sometimes I frequent the Christian cloister, and sometimes the mosque. But it is thou whom I seek from temple to temple. Thy elect have no dealings with heresy or with orthodoxy, for neither of them stands behind the screen of thy truth. Heresy to the heretic, and religion to the or- first sight seem to be guilty of wrong doing, thodox. But the dust of the rose petal belongs | lest we should misjudge the innocent. to the heart of the perfume-seller."

That was over three hundred years ago. That is what is called Pagan. What wonder that Christian missionaries are sent out to such a country in vain. What Christian will not say that in every temple he sees those who see God?

What are creeds or any other dividing barlike this? To the spiritual orthodoxy and sportsman.

#### When will the New Sense be Recognized ?

All the time wonderful discoveries are being made in the physical world. We manufacture our own sunlight; we hear our friends talking to us miles away; we are able to pierce with our sight solid walls, and look through our own bodies as though they were as transparent as glass; are we now to make the discovery of the sixth sense which we all believe we possess. but which has so far eluded us, and only a few persons, and those of the weak and lowly, have positive knowledge? In spite of all the charges of the religionists, there is a wider interest and a deeper faith in the spiritual reality of the present day than there ever was before in the world's history. The man Schlatter, who wrought so-called miracles at Denver, was an ignorant person, for years an unknown toiler, and classed by many as half-witted-lacking in some of the mental qualities. Yet he performs his truly wonderful cures by simply blessing a handkerchief-and the laying on of hands. Whence came this power of his? it may well be asked. Evidently the sixth sense waits to be introduced to our knowledge and recognition. It is spirit, and into that realm science has not yet the courage to venture.

#### Let Us Be Charitable,

That we may be just. THE BANNER has always believed that those who assume mediumship for merely personal advancement will in time be overthrown by the powers of truth. Our establishment has been mentioned as "condoning wrong," all because we have recognized the sensitive susceptibility of mediums to adverse influences in as well as out of the body, and have been slow to condemn those who at

FT The New England Agricultural Society has sent out a very elaborate and neatly-gotten-up pamphlet containing the list of premiums of the thirty-third Annual Exhibition to be held at Rigby Park and City Hall, Portland, Me., Aug. 17, 18, 19, 20 and 21. It is also illustrated with many views of the mountains, riers of belief, in contrast with a universalism | lakes and bits of scenery so attractive to the

It is agreed by the disputants that in the discussion of this question, the Bible, science and facts may be used by the disputants, as may in their judgment seem best.

H. L. Burns affirmative; D. W. Hull negative.

In another column will be found the annual prospectus of the BANNER OF LIGHT, the leading organ of the Spiritualists of America. No one interested in this belief can do without THE BANNER; and it is a good paper to have in the family, as it contains much of interest and profit in other departments. Send to the publishers and get a free sample copy .- The Newmarket (N. II.) Adver-

55 Mr. J. W. Fletcher has accepted an invitation to lecture before the Lowell Spiritualists at Earneliffe, a charming grove, just outside the city, where out of door meetings are being held. He will speak the third Sun-day in August, subject: "Is Death the End?" and a large audience is expected. Many years ago Mr. Fletcher, when a mere boy, began his public work here, and from time to time has appeared here on the public platform. He is passing a part of the summer at his father's, and consented to give one lecture for the benefit of the society.

E Saturday afternoon séances at 55 Rutland street will be discontinued during the next few weeks. Sunday, Wednesday and Thursday seances will be held, as per ad. on fifth page.

#### Memorial to Robert Burns.

One hundred years have elapsed since the great soul of Robert Burns made its advent on this sin-darkened sphere; and to-day his one hundredth birthday has just received celebration at many parts of the nation-Boston and Washington being prominent in the Anniversarv.

THE BANNER OF LIGHT was made the recipient o a special card of invitation, and its editor answered the request in person. The management, Louis H. Ross and W. H. Grieve, announced to the people that notice was received from Acting Governor Wolcott-the announced chairman—that he thought the recent death of Ex Gov. Russell called on him, out of respect to be absent from the present occasion; it was there fore recommended that Col. Henry A. Thomas be ap-pointed as President in his stead. Col. Thomas, after

making a thoroughly earnest speech, concluded: "He [Burns] is...loved at home and revered abroad. He was the poet that sang the people's songs and touched the people's hearts and sought the abid-ing places of their souls." "Scots Wha Haa" was then rendered by the Verdi Oursteat followed by the reading of a new formessed

Quartet, followed by the reading of a poem (composed for the occasion by David D. Fletcher) by Miss Kath "O' a' the Airts the Win' Can Blaw" and "A Man's

a Man for a' That" were next given by Mr. G. T.

Rev. Edward Everett Hale, D. D., Ph. D., was then "The Poet died one hundred years ago to day, and all that were greatest of his time bowed their heads in sorrow when they knew that he bad gone. Now to day all that are wisest in all lands where our tongue

is known are ready to bend the knee before the altar of his genius.<sup>3</sup> "Burns is quoted more than any poet of his cen-

"Burns is quoted more than any poet of his cen-tury. Of the people and loved by them, he will live in our hearts when his monuments are gone and when his life is covered with the curtain of time." Miss Jenny Crea and Mr. J. A. Robinson sang sweetly; Mr. J. H. Henderson contributed a poem; and the Verdi Quartet closed the meeting by singing "Auld Lang Syne"—the audience being invited to joln. The proceeds of the entertainment will be de-voted toward the forming of a fund for the erection of a Burns monument in Boston.

a Burns monument in Boston. In Washington the centennial commemoration of the death of Burns took place in Sheldon's Hall, and every feature was distinctively Scotch. There were Scotch music, Scotch songe, Scotch dances, and the flowers of Scotland very much in evidence; and those who attended enjoyed a hearly Scotch evening as the guests of the hospitable Caledonian Club.

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

ley, cured of chronic neuralgia by a single psychic treatment, "a grave robber; for you rob the sick-room of its suffering and the coffin of its prev. health. The doctor is certainly curing hundreds considered "incurable."

To the Editor of the Banner of Light:

After a week of much rain, Sunday has come in full bloom, with a warm sun and cool breeze. The audito rium is crowded at each lecture, and the streets are thronged with people.

The conferences this week have been well attended The idea of having one subject alone to discuss is a new departure, and is a very acceptable change. Dr. C. W. Hidden occupied the platform Monday af-

ternoon, and presented a hypotic social in the even ing at the Temple, both occasions being well attended Wednesday afternoon he occupied the platform for the last time, and left Onset the following day for oth er fields, leaving a host of friends, old and new, be hind.

Tuesday afternoon Mr. A. E. Tisdale occupied the platform, and has treated the audiences to several

platform, and has treated the andiences to several snatches of eloquence since that day. Monday morning was held a special conference, at which Col. S. P. Kase of Philadelphia gave his experi-ences with President Lincoln at Spiritualist séances. His story thoroughly proves the fact that the Presi-dent was a Spiritualist—and that the proof is still with us, and now at Onset hale and hearty.

us, and how at Onset hale and hearty. Mr. H. D. Barrett, President of the National Spir-itualists' Association, occupied the platform for the third time this morning. It is difficult to describe the popularity which has spring up among the people of Onset in favor of this young, earnest and eloquent gentleman. His ideas relative to the protection of the truthful mediums, and the protection of the public eachest impostors and tricketers are well recluded. against impostors and tricksters, are well received also his advice relative to the formation of the Chil dren's Lyceum in each city. Take your children to Spiritualist meetings and circles, as those of other denominations do, are words well spoken, and should be heeded by Spiritualists at large. Saturday afternoon Rev. E. R. Beers occupied the

platform, and this was a pleasant occasion surely. A Coupregational minister on our rostrum sailing in the right direction. As Prof. Peck gives it, all Roman roads lead to Rome, and all isms lead to Spiritualism, and we extend a cordial hand to Bro. Beers.

Two excursions from New Bedford to-day landed large crowd: The drinking fountain on the bowlder on the Bluff

has been turned on, and quenches the thirst of many. The coming week will be the gala week of the season at Onset. Thursday, Friday and Saturday there will be balloon ascensions, tight-rope walking, and fire-works on the water in the evening.

Friday evening the Onset Dramatic Company will present the comedy, "Sylvia's Soldier," followed by a farce.

farce. Sunday, Aug. 2, will also present an attractive pro-gram, when the Children's Lyceum of New Bedford will conduct its exercises in the Temple at noontime, and also give several songs at the Auditorium in the morning. The children of this Lyceum are well drill-ed, and present a pleasing program. Next week I shall present a sketch of the mediums at Osset  $H \in Gureopp$ 

at Onset. H. E. GIFFORD. July 26.

T. A. BLAND writes: "Onset is to be favored on the 5th of August by a musical concert of rare merit. Prof. J. Jay Watson, justly styled 'The American Ole Bull,' and his charming daughter, Anna, eminent both as a planist and harpist, will give an entertain-ment in the Temple, on the evening of that date, under the auspices and management of the Onset

under the auspices and management of the Onset Bay Association. Prof. Watson will use, on that oc-casion, the famous Amati violin, made in 1616, and presented to him by the renowned Ole Bull. Dr. M. Cora Bland gave her lecture on 'Body Building' in the Arcade on the evening of the 23d inst. to a large audience. On Thursday evening of this week she will give her popular lecture on 'Mind and Muscle' in the same hall."

#### To the Editor of the Banner of Light:

Affairs at Ouset have been upon the usual summer order, and many new faces, as well as many of the older attendants, have been welcomed on our streets. Prof. Lockwood, with his decidedly scientific views: Jennie Hagan-Jackson, with her pleasing methods and poetical improvisations winning her way into the hearts of new-comers and strengthening the ties which bound the older ones to her; Prof. W. F. Peck, with his practical ideas upon the live topics of the day; A E. Tisdale, who, though blind in a physical sense, has spiritual vision to recompense him to a certain ex-tent, for the loss of physical sight; Mrs. Pepper and

ence; remarks by Mr. Keltey of Lynn.

ence; remarks by Mr. Keltey of Lynn. Afternoon Session.—Singing by the quartet; duet by two young ladies of Salem; invocation, Mrs. H. A. Baker of Danvers; duct, Miss Balley and Mrs. Hall of Salem; tests by Osgood F. Stiles of Boston; sing-ing by Mr. C. H. Legrand and quartet of Salem; se-lection by two young ladies of Salem—Balley sisters; duct, Mr. N. H. Gardiner and C. H. Legrand of Sa-lem; remarks by J. O. Perkins of Salem; remarks and tests by Dr. Huot of Boston; selection by the Balley sisters of Salem; soury Miss Amanda Balley Bailey sisters of Salem; song, Miss Amanda Bailey of Salem; remarks. N. H. Chase of Salem; inspira-tional poem by Mrs. M. E. Stone of Swampscott; Mrs. II. A. Baker of Danvers, remarks on inspiration, con-dition in this life and the life to come, and proof of true Spiritualism; remarks and inspirational poem by Mrs. M. F. Lovering, Boston; song and chorus, Mrs. M. F. Lovering, Mrs. Hall, Mr. Baxter, Mrs. Gardiner; reading and tests, Mrs. T. L. Hansen C ird of Chicago, Ill.; song by the quartet; remarks and tests, Dr. F. A. A. Heath, Boston; duet, Balley sis-

ters. About two thousand people were present to-day at our meeting. All mediums who would like to come and take part

In our meetings are cordially invited to do so. Electric cars pass the Grove every fifteen minutes

from Lynn and Salem BANNER OF LIGHT for sale at the Grove and subscriptions taken each Sunday. N. B. P.

#### Movements of Platform Lecturers.

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

Dr. C. W. Hidden of Newburyport, Mass., makes his first appearance at Niantic next Sunday. He will be at Lake Pleasant from Aug. 9 to 14; Queen City Park, Aug. 16 to 21; thence west to Lake Brady.

Seymour Van Brocklin, inspirational speaker and psychometrist, *en route* through New England, has open dates for season 1896-'97. Address, care of BAN-VER OF LIGHT, Boston, Mass.

Bishop A. Beals has engagements at Oakland for August, and at Los Angeles for the fall and winter months.

P. C. Mills, says *The Medium*, has returned to his home at Edmonds, Washington, where he may be ad-dressed during the summer. Will fill engagements in Washington or Oregon.

Oscar A. Edgerly spoke at Onset, and has now turned his attention to Lake Pleasant camp meeting. He is to speak there July 29 and 31. He visited Onset from Pittsburgh, Kan, where he was very success-ful. From the 1st to the 17th of August he is to be at Temple Heights, Maine. He returns to Michigan again in September.

Mr. J. W. Fletcher has closed his New York office, and will be absent for some time. He will be in Bos-ton for two weeks previous to his return, to give his many friends and the public an opportunity of seeing him. Address 9 Bosworth street, Boston, Mass.

Mr. F. H. Roscoe, lecturer and test medlum, of No. 151 Broadway, Providence, R. I., has a few open dates for the season of '96 and '97. Societies would do well to engage him.

#### MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held very interesting services at 33 Summer street, Sunday evening, July 27. There was a large audience-seekers after spiritual knowledge-present. ence – seekers after spiritual knowledge – present, Appropriate selections were rendered by Misses Lena and Eisle Burns, and Mrs. Melissa K. Hamili; Mrs. L. A. Prentiss a sublime invocation; Mrs. Dr. M. K. Dowland a masterly address on the "Need of Knowledge of All Life"; Mrs. L. A. Prentiss, Mrs. Lizzie Butler, Mrs. D. E. Matson, Mrs. Allee M. Le-favour, Mrs. Vina P. Goodwin, Miss F. Isabel Han-cox and others, many recognized tests and spirit com-munications: Edward F. Murray, Mr. A. B. Werren munications; Edward F. Murray, Mr. A. E. Warren, Mr. Charles D. Heath and others, magnetic treat-ments to a large number. New mediums are brought out every week, and they are doing a good work for the Cause for the Cause.

Sunday, Aug. 2, at 7:30 P. M., developing, healing and test circle by the same mediums and others. All

and test circle by the same mediums and others. All mediums and everybody are invited. At the Mediums' Meeting Tuesday evening, July 21, at 130 Market street, there was a fine audience-seekers after spiritual truths. Mrs. Dr. M. K. Dow-land gave an able and instructive address on "Hu-man Demands and the Material Plane; and their de-sire for knowledge of the future life and how to ob-tain that knowledge." Mrs. L. A. Prentiss and Mrs. Lizzle D. Butler many excellent tests, spirit names and communications; all readily recognized. Friday evening, July 24, although it rained hard there was a good audience. Mrs. Allce M. Lefavour spoke on "Spiritual Influence," also gave many ac-curate tests, spirit names and messages. Mrs. Flor-ence A. Lamphire and Mrs. Vina P. Goodwin, many recognized tests and spirit messages.

recognized tests and spirit messages.

17- If you like THE BANNEB, speak a good word for it whenever you have a chance. It will be appreciated.

Life is worth living only with good

Those wishing free diagnoses and literature should send to Dr. Peebles, San Diego, Cal., the full name, age, post-office address, one leading symptom and a postage stamp.

#### Onset Bay Camp, Mass.

#### BANNER OF LIGHT.

#### FOURTEENTH ANNUAL CAMP-MEETING Of the Haslett Park Camp Association, Convenes at Haslett Park July 80 to August 31, 1896, Including Five Sundays.

Officers and Trustess of Haslett Park Camp Association. - Prevident, Bara A. Haslett, Detroit, Mich.; Vice-President, P. F. Olds, Lansing, Mich.; Secretary, I. D. Riehmond, St. Johns, Mich.; Treas-urer, F. M. Osborn, St. Johns, Mich.; Acting Manager, G. F. Ottmar, Lansing, Mich.

Mich. Board of Trusters. - Jerry Bricker, Ionia, Mich.; P. F. Olds. Lansing, Mich.; Sara A. Haslett, Detroit, Mich.; F. M. Osborn, St. Johns, Mich.; J. W. Hopkins, Easton, Mich.; G. F. Ottmar, Lansing, Mich.; I. D. Richmond. St. Johns, Mich.

Mich.; I. D. Kichmond. St. Johns, Mich. Presiding Officer for the Camp of 1806.--Hop. O. P. Kellogg. HASLETT PARK is a beautiful grove, bordering the west shore of Piue Lake, and it is thickly timbered with second growth oak, hickory and elm. The ground hog e grantle clone toward the lake, on the sagentie slope toward the lake, on the edge of which stand the mighty caks and spreading elms, whose foliage wel-come the new comers and old campers, and invite them to take a caim and sweet

and invite them to take a takin and sweet repose beneath their shady boughs. Nature has provided this spot with everything that is needed for a spiritual camp-ground. The sick may get health. the weary may rest and the sorrowful may be comforted. When the numerous tents are spread

over the camp, when the many hammocks are stretched from tree to tree, and the soft twilight reflects its tinted rays on the

follage of the grove and the beautiful lake, then go up the praises of all: "This is indeed the paradise of Michigan."

Michigan." Pine Lake,—Pine Lake is a clear and beautiful sheet of water. It is supplied by a subterranean cur-rent, and has but one outlet. This lake is the famous resort for fishermen and citizens of the Capital City generally, being easily reached on the C. & G. T. R. R., or an hour's drive over gentle hills and through verdant valleys will bring one to this delightful spot. The law phone with block here and wall eased

The lake abounds with black bass and wall-eyed plke. One cannot miss the opportunity of "going fishing" while at camp. It is sport for old and young. In places this lake is swampy on the edge, and it is there where the lilles are found, which make the camp renowned.

HASLETT PARK. HABLETT PARK. Fair Haslett Park! Where verdant grove and glade Invite tranquility and peaceful rest; Where spread around, in softened sun and shade, Are charins that soothe and calm the troubled breast. There, wearied by material toil and strife, The earnest seek their courage to renew, That, after conflict with the storms of life. May strengthen resolutions wise and true.

There music, voiced by instrument and song, Awakes responses on the breathing air, Walle raptures, that to elequence belong, Inspire the soul, and force conviction there. When reason demonstrates, by power divine, The subtle truths that from perception hide, Then, in the soul, like deathless stars they shine, And evermore with consciousness abide.

Fair Haslett Park! from purer realms, unseen, Pair Hastett Park 1 from purer realms, unset Enraptured spirits of return to thee, Beside us walk, beneath thy foliage green, To hold communion with mortality: To bear aloft the mind to regal throne— To quicken sense and purify desire— To bring to light the vasiness yet unknown, To ald, direct, unfold, and hearts inspire. PROGRAM FOR 1896.

Sunday, Aug. 2, 10:30 A. M., Opening address, Hon. O. P. Kellogg of Onto, Chairman of the meeting;

A BER FIELD THE WORK

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#### A SCENE ON THE GROUNDS.

Sunday, 30 10:30 A. M., Lecture, Moses Hull; 2 P. M., Lecture, Moses Hull. Parliamentary Class.—Every morning from 9 to 10, except Sunday, will be devoted to parliamentary drills. These drills will be of great importance, as we expect to have with us some of the best parlia-mentarians of our country. You will receive instruc-tions from the very beginning of organization, to the most technical point of parliamentary procedure. Bring your books, and be prepared to meet with us and have a good time. and have a good time.

Music .- Miss Daisy R. Hildreth, whose graceful Music.—Miss Daisy R. Hildreth, whose graceful playing and sweet voice charmed the campers two years ago, will have charge of the music, and will be assisted by a well-organized quartet or choir and so-loists of different kinds; an orchestra will assist on Sunday. It is the special desire of Miss Hildreth to form a quartet, either male or mixed. Any person wishing to do thorough work could do no better than to come to camp and make use of this opportunity.

The Auditorium.—The Auditorium has a seating capacity of over fiteen hundred people, and over two thousand can be accommodated to hear the lectures.

Papers and Reading.-THE BANNER OF LIGHT. The Progressive Thinker and The Light of Truth, the three great expounders of the spiritual light, will be represented by their respective agents at the camp, who will be pleased to take your sub-scription, whether new or renewal. You should not miss having one of these papers at your home; they are filled with food for the mind and soul. Send for sample copies and then subscribe at the camp. You need one of these papers, whether you believe in Spir-itualism or not; they deal with philosophy and scitualism or not; they deal with philosophy and sci-ence. THE BANNER OF LIGHT is published at Bos-ton. Mass., The Progressive Thinker at Chicago, Ill., and The Light of Truth at Cincinnati, Ohio.

Reduced Rates .- An application has been presented to the Railroad Association of Michigan, in which it is ask d that all railroads in Michigan give one and one-third rates for the round trip, the first day of sale being July 30 and 31, good to return Sept. 1, and that

The

#### MEETINGS IN BOSTON.

Eiysian Mail, 690 Washington Street.-Meetings are field every Sunday at 11 A.M., 3% and 7% P.M.; Tues-day at 2% and 7% P.M., Thursday at 1%, Friday at 3%, and Saturday 7% P. M. W. L. Lathrop, Oon luctor.

<sup>44</sup> armony Hail, 784 Washington Mtreet, one Fight-Sundayset II A. N. 29 and 74 P. M. Tuesday and Thursday. circle and meetings. At 7 Lewis Park Roxbury. (get off Highland avenue or Highland street.) Wednesdays and Saturdays, 97 X., Fridays, 57 M. Seating capacity, 100 persons. S. H. Neike, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland.-Boclety of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 24 and 74; Tuesdays at 3 o'clock. Mrs. M, Adeline Wikinson, Presi-

dent. Alterton Hall, 1234 Washington Street.-The United Spiritualists of America (incorporated) hold meet-ings S indays, at 11 A. M., 24 and 75 F. M., and Theeday at 3 and 74 P. M. Dr. George E. Dillingham, President. Hiawatha Hall, 241 Tremont Street.-The Gos-pel of Spirit Return Society-Minnie M. Soule, Pastor-will hold services Sundays at 25 and 75 P. M., Thursdays 24 and 75 P. M., Baturdays 23 and 75 P. M., Conference meeting (seato free in the evening). Commercial Hall, 694 Washington Street, cor-cer of Kneeland.-Meetings every Thursday, 23 P. M. N. P. Smith, Chairman. Friendship Hall, 12 Kneeland Street.-Meetings every Sunday at 11 A. M., 25 and 75 P. M. N. P. Smith, Chairman.

#### Chelsen.-Spiritual meetings every Sunday evening at 1½ at 206 Broadway. Charles H. Heavner, Chairman.

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

week.

America Hall .- Fred. W. Peak writes: Sunday, July 26, the circle opened with voluntary by the organist, Prof. Peak; singing, "Home Over There" Invocation by the Conductor, Eben Cobb; tests and

remarks were given by Mrs. E. J. Peak, Mrs. I. B. Sears, Prof. Peak, Thomas Jackson and several who are not platform mediums; poem by Mr. Elliott. Afterboon session, voluntary; Mrs. C. Fannie Allyn, Mrs. McKenna, Mrs. H. M. Deey, Arthur McKenna, Mrs. E. J. Peak, Mrs. J. A. Brown, Miss McConnell rendered "Nearer, My God, to Thee," with the plano; Miss Gora Pratt closed the exercises with a few well-selected remarks.

selected remarks. The evening or closing session of the season com-menced with a voluntary, followed by an opening song, "I Need Thee Every Hour," The Chairman song, "I Need Thee Every Hour." The Unairman took the title of the song for his opening remarks, oc-cupying about fifteen minutes in delivery. The following mediums rendered some very remark-

able tests: Mr. C. O. Huot, Mrs. B. Robertsen, Mrs. B. J. Peak, Mrs. H. M. Deey, Mrs. Nellie S. Thomas, T. Jackson, F. A. A. Heath, Mrs. I. A. Brown. This America Hall will be responed the first Sunday in

September.

Rathbone Mall .- A correspondent writes: Sunday morning, July 26, test conference and developing circle conducted by Mrs. Wilkinson, assisted by Mrs. Collins. Opened with song service, led by Mr. Bart-lett. Invocation by the Chaplain. A number of

tests were given and recognized. A function of the chapter of the session began as usual. Mrs. Dickle made the opening remarks, also recited a poem. Aiter a song. Mrs. Nutter, Mrs. Wood, Mrs. Osgood, Mr. Jackson, Mr. Bartlett, Mrs. Collins, Mrs. West, Mrs. S. P. Treen and Mrs. Wilkinson gave many fine conducts and constructive products and constructive products. readings and tests, which were thoroughly enjoyed and understood.

Evening Service.--Mrs. Nutter gave a short ad-dress, also a number of very good tests, all recog-nized. Mr. George B. Cutter sang. Next Mrs. Dickluson and Mr. Bartlett gave several very line tests. After singing Mrs. Treen spoke beautifully a few mo-ments. Miss Clark gave several tests. Mr. Jackson closed the meeting by giving a number of tests, all of which were recognized.

Elysian Hall .- A. R. Gilliand, Sec'y, writes: The United Thought Society held three sessions Sunday, July 26. These circles are growing, and we hope to continue the work.

continue the work. During the day we took up a collection toward de-fraying the expenses of one of our medium's only child's funeral. The friends responded very generously, and our Conductor gave all money collected during the day over the expenses. day over the expenses.

Mediums present during the day: Dr. Mathews, Dr. White, Prof. Hillings, Mr. Martin, Mr. Hancock, Mr. Hardy, Mrs. Weston, Mrs. Ratzel, Katie Butler, Mrs. Gilliand, as well as several who are not public mediums. We have among our visitors many inves-tigators and strangers to our belief, but they come again, showing us that the spirit-world is hard at

#### Spiritualist Camp-Meetings for 1896. | Dr. A. J. Davis's

# The various tissues, and so destroying all "germs" of dis-case throughout the entre human system. Price 11.00 per bottle; six bottles for \$5.00. Prepared only by S. WEB. STER & CO., 63 Warren Avenue, Boston, Mass. For sue by FULLER & FULLER CO., Chicago, II.; HUDNUTS PHAH MACY, 203 Broadway, New York City; TIMOTHY OWEN, Canton, Mass.; H. L. GILEENE, Allston, Mass., and hy Drug-gists generally, Aug. 1.

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 import-ance of freely circulating it among the visitors as fully as possible, and that the **Platform Speakers** will not fail to call attention to it as occasion may offer-thus coborating in efforts to increase its circulation. 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 ublic advocates.

Ouser Bay, Mass.-Commences July 5-closes Aug. 30.

We want to secure a large number of new sub-scribers to the **BANNER OF LIGHT**, and in order to accomplish this end without fail, make the following liberal offer for a limited time: Lake Pleasant, Mass.- New England Spiritual ists' Camp commences July 4, closes Aug. 31. To any person not now a subscriber to the BAN-NER, who will send us **SO cente**, we will not only send the paper for three months, but also one copy of

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

Queen City Park, Burlington, Vt. - Opens Sunday, July 20, closes Sunday, Aug. 30, Haslett Park, Mich.-Aug. 2-Aug. 30.

Cassadaga Lake Camp.-July 11-Aug. 23. Mag-gie Gaule from Aug. 8th to 23d.

Lake Brady, O .- June 28-Sept. 8.

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

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

Ninntic Camp, Conn.—Commences June 28, con Linuing till Sept. 2.

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

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

Mount Pleasant Park, Clinton, Iowa.-Com mencing Sunday, Aug. 2, closing Sunnay, Aug. 30. Grand Ledge (Riverside Park), Mich.-July

19, continuing to Aug. 16.

Island Lake (near Detroit, Mich.), opens July 15, and closes Aug. 30.

dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Vell Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between." and that to Arthur Hodges, "Ohl What Will it Be to Be There?" It has a handsome litho-graphic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists. We will furnish free one copy of the Minsical Trib-mie to any one that is already a subscriber to The Etna, Me. (Buswell's Grove), commences Aug. 28, loses Sept. 7

Maple Dell, Mantun, O., opens July 19, closes Aug. 23

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

Central New York Camp, Freeville, Tomp-kins Co., N. Y., from July 18 to Aug. 2. National Spiritualists? Camp, Parkland, Eden

. O., Bucks Co., Pa., from July 12 to Sept 14.

Woolley's Summeriand Beach Camp (Lick-ing Lake, thirty miles east of Columbus, O.), com-mencing June 28, ending Aug. 2.

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

Redondo, Cal.-Aug. 2 to 31.

Ashley Camp, Ohio.-Opens Aug. 23, closes Sept.

13. [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 bene-fit of THE BANNER's readers. The Secretaries of the meetings included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective examps  $-E_{\rm B}$ ] camps.-ED.]

#### SPECIAL NOTICES.

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

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

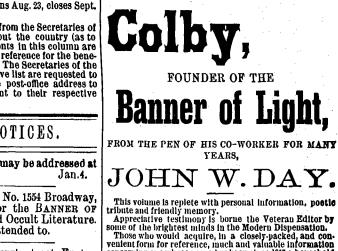
J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lin-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 BANNEH OF LIGHT is \$2,50 per year. or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union countries outside of the Union the price will

be \$3.00 per year, or \$1.50 for six months.

TO MB. ISAAC B. RICH, the carnest friend and faithful co-partner of Mr. Colby for many



JOHN W. DAY.

This volume is replete with personal information, poetle

This volume is replete with personal information, poetle tribute and friendly memory. Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and con-venient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work. this new work.

The chapters are titled respectively:

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

In its Dedication the author gives the keynote of the

MR. COLBY'S MEDIUMSHIP. "GONE HOME.'

TRIBUTES .-- Prose and Poetic.

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**Alterative Compound** 

MRS. DEFORREST, Magnetic Massage, 344 Shawmut Avenue, one flight, Boston. 4w\* Aug. 1.

READ THIS.

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TO OUR ASCENDED WORKERS,

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choice compositions-words and music-printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby is a companien place to that tendend medded

nie to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides

sending the paper for three months and a copy of the Music to each of the two new subscribers.

A BIOGRAPHIC MEMORIAL

Luther

LUTHER COLBY,

#### VIEW OF THE GROUNDS.

2 P. M., Lecture, Julia M. Walton of Williamston, Mich.

Mich.
Tuesday, 4, 10:30 A. M., General organization of camp work; 2 P. M., Lecture, Julia M. Walton.
Wednesdav, 5, 10:30 A. M., Reading circle; 2 P. M., Lecture, E. Payne Hopkins of Owosso. Mtch.
Thursday, 6, Indian Day. 10:30 A. M., Conference;
2 P. M., Lecture, O. P. Keitogg.
Friday, 7, 10:30 A. M., Lyc 4un; 2 P. M., Lecture, E. Payne Hopkins.
Saturday, 8. Woman's Day. 10:30 A. M. "The Old Woman." Marion Carpenter of Detroit; 2:30 P. M., "The New Woman." Anna L. Robinson of Port Huron. Hurop.

Sunday, 9, 10:30 A. M., Lecture. Marion Carpenter; 2 P. M., Anna L. Robinson. Monday, 10, 2 P. M., Parliamentary Congress.

Tuesday, 11, 10:30 A. M., Conference; 2 F. M., Leet-ure, Anna L. Robinson.

Wednesday, 12. Children's Day. 10:30 A. M., Exer-clses by the children; 2 P. M., Lecture, Anna L. Robinson.

inson. Thursday, 13. Mediums' Day. 10:30 A. M., Confer-ence; 2 P. M., Lecture, Anna L. Robinson. Friday, 14, 10:30 A. M., Lyceour; 2 P. M., Lecture, Rev. James DeBuchananue, M. D., Ph. D., of Kansas One. City

Saturday, 15. Pioneers' Day. 10:30 A. M., Remarks | him.

these tickets be placed on sale every Thursday during the month of August, good to return Sept 1. Write or inquire of your agent, and avail yourselves of these

rates if given. The Jacksonville, Louisville and St. Louis Raifroad voluntarily offered to join in all rates authorized by the various Associations, to accommodate those who want to come to our camp. This will give those from a distance an opportunity to come to our camp.

How to Reach Camp by Rail-If you come to camp on the D. L. & N., change cars at Trowbridge; all other roads at Lansing, except the C. & G. T., which

runs direct to the camp. Anuscements --From 8 until 12 O'clock P. M. every Wednesday evening, will be devoted to dancing; the musre will be under the direction of I. D. Richmond. Special attractions will be autounced at these meet-ings. These dances are of a high and refined order, and every one will have a good time. A musical and literary program will be given every Saturday even-

ng. Other Information.—If there are things you wish to know that do not appear to this program, write G. F. Ottmar. 209 and 210 Hollister Building, who will encerfully answer any and all questions regarding camp and camping. If you have a friend who wants program send us his name, and we will mail one to

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 Dlarrhœa. Twenty-five cents a bottle.

work.

#### In Re Mrs. Brigham.

For Over Fifty Years

To the Editor of the Banner of Light:

About two months ago I wrote you, having then little more to announce to our friends at home than the fact of our safe arrival and hospitable welcome in England.

Since then Mrs. Helen T. Brigham has spoken in very many of the cities and towns, in that way giving us an opportunity to see the people in their homes and study the customs of the country as we could in no other way. Our experience has been unique, and such as to be always remembered. We have met kindness everywhere, and cannot cease to admire the heartiness of our English cousins in spreading our "gospel" as well as in welcoming the stranger.

Sunday last, as Mrs. Brigham spoke in Liverpool, we had an opportunity of being present at the Lycenm. We were delighted to see so many happy bright faces of children who are being taught that truth and honor are better than creeds and empty forms. Why is it that so many of our so called Spiritualists in Amer-ica send their children to Orthodox Sundayschools to learn that which must sometime be unlearned with pain and sorrow?

These children are fortunate in having as Conductor Mr. S. S. Chiswell, who has rare tact in talking-not only to them, but to those of larger growth. Mrs. Chiswell leads them in music, and at an entertainment the night before the great conference meeting of the Federation, July 4, a number of them did great credit to her patient teaching in song and recitation. The children are admirably drilled in marching by Mr. Straton, a veteran of the Crimean war.

Mr. John Slater arrived in time to be present at the conference. He gave two séances in Liverpool, one as a benefit to the Society, and there and in other towns had crowded houses. We are here for a few days' much needed rest, for Mrs. Brigham has been speaking con-stantly, and will be busy to the time of our leaving for home.

We are not forgetting the friends at home,

whom we hope to be with in October. Yours for the Cause, BELLE V. CUSHMAN. Douglas, Isle of Man, July 14, 1896.

#### Growing in Popularity.

#### The Many Advantages Offered by the

The advances made as a health resort by the pretty town of Buffalo Lithia Springs, Va., are phenomenal. But they are merited. This lovely spot nestles in the

But they are merited. This lovely spot nestles in the hills of Mecklenburg County, and has an altitude of five hundred feet above the level of the sea. The Buffalo Lithia Springs are eight miles from Clarks-ville, on the Great Southern system, and a branch line of the Atlantic and Danville road delivers pas-sengers immediately at the springs. The hotel, of which the popular proprietor, Col. Thomas F. Goode, is the host, is doing business, and will remain open until Oct. 1. The buildings are on the cottage plan, can accommodate three hundred persons, while every facility exists for invalids to bathe in the mineral waters at the desired tempera-tures.

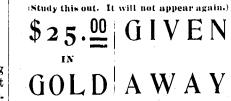
bathe in the mineral waters at the desired tempera-tures. Medical men in all parts of the country are profuse in their praise of the therapeutie value of the water of the Buffalo Lithia Springs. It is a remedy for many of the ills to which fiesh is heir, including rheu-matism, gout, kidney disease and kindred aliments. The locality is one of nature's grandest works. There are abundant facilities for fishing, boating, hunting and driving in the immediate vicinity. The hotel accommodations are excellent and the rates re-markably reasonable.

markably reasonable.

Buffalo Lithia Springs will soon become a veritable Mecca for the pleasure-seeker as well as the invalid. -New Fork World.

WRITING PLANCHETTES for sale by Banner of Light Publishing Co. Price 60 cents.

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



Who can form the greatest number of words from the letters in CONTESTANTS? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. Here is an example of the way to work it out : ('on, cost, coat, coats, on, test, tests, to, eat, etc. The publishers of WOMAN'S WORLD AND JENNESS MIL LER MONTHLY will pay \$10 in gold to the person able to make the largest list of words from the letters in the word CONTESTANTS; 56 for the second largest; 56 for the third; \$3 for the fourth, and \$1 to the fifth, and a lady's handsome American movement watch for each of the seven next largest lists. The above rewards are given free and with-out consideration for the purpose of attracting attention to our handsome and valuable ladies' magazine, twenty-four pages, innety-six long columns, innely illustrated, and all original matter, long and short stories by the best an-thors; price SI per year. It is necessary for you to send 12 two cent stamps for a three-months' trial subscription with your list of words, and every person sending the 24 cents and a list of fifteen words or more is guaranteed an extra present by return mail (in addition to the magazine), of a large 100-page book, "Beside the Bonnie Krier Bush," by Ian Maclaren, one of the most fascinating books of the age. Satisfaction guaranteed in every case or your money re-funded. Lists should be sent at once, and not later than August 20 (time extended, positively closes August 20), so that the names of successful contestants may be published in the September issue. Our publication has been estab-lished nine years. We refer you to any mercantle agency for our standing. Write now. Address J. H. PLUMMER. Publisher, 905 Temple Court Building, New York City. Aug.1. American movement watch for each of the seven next Aug. 1. **HERBBA** A SPIRIT REMEDY through one of America's most distinguished medi-ums. A positive cure for Leucorrhea, or Whites. A never-falling specific for Inflammation and Congestion of the Womb and Ovaries; Falling or Displacement of the Womb; Suppressed, Scanty, Profuse or Painful Menstrua-tion, and every form of Female Weakness. A package sufficient for a month's treatment, postage pre-

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 tion, and every form of Feinale Weakness.
 A package sufficient for a month's treatment, postage prepaid, SI.40.

 Also Costlyine curves Habitual Constipation.
 Two weeks' treatment 50 cents, postage prepaid.

 MERBA MEDICINE COMPANY, 418 Penn Ave., Pittsburg, is
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by pioneers; 2 P. M., Lecture, Dr. James DeBuchananne.

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Monday, 17, 2P. M., Parliamentary Congress. Tuesday, 18 10:30 A. M., Reading Circle; 2 P. M., Lecture, Dr. James De Buchananne.

Lecture, Dr. James De Bucnananne.
Wednesday, 19, 10:30 A. M., Mediums' Meeting; 2
P. M., Lecture, Dr. James DeBuchananne.
Thursday, 20, Soldiers' Day, 10:30 A. M., Conf rence;
2 P. M., Lecture, O. P. Kellogg.
Friday, 21, State Association Day, 10:30 A. M., Lyce-um; 2 P. M., Lecture, Mrs. A. E. Sheets of Graud Ledge, Vice-President of the Michigan State Spiritual Association Association.

Association. Saturday, 22, National Association Day, 10:30 A. M., Reading Circle; 2 P. M., Lecture, Hon. L. V. Moulton of Grand Rapids, President of the Michigan State Spiritual Association.

Spiritual Association. Sunday, 23. 10:30 A. M., Lecture, Hon. L. V. Moul-ton: 2 P. M., Lecture, Hon. L. V. Moulton. Monday, 24, 2 P. M., Parliamentary Congress. Tuesday, 25, 10:30 A. M., Conference; 2 P. M., Lec-ture, Mrs. Marion Carpenter. Wednesday, 26, Memorial Day, 10:30 A. M., Reading Circle; 2 P. M., Lecture, Mrs. A. E. Sheets. Thursday, 27, 10:30 A. M., Conference; 2 P. M., Lec-ture, Moses Hull of Chicago. Friday, 28, 10:30 A. M., Lyceum; 2 P. M., Lecture, Moses Hull. Saturday, 20, 10:30 A. M. Association Masting Floc

Saturday, 29, 10:30 A. M. Association Meeting, Elec-tion of Trustees; 2 P. M., Lecture, Moses Hull.

ple's Progressive Spiritualist Association, which for the past twenty-four months held meetings in B. T. Hall, and closed its meetings for the summer on the last Sunday in May, has been holding very inter-esting socials and circles during the months of June and July.

RHODE ISLAND.

Providence .- A correspondent writes: The Peo-

and July. On Tuesday evening, July 14, a most enjoyable oc-casion was spent at the residence of Mr. F. H. Ros-coe, 151 Broadway- they having Shaker Julia and Shaker Mary from the Shaker community of East Canterbury, N. H., and others, as their guests. The first part of the evening was spent in listening to some very pleasing remarks by Mr. F. H. Roscoe and tests by Mrs. Comerford; also remarks by Mrs. Sharples and a very fine solo by Mr. Comerford. After this an elaborate collation was served by Mrs. F. H. Roscoe; the company present were highly ep-

After this an elaborate collation was served by Mrs. F. H. Roscoe; the company present were highly en-tertained by the two Shaker sisters. On Friday, July 17, a pleasant social was held at the residence of Mrs. William Tinkham, 24 Ringgold street. Remarks and tests were made by Mr. Roscoe and Mrs. Comerford and Mrs. Sharples; a fine colla-tion was served by Mrs. Tinkham. On Monday evening, July 27, Mr. and Mrs. Roscoe celebrated their fourteenth anniversary of married life.

life. There are socials and circles held by this society

presidency of the society another year.

## whice a week during the month of August. Mr. Roscoe has been strongly urged to take the

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Feb. 29

SEANCES Sunday and Thursday, at 2:30 P. M. Wednes Aug. 1. Aug. 1. ME. HAVEN, one of Brooklyn's best Me-dums, has gone to Onset for the summer. Look on the bulletin for her address. tf Aug. 1.

#### LIGHT. BANNER OF

## SPIRIT Message Department.

#### SPHOIAL NOTION.

Guestions propounded by inquirers-having practi-cal bearing upon human iffe in its departments of thought or isbor-should be forwarded to this office by mail or left as on Counting-Roem for answer. It should also be dis-tinetity materstood in this connection that the Messages pub-lished in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives-whether of good or evil; that those who pass from the mindane sphere in an undeveloped condition, event-nally progress to a ligher state of orisence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive-no more. If is our earnest wish that those on the mundane sphere of life who recognize the published messages of their iprit-friends on this page, from time to time, will verify them by personally informing us of the fact. JOHN W. DAY, Chairman.

#### SPIRIT-MESSAGES.

IVEN THROUGH THE TRANCE MEDIUMSHIP OF



#### MRS. JENNIE K. D. CONANT.

Report of Séance held June 19, 1896. Spirit Invocation.

Oh! Divine Spirit, once more have we approached this circle and come in close communion, because we recognize thy beauty and thy lovely expressions of thought in the warm ray of the sun this morning; so do we recognize beauty in all things, and when we feel the band-power that rises from the atmosphere we recognize the spirit bless ing us. We seek for thy divine power this morning, to send forth love and light, and to give strength to the weak. that we may recognize truly there is a development and a progressive thought extended to all that will assist many.

While we realize thy divine power in all things, and especially at this season of the year (when nature seems to be clothed in its beauty), so, like a great flower in the forest, each one must bring forth his or her own blossoms, and be recognized as we sow. Oh! draw near to us this morning; send forth thy guiding angels that they may not only see the beauties, but may realize thy divine power, so that each one may view thy good works and glorify the angel that brought them.

Oh! how sweet it is to mingle in this our circle this morning; we recognize the prevailing power of anxious. ness on the part of those that are both on the spirit-side and also on the mortal; they should still seek for more light. Help us this morning to send forth that light, to demonstrate the power of immortality, so that we may understand each other better. We realize also, as we come in close rapport this morning that we seem to be still gaining, and yet so little seems done - so many hearts that are aching, so many tears that are not dried, so many

gation are with me this morning, and would like to voice much of their own thoughts, but time will not allow. I would say to you-as I do not care to send too long a communication

at once-it is the orumbs that fell from the master's table that fed Lazarus, and so it is the clear, and I see as I take control of the instrucrumbs that are sent forth on the wings of love that oftentimes cause investigation and bring forth the truth to their own souls-because things that ought to have been settled while I there is one grand thing in Spiritualism-it has to come as absolute knowledge to us before we can grasp the beauties.

You may say that my name is Amos Atwood, of Salem, Washington County, N.Y. I shall he remembered in Troy, and many places throughout the country-in fact because I got fight over, but oh! it is so hard for a man to notoriety, as the people used to say, while I was in earth-life, by being the one connected | life, because things are so situated and change with introducing the Fox girls.

I think you will remember me, Mr. President. I knew Mr. Colby, and we are all working tothe spirit, and I thank God for it; for if it was ing.

#### Maria Jennes.

Oh! how beautiful it is to come here. We feel strengthened by the magnetic cord that draws the two worlds close together. I feel so pleased this morning at having the privilege of controlling the instrument, although sometimes it is hard work to bring ourselves in a are fighting for it never did anything for mepositive state, so as to feel we can complete our | they had no use for me while in earth-life. I service. Every year as it goes on-especially this make this a little plain, and the reason is I season, when all those in mortal that are interested in the various camp meetings are making preparations, calculating on who they will meet, and a "general good time" at large-I feel that, as one passes on to the higher life. their material presence is missed; yet those who have the consciousness that the spirit has returned, feel more satisfied than those that have not.

I should like to send greetings, especially to Queen City Park Camp-Meeting, for to me it was a beaven on earth, and I enjoyed not only the spiritual baptism that we received there, but we were many times strengthened by the various associations and friendships that we met there. I feel-although not so very long out of the body-strong this morning, and would like to send forth greetings, and wish them God speed.

We have so many together here this morning that were with us when we first organized Queen City Park-for there, too, as the previous spirit said, have been changes, and many have passed on to the higher life-but we would say we are still in sympathy with them, and I personally, while they may not recognize me I make myself known in many ways, and I want to demonstrate it to all.

I would like to say this morning that I have come here by request, as I heard some of my friends ask why I did not come to the Banner Circle-Rooms and make a public statement-as there are a good many that have not spirit is not-that we are conscious of what is got the light, they have not all been convinced going on around us. of the beauties of immortality. I would like to send this not only as a testimony but as a certainly very thankful for this privilege this token of love and respect, that it may bring to them a thought for themselves, that they, too, may seek more light. I have got those also in where there are many times that I feel that me that my dear child was lost; but as I return seeking loved ones that have gone - and they will not be the body through relationship that I am interested in that do not exactly believe in spiritreturn, yet I should like them to investigate. I want them to feel that they would be better off if they understood the power of spirit and spirit-guidance. I would also like to send forth love to all inquiring friends. I home was in Fletcher, Vt. I shall be remembered by many, and I hope shall be recognized by more. May the angel-world help you, and ought to be appreciated in both the worlds of can not only complete his education but have anxious to make them feel my presence around spirit and of mortal.

#### John Kelley.

Well, I want to try and send forth a letter to earth-life; but it's awful hard work for me to control this brain, because before I passed out of the body my own head was not very ment this morning it bothers me to remember; but I am anxious to try and tell some

was in earth-life; but I was out off somewhat short-that is, I passed out somewhat suddenly, and did n't fix up my earthly things as they ought to have been, and they are making quite a fuss over it. For my part, it did not seem to me as though there was enough to know what is best to do, even when in earth-

so suddenly that we all think we have time enough to fix them up just as we want to. It is also pretty hard for a party that is doing gether on the spirit-side. Time is nothing to any kind of business to tell what he will do or what he would like done if he died; for it as tedious to the spirit as it is to the mortal is hard work to know whether we will have there would not be much consolation in work- anything when we do die, and as I was called to the spirit life somewhat suddenly, also having a shock previous to it, I felt somewhat confused this morning.

I know those that will see this letter will perhaps help me to convince those who do n't believe anything in it. I am not contented with the way things have gone on, and it is awful funny to me that the very parties that mean it to take hold somewhere; and I would like to say that I am not a bit satisfied even with those I left in charge, because I don't think they have been positive enough in carrying out my wishes; but I suppose they are trying to inform me here that they had to deal with some laws, and I did n't leave it written down what I wanted done. Those that it do n't suit were not satisfied, so I want to send this message broadcast, not only to make those that have my affairs in hand think, but I hope to give some advice to others: not to wait too late before you have things placed as you would like to have them-especially

after you have passed on to the spirit side. I was not a Spiritualist while in the body, and, in fact, was not much of anything, as far as religion goes, because my parents were Catholics, and I suppose that is the reason that they may not think it best to listen to what I have got to say; yet I am going to send it forth, for I have been waiting around here for a long time, and have watched how others have sent forth a message, and how it has been received, and how, oftentimes, it makes those people talk and inquire. It is just amusin the body, am present in the spirit. I think | ing to the spirit to see when one comes in contact with a name they are familiar with, how they will hand it around-some will laugh at it. some will think serious over it, and I know that it sometimes troubles them when they don't do right; and I think it is well to let them know that even if the body is silent the

Mr. President, I am very much pleased and morning, for I should like to right some wrongs that are now going on, and I can see the body will rise up and confront them, and this morning, I want to say to her: "I was why their consciences don't trouble them is this message exactly for criticism-I send it with a feeling that I mean every word I say. I want justice done to Mary; I want justice done to her, because she was not only the one would say that Maria Jennes is not gone. My that staid by me, that helped me, that tended me, but she was a friend in need, and is "a friend indeed." I want them also to give assist you in your work, for truly it is one that | him that-to have what I left him, so that he | aside, but the spirit is still active, and I am things where they ought to be. Now, Mr. President, this is a strong communication, but you will not only assist the spirit that has been very restless since I passed out of the body, but perhaps be instrumental in reaching the weak ones and exposing the wrong ones. angels blend with us this morning, so that we not a silent room, but that we can coöperate | have put our belief to. and feel that right is right, and that we should have justice.

is not only progressing, but I feel it is like the germ that lies under a great log-it is commenoing to break forth into various parts of the world, and we recognize that in the ignorant and lowly who are moving to investigate.

1 would say that all things are recognized by spirit power. I feel that your Message Department has done much to bring forth many things that have been accomplished in the world at large. While in the body I loved to talk. I loved to advise them to the best of my ability. I loved to see light brought where darkness had been, and there is nothing that will stir the human soul more than the actual work of encouragement. I want to send forth this message this morning, for to me this is a great privilege to have the opportunity of trying to identify myself here. You can put me down as George Adams, and my home was in West Somerville, Mass, but I have got many friends in the West and I would like them also to know I have found all I expected, and am only waiting for them in the sweet by-and-by. To those, especially, that have not the courage to investigate, it will be all the clearer, and then they will see where the happiness comes in of being acquainted with the world of spirits before you get there. Thank you very kindly, Mr. President, and may the angel world assist you and help you; and I know your work will not only bless you, but it is like the great law that governs history, it will live through eternity.

#### Mary Ann Hanson.

Good-morning, Mr. Chairman. They tell me this is the wonderful home, and strangers are always made welcome; but I feel that while we can be a stranger to each other, we are all God's children. We all fought the battle of life, and we all had our trials and tribulations. Perhaps some may feel they have more than others, and sometimes while in the body, the flesh is so weak that we may feel we get very little compensation for what we have done; yet I feel as if I would like to return as the wanderer this morning-not as the lost one, but as the one that has gained all that could be expected-and I feel that as I try to administer to others, I can gain more light and knowledge than I can by work for self; although while in the body I felt that same idea, that it was when we try to assist others we gain our own blessing, but, being educated in the Orthodox faith, I thought that only through the blood of the Lamb could we reach our resting-place in heaven. I find that those whom I am to day trying to touch their heart, would have this same love that I held while in earth life, for there are so many, many times I think we do not understand each other, and there is such a thing, Mr. President, when we are in earth life, that our religion causes more trouble than it brings us blessing, and it is for that reason I am seeking this avenue this morning.

I wish to say that I can see now wherein things might have been different, if I had understood the natural laws of God, instead of the theories of religion. I have got dear children yet in earth life, one especially that has become interested in Spiritualism, and she had some knowledge of it previous to my departure to spirit, but it hurt me terribly, because being ignorant of what it meant, it seemed to

AUGUST 1, 1896.

#### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMAHIP OF



#### W. J. COLVILLE.

QUES.--[By B. B. Stuart, Kooskia, Ida.] 1. Is it possible for us to really know. without first having passed through the experience? 2. [By same.] Can life know and comprehend itself only through individual zation?

3. [By san e] Is it not a truth to say that life indi-vidualized in man becomes the fountain head and which the soul enters the temple of wisdom?

ANS. 1.-It is certainly necessary to actually pass through an experience before one can thoroughly comprehend its meaning, but as we are all being qualified to occupy different stations in the grand man it is not necessary, at all events in the present cycle of expression, that all should pass through identical experiences though equivalent experiences are always needful if two are to reach the same or an equal spiritual light.

Every soul must at some time pass through the scene of every temptation, trial and discipline, ere it can know through actual contact and demonstration, the sense of victory and the consciousness of triumph.

Patience, fortitude, and all other graces and virtues, can be expressed, it is true, in a variety of ways, and as they can all be called forth by various phases of discipline, it does not follow that the same external experiences are necessary for everybody; but if you have not yet experienced whatever may be necessary to the unfolding of your character, the discipline awaits you in the hereafter, here or elsewhere, it matters not what may be the outward scene of the conflict, or in what exterior manner the conquest may be achieved.

A. 2.-Individuality is the basis of life; all life is individualized in expression, and without individualization there could be no demonstration or manifestation of the hidden potencies concealed in living entities.

Turn wherever we may, we discover that life proves its individual possibilities through the employment of organic forms which serve as vehicles or instruments for the expression of

comforted. Then, oh! thou Angel of Light, open up the channel, so that those that may recognize their weakness may feel thy strength is given them.

We feel pleased this morning to see so many, both in the spirit and in the mortal, that are reaching out in the way of inquiry, seeking to know themselves better, seeking to understand the natural laws of life, and to recognize the wonderful strength there is in the power of communication that is sent forth through the various organisms that are controlling. Oh! let us realize the work is not yet done - only commenced; that there are still more souls to be touched by the fire of truth; that we may feel and know our protection is yet in earth life through thy divine power. Hear us this morning; bless us as we have come together, each one in his own allotted place, each one feeling his own mission, each one trying to work our his own life. Touch each soul, and may we know how to assist each other, because we realize that it is only in work that we find victory. Again we ask thee to bless us and give us strength, now and forever more. Amen.

## INDIVIDUAL MESSAGES.

#### Amos Atwood.

Good-morning, Mr. Chairman. I will now try and send forth a few words through this instrument, because I feel that it is needed. I am very happy to have the privilege of identifying myself through your valuable paper. I was not ignorant of your good work when I passed to the higher life, but I am pleased to return this morning and review the earth-life. Taking my own experiences from the time I first commenced to investigate Spiritualism and going back to the early days, how very, very few ago, in those early days when we fought for the truth, it was prophesied that the time was not more of an open confession that there was more truth in the phenomena than they were ready to accept then.

I am glad, Mr. President that while in the body I recognized the wonderful progression that was being made, and also during the last are still with her. twenty-five years; yet I recognized it from spirit. I have not been really out of the body all that time, but I was remarking and quoting of what progress was made during the last twenty-five years especially. I am pleased to send forth a few words to the few remaining ones that had courage to come out at the time the Fox girls made their first manifestations, and there are very lew, comparatively speaking, now in the earth-life, for most all are on the spirit-side. I would like to send my thought forth as still satisfied with the work done, and also I am pleased that so many now are investigating, and are seeking light for themselves.

I would like also to send a few encouraging words to those of my own family-although few in number, there are those still whose interest I have at heart. I know also they are not ignorant of spirit-return, but we all need encouragement when clothed in mortal, and for that reason I come this morning. I want to send encouragement to my daughter, and ture in sustaining and standing for truth and ought to be silent.

I want this message especially to go to Salem, Washington County, N.Y., and also I am desirous to reach Denver, Col., where my daughter now resides. There have been many changes since I passed out of the body; not | only so in my own family, but many of those

#### Caroline Whitcomb.

Good-morning, Mr. Chairman. I too am glad for an opportunity of sending a few words forth to the dear loved ones on earth. I know how sweet it is to be remembered-although the body was quite well worn out before I got separated from it. I feel that the earthly place was where the disease was, not the spirit. I want to send forth a few encouraging words to the dear loved ones in earth-life, and especially to the children, for I do not want them to think that grandma has forgotten them. I feel there is so much to be done, and so little time to do it in, that the spirit many times has to work in silence, and also very patiently, so as to be able to assist the earth ones, because I see how true it is that even if they have got had the courage to come out even to investi- the faith that the spirit liveth, it is hard for gate. I well remember that years and years them to give up the presence of the material body. I think my work was pretty well done, and I rejoice at the separating of the body to much interested in the speaker that preceded far distant when all men would listen and make | higher life. I want to express my happiness | me, and the thought that it brought forthof being separated; I would like to say to others that I am interested in, that we are still happier than they are-especially my dear girl. | relieved of their anxiousness and care through

> My husband is with me in spirit life. I have got many dear friends in earth life that were brought close to me through that love of friendship, and I want to encourage them, for there power that has administered through all. are a few of them that really believe in the spirit return. Your valuable paper is distributed among some of them occasionally, and through that I feel I would like to make mydisappointed in what I found in the life beyond, and also that I have not given up my interest in the welfare of humanity. I feel I hold all things, as near as I can, to justice, for I know God doeth all things well.

and I want her to know that father and mother

I want to say privately that if they will give me an opportunity, I will try and assist them in many of their earthly things. It is not for the spirit to return and inform them of the happiness they have found, but to give the dear ones in earth-life to understand we can especially those that I think have still an interassist them, and it is when the trials and tribulations are around them that they need our give her to understand that father is still with help the most. Just now we can see where her in thought and in work. I also feel I have there are those that are connected with me, a great interest in many in earth-life yet, be- | if they would give the spirit an opportunity, cause I know while I lived on your earth-plane who might receive some advice that would be many watched my progress and my defying na- beneficial to them. I feel somewhat exhausted this morning as I take control of the instrufor right-and for that reason I don't feel I ment, because it is hard to use another's brain and try to identify yourself at the same time, but I hope that it will be received.

I will merely say that my name is Caroline Whitcomb, and my husband's name was John Whitcomb; my home was in Balstead, Mass. You can say Sawyer's Mills, and it will be recognized more definitely, as I worked many who coöperated with me in our early investi. | years in the mill, where I was well known.

You can put me down as John Kelley; Philadelphia, Penn., is my home, and I will be known there. I am pretty sure, for I have not been out of the earth-life a great while.

#### George Adams.

Well, this feels like Boston weather, do n't it? It seems to me I am right at home when I come to this circle. I am not so familiar with your circle as I am with your city. I was very What has Spiritualism done? what has it brought to humanity? how many have been I don't feel that she is very well physically, the development of spirit return? I should say, Mr. President, that it is sometimes astonishing that, at this late day, with the facilities for education and science, and so many opportunities for progression, that we find so very many that are ignorant and ignoring the very

Although it was late in life when I commenced to investigate your beautiful philosophy, I was well pleased with what experiences 1 had in earth-life; and since I have been called self known, and to say that I have not been on to the spirit side, I have been more convinced of its wonderful powers of bringing periences were related to me by a lady who forth conditions when it seems to the mortal unexplainable.

I was brought to the consciousness of spiritpower through my own physical organismbeing so weak in the body, pretty well exin the body a long time by spirit power. I should like to send forth some encouraging words to those that still remain on earth, and est in me and I in them. They have said many times: Why don't I manifest more-what has kept me so silent? and wonder sometimes if I was disappointed with what I received and saw anything; it went even beyond my expectation what I received when I passed out of the body. I wish I could picture to them the experiences I have had since on the spirit side. I think that they would not make such inquiries; but as I am not an artist, neither can language don Light, June 13. express my thoughts, I will have to let it go by, merely saying "all is well." I met father,

like the blind leading the blind. I found I was more than I can settle. But I am not sending more than blind myself, more so than the one I was criticizing," and I want to bring still more comfort to the rest of the family, for they may say it is strange that I should return under this flag, and they would say: "I did n't believe in Spiritualism, and why should I come now?" I should say the scales have fallen from my eyes, and I see things as they are, and Harry-Henry was his name, but they called I want them to know that the body was laid them.

I have tried so awfully hard to get them to understand it, but every time I come in contact with Annie she will say: "Oh! but mother did not believe anything in it, and, of course, it cannot be her," and I want to say to her, "It gard peace as their God, are conditions of life I ask you to assist me, and may God and the | is I," and I am so placed that after we get out of the body it is not belief that gives us our may feel that death is not a separation, it is strength, it is the knowledge and what use we

I want to reach many. You can say that my name is Mary Ann Hanson, and my home was in Boston, Mass., yet I want my friends on the Cape to recognize it, for I know it will do them good. You might say I passed away with cancer in the stomach, so as to prove the identification stronger. Many thanks, friends. I feel that I have been strengthened this morning, and hope to be able to strengthen others.

#### Messages to be Published.

June 26.—Samuel Black: Eben Gordona; Mary De Witt; Seth Witham; Maria F. Wellington; Ritchie Wells. July 3.—Robert Grew; Mary Chase; Abby Gordon; Dan-iel Flag; William Henderson; Hannah Walcott; Fannie L. Whittemore.

L. Whittemore. July 10.-Bowman Satilers; Alfred Smith; Mary Frances Howell; David Carr; Lucinda Milton Stowell; George Rob-

Inson. July 17.—Benjamin F. Jackson; Hannah F. O'Brian: Hen ry Valentine; Bridget Macintire; Jehn Leahery; Rollin Reed; "Wild Briar," to his medium. July 24.—Capt. Bilas Ingraham; Hannah Mears; Zaie Fehren, by "Sunflower"; Francis Slater; Hannah Fitzger-ald; Susan Fletcher.

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#### A Clairvoyant Child.

A correspondent writes: "The following exhas been clairvoyant all her life. She says that the spirits talk to her, and she sees them just as if they were in the flesh. When a little girl of five years old, her father was very ill. Her mother had to go out for awhile, and she left hausted, yet I feel I was sustained and held up the child to stay with her father. They lived in the body a long time by spirit nower. I on a farm. Her father had a fever, and had been in an unconscious state all day. When her mother came back the little girl said: 'Grandpa has just been here, and he says that papa will wake up from the sleep at midnight, and that you must take the tin cup and go to the spring and get a cupful of the spring water, and when he drinks it he will go to sleep, and in the morning he will be well.' Her mother was astonished, and said: 'Why, child, what on the spirit side. I would say to such: Not in are you talking about? You never saw your anything; it went even beyond my expecta. grandfather, for he is dead.' The little girl said: 'He was here, anyway, and told me to say all this.' That night, at midnight, her father awoke and asked for a drink, and her brother took the cup and ran to the spring for some water, and the father drank it all, fell asleep, and the next morning was well."-Lon-

#### An Ounce of Prevention

side that are with me this morning. 1 recog-nized those of our friends that have joined us since. I feel, Mr. President, that Spiritualism

the resources contained within. Souls never reach a kind of heaven or Nirvana vaguely pictured by some mystics wherein individualities are swallowed up in a Great Whole.

What is meant by Nirvana, when that muchabused Sanskrit term is correctly rendered, is a state of serene joy and conscious rest which no sort of conflict can possibly invade.

Heaven means a condition of similar cessation from every sort of disturbance; but the above definition is far too negative to fully translate the condition of celestial being. Activity and rest are perfectly at one in celestial spheres, and as individuality is always retained and can be perfectly manifested but never relinguished, the states of repose looked forward to by those who are weary of conflict and rewhere the unity of self with all other beings is a conscious sense of delightfulness, typified on earth only in the most perfect phases of mutual love and complete friendship, where two or more kindred souls are united in the bonds of perfect union of thought and affection.

To attain to a perfect individualization, not to a surrender of it, is the goal of attainment through expression.

A. 3.-Though the language in which this third question is couched is rather mystical, we take no exception to the thought it is evidently intended to convey.

Were we to elaborate the statement, we could only proceed to designate certain laws which prevail in spirit-life, and are constant or unvarying in their manifest operation. The human form is the angelic or celestial form, as stated in the book of Revelation, where it is declared that the measure of the holy city, New Jerusalem, is that of a man, and a highly developed human being is an angel.

The human form can only be perfectly measured according to a scale of twelve; and as the individual man is a type of all humanity, the whole human heaven is in the form of man, and the angels who constitute this heaven are in societies or groups, which together make up the human figure according to the exact rules of a perfect anatomy.

The order which is always extant in the celestial world can be ultimated on earth. A perfect human form is an orderly receptacle of celestial influx, and corresponds precisely with the order of celestial life. A perfect hu-man body would be subject to continual change, as to the atoms of which it is composed, and so is it with the personnel of the angelic states which over lighten the earth.

The same souls do not remain forever in any particular position in the universe, but as some are ready to remove to higher fields of ministry, the missions they leave behind are entrusted to others who are ready to fulfil them. There is always a guardian angel of the earth the center of a guardian sphere of souls who fulfill a parental mission, and it is through the ministrations of this sphere that souls ready to enter upon higher states receive those lessons in wisdom for which they are prepared.

Wisdom pertains to what is abiding in the realm of principle, while knowledge relates to the facts of expression.



#### AUGUST 1, 1896.

#### BANNER OF LIGHT.



Maple Dell Camp.

To the Editor of the Banner of Light:

The grand old maples, the quiet river, the ripening crops, and the lowing cattle in neighboring fields, as well as the wholesouled and hospitable managers of Maple Dell Camp, all seemed to be doing their level best to say "Welcome, welcome, welcome" yesterday to the audience which assembled at Maple Dell Camp for the opening of the seventh annual summer session of five weeks.

The floral decorations on the platform were plenti-ful and tastefully arranged. The music was in charge of Mrs. Laura Holton, of Chicago, and the particite sentiments of the people were appropriately mani-fested by the formal opcuing of the morning session by the singing of "America," after which Chairman C. M. Dangoth delivered a brief address of cordial weiwho be a set of the control of the set of th appreciated in the past by the Spiritualists of Mantua, made an address upon the ever-inspiring subject of In the afternoon Miss Katherine Dickens Cole

In the afternoon Miss Katherine Dickens Cole opened the meeting with a pleasing recitation, and the address was delivered by the Rev. Mrs. M. Kline. It was Mrs. Kline's first appearance upon the Maple Dell rostrum, and her evident sincerity of purpose and earnest desire to do good were fully appreciated by the audience. While Mr. C. B. Gould was making the press announcements, his four-year-old son Ed-ward, who had never before attended any public meeting made himself of home upon the rostrum in meeting, made himself at home upon the rostium in a manner that brought forth many audible smiles The Egyptian Luck Board, a Talking Board. from the audience.

The general reception that should have been held in the Auditorium in the evening was postponed on account of the rain, and a very pleasant informal cir-cle was held in the hotel parlor instead. Mr. Gould presided and Mrs. J. S. Reichard kindly led the sing-ing. Mr. Danforth, Jr., gave way to a German con-trol who desired an opportunity to draw strength from the audience, and his earnest words of counsel and encouragement were welcomed by all. Mr. E. W. Turner, President of the Mahoning Valley Society of Sphilup like medic a few block merchan or did Ma of Spiritualists made a few brief remarks, as did Mr. Thomas and others.

The attendance for the day was fully up to the ex-pectations of the management, though the heavy rain, and the further fact that the farmers in the surrounding country were a week or so behind with their crops, kept away many who will be in attendance a

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Special mention should be made of the educational work encouraged at this camp, which includes spe-cially arranged classes in phrenology, psychology, vocal and instrumental music, the Delsarte system of physical culture, anthropology, elocution, oratory and other branches. Withal, the prospects for Maple Dell are believen then were before are brighter than ever before. Fraternally yours. Mantua Station, Ohio, July 20, 1896. SELIM.

#### To the Liberal-Minded.

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

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#### Passed to Spirit-Life.

From New Brunswick, N.J., July 3, by injuries received from being run against by a trolly car, SAMUBL N. STILL-

His age was sixty-nine years and eleven months. He was a firm Spiritualist, and a strong advocate of Spiritualism for nearly forty years. E. C. S.

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

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#### OF LIGHT. BANNER

### AUGUST 1, 1896.

#### Lake Brady, Ohio.

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 rison nearly two feet, and is clear as filtered water.

This neighborhood abounds in lakes and frog ponds. Pippin, Sandy, Silver, Muggy, George, and the Twin Lakes are among our neighbors.

Lakes are among our neighbors. Pleasant weather is now striving to assert itself, and people have faith that it will succeed, for several new camps have just been established, and Lake Brady is as lively as at any time during its existence. The conferences grow more and more interesting. Mrs. A. E. Sheets and Clegg Wright have been our speakers during the past week, and have made a fine contrast, the former with her goule yet powerful spirituality, and the latter with his caustic, intellect-ual agnosticism. We quote briefly from both: Clegg Wright says: "There is nothing higher than intellect, reason; emotions of love are subordinate. We pro-gress through intelligence, not emotions. Intelli-gence can get along better without love than love without intelligence. You say God is love. I say He is not. He is power. Now, if you can define power, you can define God." It is impossible, in our brief space, to give the faint-est outline of the brilliant, but often contradictory thoughts emanating from this singularly gifted man. We compliment him by saying that those who differ the most from him are big greatest admires. In

thoughts emanating from this singularly gifted man. We compliment him by saying that those who differ the most from him are his greatest admirers. In speaking under control, he gave way to a number of different influences, expressing sentiments at vari-ance with his normal utterances. Mrs. Sheets says: "If Spiritualists would live up to their highest ideals, every home would have its sacred altar, dedicated to the dear ones who have gone before, where the two worlds might meet and mingle without the need of public seance rooms. Mediumship is not a special gift. All have it, and yet it should develop naturally. The purer and cleaner we are physically and morally, the higher influences we attract." Maggie Gaule still continues to mystify the skepti-cal and deight the Spiritualists with her singularly

Maggie Gaule still continues to mystily the skepti-cal and delight the Spiritualists with her singularly correct delineations, with messages and full names of departed friends. People are here from all parts of the country, and her audiences are constantly chang-ing, yet Miss Gaule goes into their distant homes and their past lives, with startling exactness. Mr. Charles Thomas of Cleveland, who is an under-taker, was confronted with several persons for whom he had performed the last obsequies. One spirit re-turned in his soldier clothes as a means of recordi-

turned in his soldier clothes as a means of recogni-tion; another beat upon a drum and rattled the brass buttons of a blue coat, as he struck it repeatedly upon the floor. He had bren a musician, and brought strains of music as though an orchestra was playing. Another spirit, who had died in old age, assumed the form of a decrepit woman, knitting a blue stocking,

As a means of recognition. Mrs. Thomas Black of Cleveland received a test from a decrased uncle, whom she declared she had never heard from since his demise. He had failed to

never heard from since his demise. He had failed to do her justice in regard to property—she being his rightful heir. He represented himself as constantly counting money, that was rusting in his hands. The seriousness of the vital questions discussed at the Auditorium, and the communications with de-parted loved ones in the séance-room, which form the basis of Spirftualism, must have an occasional respite. Realizing this our Comp held a jubiles in the form of basis of Spiritualism, must have an occasional respite. Realizing this, our Camp held a jubilee in the form of a burlesque entertainment: A "Polise Kort" was represented by several mock trials. The "Sunny South" bloomed forth in all the glory of burnt cork. "Black Patti" and "Yon Yonson" were both well represented. The artistic singing and dancing of chlidren of the famous Haines Family Concert Com-pany, and several fine recitations, added to make the entertainment a financial and social success. Dell Herrick is proving bimself as good a chairman

Dell Herrick is proving himself as good a chairman as we ever had. He still holds an occasional trumpet séance. He and Hugh Moore have combined their séances upon one or two occasions with good effect. A permanent Woman's Association has now been established et Luck Deadw. The due on the been

established at Lake Brady. The fair on the 30th and 31st. and "Woman's Day," Aug. 13, will be their first regular work.

Is there a spot where human kind Can break the shacklos of the mind, And freedom's heritage may find? BRADY LAKE.

Where is it we may go to rest, Where peace may dwell within the breast, Away from fashion's stern behest? BRADY LAKE.

What is that place of which we hear. Where we can touch the higher sphere, And meet the friends we love so dear? BRADY LAKE.

To find what makes this earthly show, The cause of things, to seek to know Immortal life, where shall we go? BRADY LAKE.

Where Nature's wonders interlace And Heaven and Earth stand face to face-BRADY LAKE. MRS. M. MCCASLIN. July 23, 1896.

#### say, under ordinary circumstances. Here let it be remembered that the West has nothing like an equal chance with the East. I will at present mention only one point. That is, the farther west one goes the less money he will find, and the more he will find the peo-The East lends, and the West borrows, money. It

The East lends, and the West borrows, money. It is not every one who can go to meeting, even when the meeting comes within easy reach of them. The ten cents admittance to a service, or the pro rata of the expense of a camp-meeting, which may seem a small matter to an eastern man with his well-filled purse, is a mountain to many in the West. When one is deeply in debt, with norhing with which to pay but what he can raise out of the ground, and when wheat is twenty nine to thirty four cents a bushel, and corn is ten to filteen cents a bushel, as they are in this city at this time; when potatoes cannot be sold even at five cents a bushel, as is the case now in some places in Kansas, ten cents means a bushel of corn, or two bushels of potatoes. When there is no way to get money but by producing crops at such prices as these, money but by producing crops at such prices as these, one can readily see that an admittance to a single lecture means a bushel of corn or two bushels of po-tatoes. In such cases it is not every one who can tatoes.

BOSTON, SATURDAY, AUGUST 1, 1896

The Work in the West.

BY MOSES HULL

To the Editor of the Banner of Light:

ple in debt.

tatoes. In such cases it is not every one who can afford the luxury of attending a camp-meeting. My last work in New England was in Somersville, Com. There are a few good Spiritualists in Somers-ville, but the outside world generally takes but little interest in spiritual things, or in anything outside of their own work, or what occurs among themselves. This will be easily accounted for when I tell you that the town is largely made up of French woollen-mill hands. Add to this the fact that the two Sundays I spent there were the rainiest Sundays we have had for over a year, and the smallness of the audiences is easy to understand. I have promised to return to Somersville, when it is hoped the weather will be more propitious

pitious. The Spiritualists of Somersville own a beautiful hall, built by the late Calvin Hall, who, I believe, also left a sum of money to be expended in running meet-ings there. Meetings will be kept up, if not all the time, certainly occasionally, in that hall for years to come. Speakers and mediums desiring to work for the little band in Somersville should write to George Development the Scenatory of the Soulety

Burlingame, the Secretary of the Society. My next objective point was Woolley Park, Ashley, O. Several years ago the National Spiritual and Religious Association of Ohio went to Ashley and established a camp-meeting; it proved such a success that the As-sociation bought the grounds on which the camp was held and built a small hotel and several cottages, and held and built a small hotel and several cottages, and has had camp there every year since. Now it has built a beautiful and commodious auditorium. They set spart Sunday, June 21, as the day on which to dedicate the auditorium and have a general rally for Spiritualism. A heavy rain in the afternoon some-what marred some of the exercises; at the same time it demonstrated the wisdom of having a place where we could meet in all kinds of weather. On the whole the dedication proved a grand success; a large ex-cursion came from Columbus and way stations. Hun-dreds came with teams, on bicycles, on horseback and on foot. and on foot.

Mr. J. J. Beard of Columbus has finished a cottage, Which he had dedicated at that time. Mr. Randolph of Ashley is also putting up a very fine cottage. Those who go to the Woolley Park Camp will note other improvements beside those named. The camp opens, if I am not mistaken, Aug. 16, and closes Sept. 13. I have not been advised as to who beside Mrs. 13. 1 have not been advised as to who beside Arrs. Hull and myself are to be the speakers. This much I do know—the Spiritualists of Ashley are an honest and earnest people, and they will leave no stone un-turned to make the meeting a success. Some of the Spiritualists in other points near by cities and vil-lages will unite with the Ashley Spiritualists to make the Camp-Meeting of 1896 the best convocation ever held on these arounds

the Camp-Meeting of 1896 the best convocation ever held on those grounds. From Ashley I went to Bluffton. Ind., where I spoke on Saturday night and Sunday, June 27 and 28. The meetings were gotten up by Hon. Levi Mock, Everybody respects Judge Mock, and whether they agree with him in opinion or not, they know that when he gives an opinion on any subject it is always an intelligent and an honest one. It does one good to present Spiritualism to an audience where every one has the utmost confidence in the intelligence and the integrity of those who get the meetings up. Mr. Mock has lived in Bluffton for more than a generation. The people have trusted him to fill various city, county and State offices; he has never betrayed their trust. They know him as an honest mayor, an their trust. They know him as an honest mayor, an honest judge, an honest legislator. They know him as a map who keeps posted on all the issues of the day; as one in whose judgment they can confide. He is a lawyer who has been before the courts for more than a generation, and yet who has never prosecuted an innocent or an honest man. The day that each of his two sons became of age they were admitted to the bar, and taken in by their father as partners. He has one son who is not yet twenty-one years old who is to be admitted to the bar, and to become a member of the Mock law firm the day he is of age. Mr. Mock is one of the business men who has never yet put his "light under a bushel"; nor do his sons. There are perhaps not twenty in the county who know them who do not know them to be Spiritual-ists. It is always safe to do just as they have done. Everybody comes to admire the integrity of such men, and they stand higher than many who cater to or who keep their honest opinions back for public favor. The young Mocks are all very fine musicians. which added greatly to the interest of the meetings. Their mandolins, guitars, banjos, etc., have all been converted to Spiritualism, and do their part in enter-taining Spiritualist audiences. Two of the meetings were beld out of doors, and it did seem that there were held out of doors, and it did seem that there were acres of people to listen to what was said. The Sunday night meeting was in the hall—an opera house, I think it was, and was well attended. While at Blufiton, I got the news of the passage to the better country of my old friend, Dr. David W. Allen, formerly of Vineland, N. J., late of Hobart, Ind. He had been a friend of mine since in the early eithing and he had meny times made me nemies to sixties; and he had many times made me promise to say the last words over his remains. When he knew say the last words over his remains. When he knew, he had but a few days, or perhaps a few hours to live, he had his wife write to me to be sure to make an effort to be there to perform that duty. I telegraphed that if they could have the services between five and six o'clock Monday afternoon, I could attend—not otherwise. I soon received the message, "Come," and I went and talked to a small audience, composed principally of his brother Masons. Dr. Allen was once one of the leading business men



#### FISHING PARTY FROM THE CAMP-GROUND, LAKE GEORGE.

Lake George Camp.

The opening day, July 12, was beautiful, and, while not as large a gathering as hoped for, yet there were earnest men and women (and many States repre-sented, too) who were eager to learn of the religion of Spiritualism.

Pres. Griffin was in the chair. The platform was beautifully decorated with the wild flowers that grow so plentifully here. Mrs. Tillie Reynolds gave the opening address to an attentive and appreciative people, closing with vocal psychometry or voice-read-ings, which were very satisfactory. There was another

treasury they felt compelled to cancel my engage-ment. I often think that if such people realized that speakers necessarily give up every other business, and that their time is now their only capital-that and that their time is now their only capital—that they might just about as well put their hands into his pocket and take his money as to do that, there would be much less of such work than there is. It happens with me that I have done business calculating on my wages to meet bills, and a business failure on the part of a society is often disastrous. In both of the above instances I was a loser of quite an amount. Societies, do, if you are going to fail, let your speak-ers know it long enough beforehand, so that they can make other arrangements.

ers know it long enough beforehand, so that they can make other arrangements. On account of the Lima failure, I went, by invita-tion of S. J. Woolley, to Woolley's Summeriand Beach Camp, and spoke July 4 and 5. This camp is located at what is called the Licking Reservoir, in Millers-port, O. Mr. Woolley, Prof. D. M. King and Mr. Wandall formed a co-partnership and started this camp, Mr. W. has built a large hotel there, and already several cottages have been erected, and I hear more are in incubation. It is a heautiful ground. hear more are in incubation. It is a beautiful ground, with good lowns enough within thirty miles to make it one of the largest camps in the world. There has been but little heard of Spiritualism in that part of the country, and the people are very much interested to know what Spiritualism is. It raised or threatened rain all the time I was there. here people from surrounding countries were

there; hence people from surrounding countries were generally deterred from getting out; yet we had a fair-sized and generally deeply-interested audience. If this camp is properly conducted, it will be a large and good one. It can be made a kind of Mecca for the Spiritualists of that part of the State of Ohio, or the spiritualists of that part of the State of Ohlo, or it can be made a burning disgrace to Spiritualism. I think when people say and act on the suggestion that any kind of a speaker or medium will do for new camps, and when we get Spiritualism established there then we will get better ones, they always make a mistake. The interest gotten up by speakers and mediums who do not understand their work is usually a prejudice that it takes work and time to remove. The water at this Beach is supposed to have some kind of medicinal property, and Mr. Woolley is to es-tablish a sanitarium in connection with this resort. From this Camp I went 'ta St. Louis to Winfield, Kan. Bro. Beckwith, the President of the St. Louis Society, heard I was to pass through St. Louis, and wrote for me to stop off and deliver a week-day evening lecture, which I did. I have spoken in St. Louis a great many times in the past, and sometimes to very large audiences. but somehow during the last three years, though I have had numerous invitations from each of the societies, it has been impossible for me to speak there. I was glad to recognize so many old friends on this occasion. All seemed as glad to see me as I was to see them. I tried to show them how Spiritualism was evolved from the other religions, as they had been evolved from still earlier religions. All seemed in-tensely interested, and many said the most of the thoughts were entirely new to them. I was invited the next day to go across the street to meet with and address a ladies' society-I do not now remember under what name it goes; I went, and enjoyed their meeting very much. As the name of the society had "Spiritual Culture" in it, I took that for my subject. Culture is just now the one thing needed among Spiritualists. On Thursday night, July 8, I boarded the Missouri Pacific train for Winfield, Kan., where I arrived after a journey of eighteen bours. When I arrived found the campers had already begun to assemble. Bro. and Sister Salling and their family of Derry, the real founders and backbone of the camp, were hard at work making preparations for the meetings. A more beautiful spot than Island Park, in the suburbs of the beautiful city of Winfield, cannot be found in the State of Kansas. Camp opened, as was announced, on the forenoon itualists

deeply religious man, and I think deserves encourage-ment. We need him every hour; he should be called into the field and kept there. He is one of the most careful and cautions men in his statements there is on the Spiritualist platform. His training as a physician and surgeon-for he was railroad surgeon for several years for one of the principal railroads; add to this his theological studies, and his experience as an hon-est preacher in the pulpit, and his association with the live clergymen of the age-this, with his spotless character, combine to make him one of the teachers we need. I hope the spiritual public will see this mat-

tain

character, combine to make him one of the teachers we need. I hope the spiritual public will see this mat-ter as I do, and that they will keep him busy. His address at present is Topeka, Kan. The Daily Courter of this city has made brief but very good reports of our meetings; so has the Weekly Tribune. In fact, every paper in the city has re-ferred to the meetings in the most respectful language. A short extract from the Free Press will show the general trend of newspaper opinion:

"The Spiritualists are having a splendid session of ten days at Island Park in this city. They have a large number of tents occupied by families from all parts of the State. Their meetings are gaining in numbers, and considerable attention is being manifested by numbers who are not Spiritualists by con-fession.

fession. "Moses Hull, the noted Spiritualist, is giving a series of lectures which is attracting a goodly number of persons, who go to hear his explanations of the Bible from a Spiritualist's standpoint. There was to have, been a debate between Moses Hull and some minis ters who accepted the challenge to debate with him; but up to the present time the ministers have failed to method the present who are not the grounds materialize. Several mediums are on the grounds, and their works are mysterious to outsiders. For ourself we acknowledge ignorance in regard to their manifestations of mind-reading, slate-writing, etc., but there are numbers that enjoy them and are "The Spiritualists have been holding their State meetings at Derry, Kansas, but in the future they will make Island Park, Winfield, Kansas, the headquarters for their yearly meetings. Mr. Sailing of Derry is their manager, and any communications sent to him will be cheerfully answered." The debate, extensively advertised and universally desired, did not come off. The church challenged over a year ago to this discussion, and the challenge was accepted; but as the time drew near, their courage oozed out. At their last seances on the subject conditions proved unfavorable, and their speaker failed to materialize. An organization has now been perfected and officers elected, and these grounds have been secured for a series of years to come. The prospect now is that fut-ure camps will quite equal in interest and numbers the older camps of the East. Mrs. Hull and myself have been engaged for the camp next year. I greatly preferred to spend all next year in the East, but they were not willing to take "no" for an answer. The doctors, or, rather, the State Medical Associa-The plot was thoroughly exposed, and a brake put on the wheels of their machinery by Capt. H. H. Brown, in a well-timed and forceful speech, after which he read, and the audience adopted, a course of resolu-tions. tions The vim with which these resolutions was adopted showed that the Spiritualists assembled at the Win-field Camp meant no child's play. Ringing speeches were made by several, and the audience was enthused to an extent that would convince any one that the Spiritualists of Kansas mean business. I cannot close this long communication without say-ing there were several good mediums present, all of whom did service to the Cause. I cannot remember ing there the names of all of them at this writing; but Mrs. Hammond, from Topeka, Mrs. Hutchinson, from Kan-sas City, and several others, did good work. Mrs. Mott-Kuight gave many independent slate-writings, which, as far as I could learn, were convincing to skeptics. One table-tipping medium, whose name I did not get, convinced many that there is something in Spiritualism they had not known. More anon.

mass meeting was held in San José, which was man-aged by Mrs. Watson, and she stood shoulder to shoulder with that veteran of suffrage, Susan B. An-thony. At that time Mrs. Watson's only daughter, Miss Lucretia A. Watson, made her first appearance on the platform. Miss Watson will be graduated from the State University next fall, and will enter the min-istry in the Unitarian Church. Tuesday, the 21st, Mrs. Watson gave her farewell discourse here for the season of 1896. Her subject was, "Women and Men; or, the Ethics of Every-Day Life." It was a fearless and just exposition of the false relation of the sexes, and a most eloquent appeal for the inculcating of diviner and holler relations,

Hence we have felt a tender solicitude for then, not only while they were with us, but during all the years of their labors in the vineyard of truth. The exercises in the auditorium on Monday after-

tingill, one of the trustees, who is not only an inde

here during years gone by, when Cassadaga was being evolved out of chaos into order and beauty, were in-vited to the platform, and the array of silver-crowned heads, and faces upon which the passage of many years had written their hieroglyphics, was unique and

for the inculcating of diviner and holier relations, based on purity and perfect equality. Mrs. Watson was born and reared among the rugged hills of old Chautauqua, and, like Cora L. V. Rich-mond, was unfolded in her mediumship in our midst.

noon were a new departure, and most interesting and touching. It was brought about by Mrs. A. L. Petfatigable worker but a bountiful dispenser of ways and means for the comfort and pleasure of all. This meeting was christened "The Ploneers' Re-union." All the old ploneers who had been workers

interesting meeting in the evening, and the camp is now fully in running order, and every face wears a bright and hopeful expression. Sunday, July 19, Prof. Wait of Fort Edward, who was announced to lecture, being unable to get here, Mrs. Reynolds again gave two very able discourses, followed by tests. There are a number of beautiful cottages here, and the Hotel Woodfin is one of the best, if not the best camp hotel in the country. Landlord Seelye and his earnest, energetic helpmeet make every one wel-come and happy, and do all in their power to enter-tain. Every Tuesday and Friday a hop is given in the hall-all well attended from the several surrounding hotels. hotels. Monday evening a soap-bubble party, with prizes, was given; Wednesday evening, a progressive euchre party. Everything to please *all* guests. Conferences and scances for Spiritualists, as well as other entertainments for those who do not care for them. To fully appreciate this beautiful spot, one must visit this camp, which is on the shore of the un-riverled take George

rivalled Lake George. A GUEST AT HOTEL WOODFIN. Lake George, N. Y., July 23, 1896.

Dr. Allen was once one of the leading business men of Vineland, N. J., and was known and respected by all. Somehow, later in life, he met with business re-verses, which preyed upon his mind, and perhaps hastened him out of the world.

I went to Chicago on business and spent three days and nights at the genial home of Brother and Sister Francis, of the The Progressive Thinker. I am happy to report that The Thinker and its father and mother, Mr. and Mrs. Francis, are all in a prosperous condi-tion. Bro. Francis has so entirely recovered from his recent attack of rheumatism that he took several bleycle rides with me. The bleycle seems to be a cure all for him as well as for me. He and his family believe so thoroughly in the blcycle that his wife and daughter each have one, and are getting to be quite expert as riders.

I said The Thinker was in a prosperous condition as Spiritualism comes more and more to the front I believe all our papers will find smoother sailing. People are getting to feel more and more that they can't keep house without two or three spiritual papers

From Chicago I was to have gone to Lima, O., for a Saturday and Sunday meeting, but from some cause at the last moment the appointment failed. How many such cases there are; I have no doubt that this was an honest and legitimate failure, but how often such occurrences seem to happen on purpose. The getters up of meetings do not seem to realize that the speaker's time is his capital, and that it takes time to work up an appointment elsewhere. Once I got a letter less than a week before I was to have gone to a certain city to fill a month's engagement, informing me that on account of the financial condition of their

Camp opened, as was announced, on the forenoon of the 11th, and meetings have been held three to five times a day ever since; you may be sure that this, with the numerous private sittings on the grounds, keeps the people entirely too busy for any other kind of mischief. Sometimes the meetings open as early as 8 in the morning; always a test circle or conferas a in the morning; always a test circle or conter-ence as early as 9:30, then speaking at 11; test séance again at 2, speaking at 3, public séance at 8, and speaking at from 8:30 to 10. The principal speakers on the ground are Capt. H. H. Brown, Prof. Counett and myself. Beside that, Mrs. Thereas M. Allen of Sprinfield, Mo., got in late on the last Saturday of the Camp, and delivered two discourses on the last Sun-day.

day. Capt. Brown will be remembered as having been on the spiritual rostrum years ago. He thought he could be of more use to the world as a Unitarian minister, so he went to the Unitarian school in Meadville, and went into the church, but he carried his Spiritualism with him there. The Unitarian harness proved to be

with him there. The Unitarian harness proved to be a misfit, and he has kicked out of the traces. He is now deeper than ever in Spiritualism. Prof. Connett first graduated and practiced as a phy-sician, but disliking the uncertainties of the medical profession, he left it and went to preaching for the Congregationalists, and continued his work in that church for seven years. He then became too liberal to longer occupy a pulpit in that church, and left it, and want into the Unitariem ministry. He had a fina and went into the Unitarian ministry. He had a fine church in Beatrice, Neb.; but he had so much heartreligion that he was not willing to stay where the re-ligion never got anywhere else than in the head. He got tired of their cold formal agnosticism and burst got tired of their cold formal agnosticism and burst the bonds and came out into Spiritualism. Prof. Connett is an educated, scholarly gentleman; a scientific man, a growing man. Beside this he is a

#### The Good Work at Cassadaga Camp. To the Editor of the Banner of Light:

Since the writing of my last letter to the BANNER OF LIGHT, our auditorium and places of public gatherings, as well as meetings of a more private nature, have been a series of searching investigations and logical dealings with the vital issues of the hour. Perfect harmony and peace have also prevailed, and it has all been done in the light of a high inspiration.

Mrs. Carrie E. S. Twing occupied the lecture hours on Saturday A. M. and Sunday A. M. The subject of the first was "Spiritualism as an Emancipator"; the second, given on Sunday A. M. to a large audience, was, Spiritualism: How it Satisfies the Beart-Hunger of the World." They were each a message to the heart. They stirred many to tears, and the large audience listened with rapt and unabated attention from beginning to finish.

Mrs. Twing occupies a large field of usefulness. She gees from here to Hamlet, N. Y., where she speaks to six factions of the Patrons of Husbandry. She then goes to the Lakeside Assembly, which is a second Chantauque, and occupies the platform with the noted divines there.

Her portrait appears in the Lakeside Assembly Catalogue, and here is what it says of her: "Mrs. Carrie E. S. Twing is one of the women who, as a lecturer, is worth listening to. She has been remarkably successful in her work. One of the best recommendations a public speaker can have is the fact of being recalled more than once to the same place. This has nearly always been the case with Mrs. Twing. Those that have beard her once are sure to wish to enjoy the treat again. Mrs. Twing will be with us the 2d and 3d of August. Her time was so nearly all en-gaged that those were the only dates we could secure her, notwithstanding the fact that we engaged her hast February "

her, notwithstanding the fact that we engaged her last February." She goes from the Lakeside Assembly to Onset, from there to Sunapee Lake, N. H., then to Lake Fleasant. Her camp engagements end Sept. 1. She is engaged to speak at Geneva, O, two Sun-days in September, and the remainder of the time at granges and county fairs, and all her winter months

granges and county fairs, and all her winter months are already engaged. Mrs. E. L. Watson, after her magnificent speeches here at the time of the plonic and the renewal of old associations and ties of friendship, was recalled by her many friends and officially by the management, and delivered two soul-stirring lectures, besides in other incidental ways ministering unto the soul-needs of the needla.

of the people. Spiritualism primarily, and Woman's Suffrage sec-ondarily, are the two great movements which engage Mrs. Watson's most carnest efforts. Just before Mrs. Watson left for the East, a large

touching.

Fortunately Mrs. E. L. Watson of California, who dedicated the grounds, was present. Hon. A. Gaston was elected to the chair by a unanimous vote, and opened the meeting by fitting remarks. The choir, led by Mr. John T. Lillic, seemed inspired by the oc-casion; "The Golden Shore" was the first selection, and it seemed at once to attune every soul to the play of sweet and tender memories. Mrs. E. L. Watson gave an invocation.

Our venerable and beloved brother, Dr. J. F. Car-ter, who has spent a long life in the exercise of his rare mediumship, traveling all over the State, healing the sick and scattering seeds of wisdom, without money and without price, came forward with totter-ing steps and tremulous voice. Dr. Carter was several times overcome with emo-

tion as he attempted to recount some of his s valuable experiences, and his co-workers, many of them, listened with tearful eyes. There is no medi-um in the field whose labors of self-sacrifice and de-votion have extended over so many years and into so many homes and hearts, and who is more deserving of tributes of gratitude and honor.

or fributes of gratitude and honor. Dr. Carter was followed by Mrs. E. L. Watson, who voiced many golden memories and spoke pro-phetically of Cassadaga's bright future. A letter of greeting from Mrs. A. S. Cobb of Dun-kirk was read by President Gaston. Mrs. Cobb is

now considerably over 80 years of age, too feeble to come to Lily Dale, but she was here when the grounds were first laid out, and she and her husband, who was one of the trustees, were valiant workers. The letter was spirited and touching, and met a hearty response from her old comrades. Mrs. Sage, Mrs. Purple and Mrs. Burtis, all of

whom are now on the shady side of 80, some of them nearing 90, cave their experience.

Mrs. Tillinghast gave an account of the begin-ning and growth of the Marion Skidmore Library.

Mrs. Carrie E. S. Twing spoke of her experiences. Mr. J. T. Lillie, who has been here 14 years, spoke briefly of his labors and experiences, and Mrs. E. L. Watson closed the interesting exercises by giving a glowing and deserved tribute to our beloved arisen sister, Mrs. Marion H. Skidmore.

Dr. George A. Fuller of Worcester, Mass., has spoken here three times. He closed his engagement on Wednesday, the 22d. He has drawn large audi-ences from the first, and his scope of thought and cogent reasoning have challenged the admiration of who heard him.

His camp engagements for the remainder of the season are at Niautic, Conn., Queen City Park, On-set and Madison Lake.

On Sunday P. M., the 19th, a large audience listened with rapt attention to his truly eloquent and forcible utterances. His subject was, "Spiritualism as Re-lated to Modern Science," It was one of the best lectures ever given upon this platform, and was so con-ceded by those who heard him. The conference hour of Thursday morning, July 23,

was again given to the mediums, and several splen-did tests and psychometrical readings were given. Dr. Temple of San Francisco, Mrs. Lyman of Chi-cago, Mrs. Myra F. Payne of Lily Dale, Mrs. Dean of Mexico, and Mrs. Chainey of Lily Dale, gave fine ex-bilitions of their site. hibitions of their gifts.

The reception given at the "Leolyn" by Sefor De Orvies, the Spanish Count, and his charming wife, on the evening of the 22d, delighted all who attended. Madam De Orvies gave an impromptu talk upon the Madam De Orvies gave an impromptu talk upon the science of palmistry, which was at once instructive and edifying. She argues that the conformation of the hand and lines upon the palm are perfect revela-tions, not only of the character but of the prominent events in one's life. Her plano solos and musical renditions were artistic and charming. The Seffor gave a little talk upon psychometry, his favorite theme, and one which he has sounded to its denths, and in which he has had an extended to rea-

depths, and in which he has had an extended, prac-tical and experimental experience. On the present coccasion he also gave some striking tests of his psy-chometric powers. He has organized a class, and his pupils feel that they are being helped to a clearer in-

ight into the science than they have ever before had. Friday, the 24tb, was a most dismal, rainy day; but a goody number of people turned out to the Lyceum exhibition, and showed a marked interest in the Ly-ceum exercises, in the object lesson given by Miss Austin to ber kindergarten class, and in the pleasant talk given by Rev. Washburne to the children.

In the afternoo, though the rain poured down and flooded the streets, Rev. L. V. Moulton was greeted by a large audience, who listened with rapt attention and frequent applause to the presentation of his by a large audience, who listened with rapt attention and irequent applause to the presentation of his thoughts, which were the product of years of re-search, keen analytical investigation and mature rea-soning. His subject was: "The Vibration or Wave Theory of Sound and Light. The phonograph and telephone as illustrations of the application thereof, and their significance in relation to thought, memory and their significance in relation to thought, memory

and mental phenomena." An attempt to give even a glimpse of a production so analytical, so scientific and yet so clear and undertandable, would be preposterous on our part. Mr. Moulton is to give a course of three public leo-

tures, also a special course on economic subjects. These lectures will, we believe, be of inestimable value to those seeking information in this field of

thought. Mrs. H. 8. Lake arrived the 22d, and is to speak OPDMA R. HAMMOND, this atternoon. ORPEA D. Lin Ling Dale, N. Y., Saturday, July 25, 1898.

MRS. BAILEY, of Pittsburg. Pa., writes: "We are having a graud time here at Lake Brady. New arri-vals, plenty of fun. and crowded hotels a id fine medivals, plenty of fun, and crowded hotels a id fine medi-ums. One of the finest is Maggie Gaule of Baltimore, Md.; she is a real missionary, and does not hesitate to use her powers freely; she is a general favorite of the Camp.

**National Spiritualists' Camp-Meeting** 

At Parkland, Eden P. O., Bucks Co., Pa., (Philadelphia & Reading Railroad, New York Division,) will convene from July 12 to September 14, 1896.

There will be meetings every Sunday at 10:30 A. M. and 2:45, P. M.: also Wednesday afternoon and evening. Good mediums will be upon the grounds at all times. Lectures and interesting conferences will be conducted by Rev. J. H. McEl Rey, Mr. C. H. Barry, Mrs. M. E. Cadwallader, Mr. Samuel Wheeler, Mrs. A. C. Barry, Hop. Thomas M. Locke, Capt. F. J. Keffer, aided by mediums Mrs. E. Cutler, Mrs. S. A. Anthony, Mrs. M. Jennings, Mrs. S. Faust, Mrs. Minnie Brown, and other talent.

Trains leave Reading Terminal on Sundays at 8:07 and \*8:30 A. M., 1:10, \*1:30, 3:32, 4:20 and 6:36 P. M. From Third and Berks streets, \*1:20 and 4:30 P. M. On week days, leave Terminal Station at 8:32 and 9:47 A. M., \*1:30, 2:17, 4:17, 5:17, 6:16, 7:12, 9:17 and 11:17 P. M., and irom Third and Berks Street Station at 1:15 and 6:07 P. M. Returning trains leave at con-venient hours, Sunday trains leave Trenton 6:58 A.M., 4:50 and 3:58 P. M.

Tickets obtained on orders from Philadelphia points for 65 cents, good for 15 days. From Trenton for to cents. Orders may be had from W. H. Jones, 1918 Market street, Miss Mary Humphries, 534 N. Tenth street, F. H. Morrill, 221 Chestnut street, Miss A. Bronson, 226 E. Chelton Avenue, Germantowa, or from any of the committee in Philadelphia, and from H. Hibbard in Trenton, or Mrs. A. B. Fulmer at Parkland.

Cottages to rent by the month or for the season. Apply to Mrs. Fulmer. Meals furnished by Mrs. Hopf. Select parties every Thursday and Saturday even-ings by Prof. Wilson of Bristol.

\* Change cars at Jenkintown.

### **MEETINGS IN BROOKLYN.**

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

Spiritual Meetings are held in Mrs. Dr. Blake'spar-lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.-Meetings Sunday at 8 p. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at \$0'clock, at Small's Parlors, 37 Franklin Avenue (near Greene).

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1553) meets at First Association Hall, 5th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. . Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 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 17 South Paulina street. Services every Sunday 11 A. M., 2% and 7% P. M. Mar O. Lyman, process. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P. M.

First Society of Spiritualists meets at Hooky's Theatre, at 11 A. M. Speaker, Mrs. Cors L. V. Richmond, Band of Harmonv. Thursday, 74 P. M., Orpheus Hall, Schli-ler Theatre.

WASHINGTON, D. C. First Society, Measerott Hall, 13th Street, be-tween E and F.-Every Sunday, 11% A.M., 7% F.H. M. O. Edson, Pres.

MILWAUKEE, WIS. Spiritual Unity Society meets at Ethical Auditorium, 55 Jefferson, street, every Sunday at 7% P. M., and Thursday at 3 P. M. J. O. Bigler. President.]

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