VOL. 79.

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

BOSTON, SATURDAY, AUGUST 8, 1896.

82.00 Per Annum, Postage Free.

NO. 23.

For the Banner of Light. AN ANGEL'S SMILE.

BY COSMOS.

An angel sometimes smiles on me, When sorrow presses like a pall, And darkness, shadows, sorrows, flee-For "Mother's love is over all."

That tints the sky with rosy gleams, A herald of approaching morn From out the sun's returning beams;

Her smile is like the biuth of dawn

Or like the moonbeam's tender play, That bathes with beauty hill and vale. Cooling the fevered brow of day, While breathing peace o'er sea and dale;

Or like a note from seraph's song. That floats adown far fields of light, Dropping its melody along The starry pathways of the night.

An angel sometimes smiles on me When Duty's voice is heard to call; I may not question what shall be, For "Mother's love is over all."

Ob, when this little bark of Life Drifts down the bay of Death to sea, And ended are these scenes of strife, May that dear angel smile on me.

The Necessity and Universality of Spiritualism:

With Evidence of its Earlier Manifestation.

BY GEORGE A. BACON.

There are two courses of Nature-the ordinary and the extraordi-

The natural condition of humanity is alliance with the spiritual.-

Each department of man's nature-social, intellectual, moral and spiritual, which ascending grade indicates their relative importance—has its own legitimate demands. If these are appropriately nourished and consistently cultivated, he grows unto the stature of a perfect man. If they are not suitably met, he becomes proportionately dwarfed, for no less than his physical nature does his higher facul ties require adapted sustenance and exercise.

The history of the Church is the history of man's effort to administer to his innate sense of worship-the wants of his religious nature. Crude in its beginning, in the hands of selfish men it became diverted from its original purpose, subsequently resulting in a system of ecclesiasticism compounded of tradition, supernaturalism and faith, and which from time immemorial has largely dominated the religious thought and belief of mankind. Within this priestly government, this churchal organization, spiritual liberty has had no home.

All through the ages man's dream has been for a system of religious thought commensurate in all particulars with the highest demands of his constantly-growing intelligence; that which not only responds to his augmenting scientific knowledge, but which equally supplies his every spiritual aspiration. Failing to have these prime necessities of his intellectual nature satisfied, the natural desires of his heart appeased, or the longings of his soul-nature supplied, materialism has flourished and its disciples have increased despite all combinations of Church and despotism of the State. Antagonisms, desperate and prolonged, mark the development of all progressive theological ideas. Born amid bloodshed, toleration has had to fight for a foothold

and a continued existence. That religious inquiry, spiritual truth, a higher conception of our eternal relationship, the utterance of religious convictions, the voicing of man's deepest intuitions, should always have been opposed by the church-with the sword, when conditions permitted; when otherwise, with the spirit it always represents—is the one monstrous inconsistency of man's nature, the most appalling anomaly of all time.

Spiritualism came at its own appointed time and in a manner to serve its special purpose, without man's dictation; and its progress has been made independent of his control. Its coming was not heralded by the blare of trumpets. No "pride and pomp and circumstance" of earthly surroundings attended upon its entrance to the world. Its first announcement was neither to the church nor to the dignitaries of the land. Its advent was to the humble and the lowly. Fashion and Respectability have ever decried its recognition. From its birth Bigotry and Prejudice have sought to destroy its life. Its truest home has ever been among the unprejudiced, the independent, liberty-loving and intelligent in all lands, while sorrowing hearts everywhere have been made to rejoice at its revelations.

It came at a time when the church seemed powerless to stay the flood of disbelief arising in all directions; when faith, as an indispensable element of Christian doctrine, was in an eclipse; when skepticism, relative to a conscious existence after physical death, was rapidly increasing; when among representative thinkers, scientists and savants throughout the civilized world, the leading doctrines of Christianity were being openly repudiated; when atheism, materialism, agnosticism and other phases of a general system of Negation, were adding to its ranks constantly; in short, at a time when the need was most pressing and the heart of humanity was most sorely bereft, the sun of Spiritualism arose with its answering demands of the soul for "light, more light."

The assumption that "there is nothing that fear or hope will not make men believe" became, under the ecclesiastical influence of those in place and power, the basis of a leading dogma of the Church; and thus it was that, for many centuries of priestly dominion, the element of fear, one of the strongest of human instincts, emotions or passions, was made to serve as a controlling factor in support of a theology which doomed the vast majority of the human race to endless perdition. To day the struggle is still sought to be maintained with all the power of church machinery at command.

The baleful effects of this single doctrine of everlasting suffering are seen, in part, in the terrible bias it has given to the religious thought of Christendom-in warping its judgment and stultifying its reason.

No pen, even of inspiration, can justly describe the more than mortal agonies occasioned by this one dogma of eternal damnation, which horrible perversion of the truth the

No thought more malign than this was ever presented

that Intelligence and Power, that "trinity of divinity"-Love, Wisdom, Truth-represented by that name which men in all ages have united in calling God.

But while those occupying commanding positions of influence and trust may, through the union of Church and State, issue edicts in the name of the Church, and cause them to be enforced for indefinite periods, in the face of their repugnance, injustice and opposition, there comes a time when these decrees are overthrown, when these earlier and cruder notions are superseded by higher and juster conceptions of man's relationship in all that pertains to his immortal life.

That there was a necessity for a New Dispensation, with all that that implies, to supplement the Old, with power to make good its claims, to prove its spiritual origin, its divine mission through demonstration and revelation, is made plain by the very fact of its coming-by what it has already done to reunite broken hearts, to assuage human grief and comfort the sorrowing, to restore lost hope, to light the future with the glorious rays of demonstrated immortal-

That the time was also ripe for its coming is seen in wha has been said as to the prevailing condition of thought and temper of mind at the date of its advent, and subsequently in the diffusion of spirit intelligence, the waning influence of popular theology, the development of liberalism, the growing independence of the people and the trend of humanitarianism-to all of which it has proved a positive factor, a dominant aid.

It is further especially seen in what it is known to have accomplished during the past half-century of its modern revealments-in spanning the Bridge of Change called Death; in opening up a broad highway between two hemispheres of existence; in its multitudinous evidences of proven spirit return; in its demonstrations of direct personal spirit association; in establishing and maintaining systematic telegraphic communication between mortals on both sides of the Great Divide; in substituting absolute knowledge for hope and faith as to the life Beyond; and in making practical a conscious spiritual union with loved ones "over there."

Its coming proved a necessary, supplementary addition to the old-a development, through evolution, of a more philosophical recognition of man's spiritual nature and of his relation to a future life.

Its coming was an answering demand for light and knowledge concerning the continuity of human consciousness beyond the grave. Its coming not only answered affirmatively Job's everlasting inquiry, "If a man die, shall he live again?" but it further proved that man never dies-"what seems so is transition"; that he no more dies than does the grub die when it emerges from its chrysalis state and enters upon a higher grade of existence. It is held that the analogy is perfect.

Its coming has proven beyond peradventure that the unfleshed man, in esse, is the same as when clothed upon with mortality; that parting with the body makes no essential difference to the animating principle—the eternal ego.

Through its coming, among its other blessings, it has incidentally added to the world's stock of reading matter a new branch of literature, flooding the public mind with spiritual light and knowledge. It has simplified and extended the art of healing, revealing to the ordinary mind some real insight into Nature's laws and processes; it has partially revolutionized the system of medical practice by adopting newly-recognized forces and elements as potently curative agents; it has also disclosed causative facts, hitherto unknown, concerning the origin and nature of disease.

Through Medical Psychology more wisely adapted means have been successfully substituted for many of the drugs and substances of materia-medica - in the presence of which, it is confessed, "the diplomatized medical science of the day stands in dumb amazement."

It has modified the hitherto orthodox views of doctrinal theology to that extent that the church, in many instances, has virtually abandoned its dogmatic assumptions. Faith no longer is made to serve blindly; it has grown to be open-eyed. Belief now requires substantial evidence for to necessitate being rewritten to meet the demands of a more enlightened reason. Progressive minds within the with their measure of liberalism the whole mass of Christian believers. Trials for heresy on the part of recognized leaders in Orthodoxy are growing fatally fashionable, being supported by a majority of the laity.

Thus, largely through the indirect as well as direct influence of Spiritualism, the foundations of a natural religion are being laid broad and deep, to meet the necessities of our dual nature; a religion born of human needs and of man's spiritual relationship; a religion based upon demonstrated facts interpreted and established by the strictest rules alike of physical and psychical science; a religion provable by induction and deduction applied to countless facts of human experience, which have their origin in the soul nature of man.

"The spirit grows with its allotted spaces-The mind is narrowed in a narrow sphere."

The distinguishing feature between Spiritualism as form or basis of religion and the more popular systems of religion of the past; between the verities of this modern revelation and the familiar faiths of the earlier theologies, is practically this: One rests on facts, the other on belief; one is a matter of demonstration, the other of speculation. The difference is no less favorable than fundamental.

Unlike the religions of the past, Spiritualism asks not acceptance, save as it appeals with irresistible power to the highest reason and deepest consciousness of the individual soul. It calls not for faith in insoluble mysteries, but for facts in nature, facts in human experience. As the cry of the old was Believe, the mandate of the new is Investigate. Consistently, it damns not for honest doubt; it saves not for mere belief.

Realizing its inherent truth, it welcomes a proper spirit of disbelief, for it is evermore saying, dissent till doubts dissolve, knowing that "as the scale of the balance must give way to the weight that presses it down, so the mind must of necessity to demonstration."

EVIDENCE.

On what do the foundations of Spiritualism rest? What of the kind and character of its evidence? The authorities define Evidence as that which "includes all the means by belief in some form of communion between the two which any alleged matter of fact, the truth of which is submitted to investigation, is established or disproved." (Greenleaf on Evidence.) "Any proof, be it the testimony Church has sought to enforce through its twenty centuries of men, records or writings." (Cowell.) "Proof arising nations, the consulting of oracles, the predictions of the from our own perceptions by the senses, or from the testi- | Sibyls, the thirty thousand gods of the Greeks, the Druids mony of others, or from inductions of reason." (Webster.) of Celtic Europe, the Undines of Germany, the Banshees for acceptance to the credulity of mankind; no more mon- | Evidence and proof are used as synonymous, says Black- | of Ireland, the second sight of the Scotch Highlanders. strous libel, no greater injustice was ever conceived toward stone. Evidence varies in kind as in degree. Intuitive

evidence irresistibly demands and commands belief without any process of argumentation; "which perceives the truth as the eye doth the light, by being directed toward

Inductive evidence, on which the physical sciences rest, and which "infers, respecting a whole class, what has been ascertained respecting one or more individuals of that class"-is employed in the confirmation or evolution of unknown from known truths. Deductive evidence is that which supports conclusions drawn from established facts; is the evolving of a particular truth from a general principle antecedently known; and it is that on which the mathematical and metaphysical sciences are founded.

Direct evidence is furnished by personal experience; indirect, by others. Demonstrative evidence, as the term implies, is mathematical in its character, and applies to necessary, while moral or probable evidence applies to contingent truth.

The evidences of Christianity are usually classed under three heads-external, internal and collateral. The first seeks to demonstrate the authenticity, credibility and divine authority of the Scriptures. Internal evidence deals with the moral excellence of the doctrines taught, their consistency with the character of Deity and their tendency to promote the happiness of men. Collateral evidence is drawn from the history of Christianity itself; from its diffusion; its effects upon society, etc.

Practically, however, all the facts which evidence brings before us may be referred to two sources—through our own perceptive faculties, or the observation of others.

The character of evidence depends upon the reliability or non-reliability-upon the character of the witness Naturally enough, each person feels to rely most strongly upon the knowledge gained through his or her own faculties. Than the facts of consciousness there is nothing of which one is more assured. Our subjective existence is made up of these facts. They become ourselves. Consciousness implies the normal, awakened condition, or use of all or any of our faculties; unconsciousness denotes the suspensión of these faculties. "Consciousness," says one, is the necessary knowledge which the mind has of its own operations. In knowing, it knows that it knows; ... it possesses the power and act of self-recognition." Hence the greatest confidence is felt by each one concerning many controverted matters which come, as it were, before the judgment seat of his own reason, the Supreme Court

of his own individual soul. What are the evidences of the phenomena occurring through media being of spiritual origin? Is the spiritual hypothesis a true one?

As evidence of the truthfulness of the phenomena, and n verification of its claims, let it be remembered that there are some twenty kinds of manifestations, which appeal to us objectively and subjectively, the facts of which, arising from each kind, not only warrant but necessitate the acceptance of the spiritual theory. The aggregation of these indisputable facts (resulting from the various kinds of manifestations) overwhelm the mind in favor and support of the Spiritual Philosophy. The variety of these manifestations being familiar to most readers, their special mention here is unnecessary. But consider for a moment one phase of the physical manifestations—the moving or lifting of ponderable bodies without physical contact. Thousands upon thousands have witnessed this kind of manifestation in every section of the country under such crucial test conditions that utterly preclude all possibility of deception. Knowing that the potency and power inherent in matter, every particle of which to be overcome from a state of rest, requires a corresponding measure of force—the fundamental law of mechanics; what does even one such unquestioned manifestation clearly prove? Within the realm of reason no effect of this kind could be produced without adequate cause; yet it has been repeatedly produced in the writer's presence and in the presence of thousands of intelligent men and women, and no ordinary cause was visible, nor is any ordinary cause known where | coming to be looked upon as an able champion of the by it can be satisfactorily accounted for. It must therefore have been produced by an extraordinary cause, which, its acceptance. Creeds have so changed their character as | it is claimed, was no less than spiritual, and directed by those who knew how, by substitution, to overcome, for the time being, the law of gravitation. What is the candid, church, smitten with independent thought, are leavening | impartial inquirer going to do with facts of this character, for the evidence of which many reliable, trustworthy witnesses have the majority of their senses-sight, sound and feeling? When considering these matters how can a fair, an honest or a just man ignore or repudiate such testimony, remembering the fact that "to believe human testi-

> mony is as much a part of our nature as to require food." Applying the principle of inductive reasoning, the source of which is founded in observation, to the multitude of genuine facts of every kind and class, growing out of the physical phenomena, and how far short of the highest degree of moral certainty becomes that evidence which sustains the spiritual hypothesis?

> Take another phase: It is an axiom in metaphysics—the form-the embodied or the so-called disembodied. No other sources are recognized.

> Now, when it is a common experience, proven in numberless instances, that statements are made and subsequently verified, that intelligence is imparted and information given beyond all ordinary sources of knowledge, either of the party receiving it or the party through whom it is conveyed, and often beyond the knowledge of any person living-it follows of necessity that this intelligence must proceed from a disembodied source. No other explanation will suffice, and this, moreover, is a perfectly rational one.

> "There are two courses of nature," says Bishop Butler, in his "Analogy," "the ordinary and the extraordinary," and one is as lawful as the other.

The intuitional evidences of mankind are in entire harmony with and directly support the spiritual hypothesis.

As profoundly significant of the verity of Spiritualism and in confirmation of the truthfulness of the distinctive teachings of the Spiritual Philosophy, is the everlasting fact that, amid the infinite variety of human beliefs as collective expressions of the religious element in man, we find that these simple, grand, yet central and eternal truths are common to the soul of man, namely, a belief in immortality; in the nearness of the immortal world and a worlds. Hence the idea so prevalent among all people, in every age and clime, of this instinctive faith. Hence the nymphs and nereids of mythology, the priestesses of Pagan

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DR. C. W. HIDDEN.

Dr. C. W. Hidden of Newburyport, Mass., the subject of this sketch, is regarded as, in many ways, a remarkable man. He comes of sturdy old Essex County stock, of a family conspicuous for mental vigor and virility, as well as prominence in the business world, the ministry, medicine and law.

The Doctor early gave evidence of forensic ability, and friends agreed to educate him for the ministry or law, as he might elect; he wished to become a physician, but, yielding to the persuasions of associates, he began a course of home reading, preparatory to entering upon regular study for the ministry.

While thus engaged, a physician loaned him a copy of Paine's "Age of Reason"; the opposition of his clerical adviser to this book roused his curiosity, and he determined to read it, and other works of like nature. The result may be surmised: The ministry lost an advocate; the lad rebounded to the opposite extreme, and became a pronounced atheist.

During the great red ribbon movement of 1875-6, he came prominently before the New England public as an advocate of temperance, being known as the "boy orator" and boy reformer"; thousands of drinking men left their cups by reason of his earnest pleading, and he carried sunshine and happiness into hundreds of homes.

Later on he drifted into newspaper work, and, for thir teen years, was known as one of the most original, daring and persistent newspaper men of Northern Essex.

One evening, at a dinner party, Spiritualism became the topic of conversation; the Doctor (at that time a newspaper reporter) took very decided ground against spiritualistic manifestations, and was challenged by a member of the party to investigate the mental phenomena of Spiritualism. Relying upon his acknowledged skill in hypnotism, and white and black magic, to aid in the overthrow and defeat of mediums, he promptly accepted the chal-

At the very beginning of his investigations the spiritworld took him in hand, and he was quickly developed as a trance medium, with superior inspirational, clairvoyant, clairaudient and psychometric gifts besides. He kept his development to himself, and was so determined to find some other explanation for the phenomena, that he plodded on in his careful, painstaking investigations for five years, before he would admit the spiritual hypothesis tenable. At the expiration of this period he was forced to yield to the weight of evidence, and declared himself a Spiritualist; since that time he has been brought gradually to the notice of Spiritualists, north and south, and is Cause.

He made his first appearance upon the spiritualistic platform at Derry Dépôt, N. H., Dec. 29, 1889, under the personal management of Hon. James Priest. Soon afterward he gave to the world, through the columns of The Progressive Thinker, his "Great Beyond Series" of addresses.

On July 26, 1891, he spoke at Lake Pleasant, his first appearance at a Spiritualist camp meeting, and since that time has lectured occasionally at various points, as he could spare the time from his practice.

Dr. Hidden's addresses are prepared under direct inspiration, in the following manner: When in the "writing mood," as he expresses it, he retires to his office to induce the subjective state. While in this state a sheet filled with a double-column of writing is let down at one end of the office, and he copies the writing; at times he questions statements or criticises forms of speech, and instantly the invisible operator makes the necessary corrections. At times on the stage he lays his manuscript aside, when, as science of mental phenomena-that intelligence must pro- one journal puts it, "he becomes entrancingly eloquent." ceed either from mind in the form or from mind out of the | He possesses an easy, graceful stage presence, and is regarded as an exceptionally gifted speaker. He has a peculiar charm over an audience, and holds their attention closely from the start.

He possesses remarkable gifts as a hypnotist and healer. and his record of cures by the "laying on of hands" is something to marvel at; he has possessed both gifts from boyhood, and, by the aid of his powers, he has literally made the blind to see, the lame walk and the deaf hear.

Dr. Hidden is a regularly registered physician, and is just entering upon his eighth year of practice; he practices regular medicine, blending therewith his powers as a hypnotist and healer, and meeting with very excellent suc-

Aside from his practice, lectures and exhibitions, Dr. Hidden finds time for literary work and social duties, as well as the oversight of private business interests; he is courteous and kindly, has a pleasant word for everybody, and is devotedly attached to children. Children have access to him at all times. He is always ready to welcome the little folks; and so loyal is he to children, and the chil. dren to him, that it is frequently remarked that "if children could vote, Dr. Hidden would be elected President three hundred and sixty-five days in the year.'

During the present camp-meeting season he has appeared at Onset and Niantic; he will be at Lake Pleasant from Aug. 9 to 14; Queen City Park, Aug. 16 to 21, and Lake Brady, Aug. 25 to Sept. 1. He is being urged to visit California. New Mexico and the South the coming winter, and before another camp-meeting season rolls round he expects to visit Europe and India.

No false theory about the stars ever endangered the light of any single one of them. - Minot J. Savage.

## The Necessity and Universality of Spiritual- fact is there, and always will be, without we overturn his spirits, I am so far from denying their existence, that I

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Hence the fairles and elfs of past ages, the medicine men and prophet lodges of the Indians, the ghosts and haunted places of our own day-whence all these if they are not common to the nature of man?

It is an axiom in mental science that whatever is common and instinctive to the nature of man must have a foundation in nature itself.

Says Dr. Samuel Johnson: "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those who never heard of one another would not have agreed in a tale which nothing but experience could render credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears."

Verily the intuitions of mankind favor and support the spiritual theory no less emphatically than satisfactorily.

The historical evidence which confirms the spiritual hypothesis is overwhelming, both in quantity and quality. and extends uninterruptedly from the earliest records to the present hour. The Hindu religion-the oldest known to man-teaches the doctrine of attendant spirits, and also of a subtle, invisible body within the material body. Hesiod and Homer, poets who flourished nearly one thousand years before Jesus, repeatedly avow their belief in guardian spirits, and none so well as poets know how to express the popular faiths of their people. Hesiod, who speaks of himself as being inspired by mighty Jove, says:

"Invisible, the gods are ever nigh,

Pass through the midst and bend the all-seeing eye. . . . For thrice ten thousand holy demons rove This breathing world, the immortals sent from Jove; Guardians of men, their glance alike surveys The unright judgments and the unrighteous ways....

Earth-wandering spirits that their change began The ministers of good and guards of man; Hovering, they glide to earth's extremest bound-A cloud aerial veils their forms around-And mark, with earnest vigilance of eyes. Where just deeds live or crooked wrongs arise."

The testimony of Herodotus is so full and explicit as to warrant special attention. He visited Egypt some four hundred years before Christ to collect materials from the priests, who were celebrated for having carefully preserved the records of past ages, and whose history has come down safely to the present time; he says the following prayer was repeated at the Ezyptian funerals; "Deign, ye gods who give life to men, to give a favorable judgment of the soul of the deceased, that it may pass to the eternal gods" which shows that a conscious state of existence after death was a common and publicly accepted belief five hundred years before the advent of Christianity. This historian specifies upwards of seventy instances of oracular responses, dreams, omens, prodigies, etc., occurring among the Greeks, which are related as facts, and as having been singularly verified by the events.

After reciting many predictions made by oracles, and their marvelous fulfillment, he adds: "I dare not myself say anything in contradiction of oracles, nor do I approve it in others." (Urania, 77.) One well-known writer says, in the whole of the great struggle between the Greeks and Persians, the oracles were extremely explicit, and always correct; and as Herodotus was then living, he could draw his information from these most unquestionable sources. As to the veracity of Herodotus, his translator, Dr. Thomas Gaisford, late Dean of Christ Church, and Regius Professor of Greek at Oxford, says: "There is probably no author, whether ancient or modern-the inspired writers excepted—who deserves to be placed before him in the scale of truth and accuracy."-Introduction, p. 31.

Pythagoras asserted that souls were immortal and preexistent; were real entities, distinct from the body in which they may for a time be enveloped. He declares that "the intelligent soul has a subtile body of its own, which protects it from the gross outer body."

Plato says that between God and man are the spirits, who are always near us, though commonly invisible to us, and who know all our thoughts. They are intermediate between gods and men. He also says: "The demons direct man often in the quality of guardian spirits, in all his actions, as witness the demon of Socrates." (Apol., p. 31-40.) Again he says: "A deity has deprived them (the poets) of their senses, and employs them as his ministers and oraclesingers and divine prophets, in order that when we hear them we may know it is they to whom sense is not present who speak what is valuable, but the god himself who speaks, and through them addresses us:... poets are nothing else but interpreters of the gods (or spirits) possessed by whatever deity they may happen to be."

"One Supreme Providence governs the world, and genii participate with him in its administration. To these genii have been given, amongst different people, different names and different honor."-Plutarch in "Iris and Osiris."

'Spiritual forces move the visible world."-Empedocles, " Carmina," v. 11-15.

"Souls are the motive forces of the universe, according to Thales."—Diog. Laert. i.:14.

'Spirits announce to man secret things and foretell the future."-Pythagoras, Diog. Laert. viii. 32.

"All these invisible beings are as substantial as the ma-

terial beings."-Aristotle's "Physics," iv. 2, 3. Æsculapius had a temple at Tarms, where it was common to make invocations to the dead.

Lao-tse and Kong-fu-tse (Con/ucius), early Chinese philosophers and teachers, who antedate the Christian era more

than five hundred years, inculcate the worship of spirits and ceremonial observances to the soul of ancestors. Howitt early Fathers, but the history of the Church, from their says: "They taught that there existed guardian spirits; that | time to this, fully confirms it all. Indeed, long before the visible world is in constant rapport with the invisible; that both good and evil spirits surround us-nay, are within us; they are cognizant of our inmost thoughts, and recount them in heaven; that household spirits, or penates, record all our actions and deliver in their account to heaven on the last day of every moon."

And the greatest orator of ancient times thus testifies to the spiritual facts of his day, which are so plentifully duplicated in our day: Cicero says: "They whose minds, scorning the limita-

tions of the body,... behold things which they predict... The worship of the gods is not to be imputed to chance or folly, but to the frequent appearance of the gods themselves. Their voices have been often heard, and they have appeared in forms so visible that he who doubts it must be hardened in stupidity or impiety." Again he says: "To natural divination belongs that which does not take place from supposition, observations or well known signs, but | gave rise to that formulated phase of religious thought arises from an inner state and activity of the mind, in known to the world as Swedenborgianism, are like kindred which men are enabled, by an unfettered advance of the soul, to foretell future things.... Of this description are the oracles-not such as are grounded on acquired signs, but those which arise from an inner and a divine source. If we laugh at predictions, ... if we turn to ridicule the Babylonians and Caucasians, who believe in celestial signs | knowledge. and who observe the number and course of the stars; if, as I have said, we condemn all these for their superstition and folly, which, as they maintain, is founded upon the tercourse; how intimate the relation existing between the experience of fifty centuries and a half, let us, in that case, 'visible and invisible world, between the earthly and the also call the belief of ages imposture; let us burn our rec. heavenly state-can doubt that, but for this active belief, this ords and say that everything was but imagination. But is the history of Greece a lie, when Apollo foretold the future | if possible, the evidence furnished by the long line of Caththrough the oracles of the Lacedemonians and Corinthians? I will leave all as it is, but this I must defend: that the zods influence and care for human affairs. The Delphian oracle would never have become so celebrated nor so overwhelmed by presents from every king and every nation, if every age had not experienced the truth of its pre-

the inner recesses of the mind; and the soul, without reference to the body, can be moved by a divine impulse."

Again, what can be more emphatic or pertinent than

"From the heroic times there has been a universally received belief among all nations that the power of soothsaying, of presentiment-a knowledge of future things-is to be found among men. Certainly a glorious gift, through which mortal nature becomes like to the gods. I am acquainted with no people-either civilized or savage, learned or ignorant-which does not believe in these things, and that some individuals are able to foresee the future. Is it not, therefore, presumption to endeavor to overthrow things firmly fixed and venerable, by age, through calumny?'

Thus much of Cicero's testimony.

Lucan, in his "Pharsalia," when lamenting the loss of oracles, says: "The greatest misfortune of our age is to of spiritual intervention be accepted in the Bible, it canhave lost that admirable gift of heaven. The oracle of not be shut up there, but must sweep its way through the Delphi has become silent since kings feared the future, and no longer desired to hear the verdict of the gods." Titus, in a speech to his soldiers, encouraging them to deeds of valor, is reported as saying: "For what man of virtue is there who does not know that those souls which are severed from their fleshly bodies in battles by the sword, and received by the ether, that purest of elements, and joined to that company which are placed among the stars-that they become good demons (spirits) and propitious heroes, and show themselves as such to their posterity afterward?"

Verily, the evidence on this point grows burdensome, and it is conclusive as it is cumulative. In fact, all the ancient poets, philosophers, historians and other representative writers, agree in their references to the open intercourse between the immortals and their earthly associates; between the gods or spirits and man, through supposed supernatural agencies by means of divination, oracles, prophetic sleep, through prophet and priestess, soothsayer, interpreter of dreams, etc. "Anterior to Christianity, the whole system of the ancients," says Howitt, "is one of divine supervision and interference in the affairs of man. The gods not only direct human events by their counsels, but personally appear to men and cooperate in their aims and achievements. That no nation ever gave up the belief in the existence of spirits acting with them and for them. The neurness of the spirit-world maintained its consciousness imperishably in the human soul."

Thus throughout the earlier ages of the world, as in later times with a more open revelation, this idea, like an allpervading incense, namely, "that the visible and physical world is united to an invisible world of spirits, good or bad, and stands in such relation to it that this world is subjected to that "-in short, the guardianship of the immortals for mortals, was the one underlying and over-lap ping faith common to all, as shown in their literature and system of natural theology. Egypt, the "mistress of arts and philosophies, patent and occult, and the great school and mother of mythologic Spiritualism," transferred a goodly portion of her ancient wisdom to the Greeks, through such of her teachers as Pythagoras, Solon, Plato, Herodotus and others. Not only the mythology of Egypt but its mysteries and oracles were planted in Greece, and while it is to the literature of this mighty people that all modern nations turn for highest ideals, it should be remembered that "they did nothing without first consulting those oracles, or persons considered qualified to speak from spiritual intimations.'

The reader must not forget that all the consistent testimony thus adduced, which can be greatly extended, was long before our Christian era, since which the Christian Fathers abundantly supplement and confirm these quoted | at once irrefutable and forever. views of the Pagan world.

We cite from Justin Martyr: "With us even hitherto are prophetic gifts for which you Jews ought to gather, that what formerly belonged to your race is transferred to | To the Editor of the Banner of Light: us.... With us may be seen both males and females with gifts from the spirit of God." The following is a quotation from a document said to have been sent by Christians to one of the Emperors at Rome: "Is it not equal and worthy of human reason, oh ye Emperor, to yield up our faith to the Divine Spirit, who moves the mouths of the prophets as his instruments? ... We call the m prophets who, being out of themselves and their own thoughts, did utter forth whatsoever by the impelling power of the spirit he wrought in them; while the divine operator served himself of them, or their organs, even as men do of a trumpet, blowing

Irenaeus, another of the Christian fathers, as quoted by Eusebius, says: "Some most truly east out demous, so that frequently those persons themselves that were cleansed from wicked spirits believed and were received into the church. Others heal the sick by the imposition of hands Mrs. Marietta Abbott Chaudler of San Francisco, who is a and reactors them to health? Again he says: "We hear of very fine vocalist and an excellent teacher. The concert and restore them to health." Again he says: "We hear of many brethren in the church who have prophetic gifts, and who speak in all tongues through the spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God." Similar passages are at hand from other of the Christian fathers-St. Ignatius, St. Polycarp, Eusebius, Origen, to quote which would be much like repetition. But this from Tertullian, the most celebrated Father of his age for eloquence, is most pertinent. In his work, "De Anima," he says: "There is at this day, living amongst us, a sister who is a partaker of the gift of revelation, which she receives under ecstasy in the spirit in the public congregation. During our religious service on the Sabbath she commonly falls into a crisis or trance, wherein she converses with angels, and sometimes with the Lord, and sees and hears divine mysteries, and discovers the hearts of some persons, and administers medicine to those who desire it."

These spiritual gifts and manifestations are not only explicitly affirmed, and their cultivation encouraged by the churches existed, even among nations without a literature, it is seen that one of the primal beliefs of mankind recognizes the direct and potent influence of the after-life-the spirit-world-upon this world. Every known country or people bears witness to this all-pervading fact. Given man his three-fold nature-physical, spiritual, celestial-and this necessary, universal belief inevitably follows: Wherever man exists as a conscious spirit, divine relationship is

In the great historic religions of the past, as well as those of modern times, represented by Catholic and Protestant branches, the fundamental doctrine of Spiritualism—the ministry of angels realized, the conscious fellowship and communion of saints-forms an integral part of their

Take, for an example, the so-called "New Church." The experiences and teachings of the great Swedish seer, which experiences occurring to thousands in our day, which prove that what is too often a matter of doctrine, a ques tion of faith with many in the churches, is, to the intelligent Spiritualist, a matter of daily practical experience. To the belief of the Christian, the Spiritualist supplements

Whoever considers for a moment what an important feat ure of the Christian church is the doctrine of spiritual inaccepted fact, there could be any church to-day? Blot out, olic saints and Protestant reformers, by the Established Church, by the early Methodists, the Friends, and other popular religious bodies, and how lifeless would their respective organizations become! what emptiness would remain!

The testimony of Sir Thomas Browne (1605-1682), the fadictions. The power of the earth which moved the soul of Pysteian,") is so explicit and satisfactory in this connect beautifully laid out, and there is a covered audience room age, as rivers are dried up or take other courses; but the tion that it ought not to be omitted. He says: "As for roofed with cypress trees in the midst of the garden, we

tory itself!... Divine prophecy lies hidden and confined in | could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels. .... There is no heresy in it... yet is an opinion of a good

and wholesome use in the course and actions of a man's life, and would serve as a hypothesis to solve many doubts whereof common philosophy affordeth no solution. . . . could never pass that sentence of Paracelsus without an asterisk or annotation: 'Our good angels reveal many things to those who seek into the works of Nature.' I do The spiral bower is fashioned in three rings, or in a con-

think that many mysteries ascribed to our own invention have been the courteous revelations of spirits.' Even so orthodox a man as Rev. Charles Beecher has said: 'If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention, and accounting for everything physically, then will the covers of the Bible prove

but pasteboard barriers. Such a theory will sweep its way through the Bible, and its authority, its plenary inspiration, will be annihilated. On the other hand, if the theory wide domain of popular 'superstitions,' as they are called, separating the element of truth on which those superstitions are based, and asserting its own authoritative su-

premacy."

Under the head of collateral evidence, may be mentioned the unparalleled fact that less than fifty years since its modern advent Spiritualism has extended its name and knowledge around the entire habitable globe. In this country alone it numbers its media by thousands and its believers by millions. Ecclesiastical history knows nothing approximating to it. It is entirely unprecedented. Its acceptors belong to no one grade of life. Representatives of each and every class of mind are among its adherents and supporters, who are mainly characterized by a spirit of free inquiry, theological independence, impartiality and love of truth. While the greatest variety of opinion exists on the part of its believers touching every other issue, the cardinal points of Spiritualism are fully accepted by all of its acknowledged adherents. The pure, simple, unquestioned ethics and practical bearing of the main doctrines of Spiritualism, have never been exceeded, cannot be overthrown, or result in aught else but present and future wellbeing. The more its grand truths are realized, appreciated and consistently exemplified, the better and nobler becomes the individual, the community and society generally.

Inevitably, as "creation feels through each minutest pore, the genial influence of the seasons," so do receptive, progressive, devout minds gladly respond to that uplifting influence from the heavens, born of the spirit, which blesses and sanctifies the whole nature of man; and correspondingly civilization feels, permeating its entire circuit, the higher impulses born of Spiritualism.

By the established laws of evidence, it is irresistibly held as one of the strongest proofs in favor of any hypothesis, when all the relative phenomena are in harmony with it. Now if it be shown that with reference to the spiritual manifestations occurring all around us, a general consistency, a similarity with those of former times, clearly deductible from the same general causes, we claim your logical accomplish their fatal work ere she can reach her pedestal, ible from the same general causes, we claim your logical acceptance, whether they happen to agree with your pre conceived notions, your educational bias and theological conceits or not. Possibly to you Goethe speaks when he

"The spirit-world is not closed; thy sense is closed."

The evidence presented, in the light of analogy, history, and testimony, direct and indirect; the multitude of demonstrated facts, analyzed by the severest reason, furnish proof that the spiritual hypothesis is true, as anything this side of absolute and universal knowledge can make it. The golden-linked chain of History, Observation and Experience establishes it beyond the shadow of a doubt-on a basis

#### Letter from Southern California.

Santa Monica and Long Beach are excellent places for summer gatherings, and so is Catalma Island, but the most inviting spot of all seems to be Redondo Beach, where great preparations are being made for a camp-meeting on a very large scale.

The three or four Spiritualist societies in Los Angeles are uniting with friends in Pasadena and elsewhere to make the camp a great success, and as the meeting will be held in a fine Pavilion very near the ocean, there is every prospect of a large attendance.

Among my very pleasantest experiences of late have been three receptions held at the beautiful country home of Mr. and Mrs. Longley on Moline Avenue, Pasadena, where numerous friends collected to enjoy an evening devoted to the giving of personal poems in addition to other exercises.

On the previous evening, June 9, a superb concert was given in one of the finest concert rooms in Los Angeles by was a brilliant affair, and nearly every number on the program was enthusiastically encored by the large and repre-

sentative audience present. Carlyle Petersilea (a name very familiar in Boston and to all readers of THE BANNER) opened the concert with a piano solo which would have done honor to Paderewski. All the music-lovers in the audience-and they were many -were transported with delight, and when the brilliant artist responded with another selection, equally fine but in totally different style, the hearts of all who could appreciate high art were more than won, and the whole program passed off without a single feature to mar its sustained ex-

James G. Clark, the gifted composer and singer, Miss Kimball (a superb mezzo-soprano recently from Paris), Prof. E. A. Whitelaw, who manipulates violin and mando lin with equal grace, Miss Virginia Bowman (a young elocutionist of rare promise) and your present correspondent,

all took part in the entertainment. The Los Angeles Herald is sometimes quite fair in its comments, and often, among other items of genuine news, gives good reports of the spiritual meetings.

Mrs. Ada Foye is as popular as ever, and, in addition to her public work, is overrun with private sittings. She has recently visited San Diego, and reports very favorably of

Among the most notable excursions with which I have ever had the good fortune to be in any way connected was the astronomical visit to Mt. Lowe on the evening of Saturday, June 6. The party was worked up and conducted by Mr. Milton M. Lyon, the Secretary of the First Society of Spiritualists of Los Angeles, who is a very enterprising man and an efficient organizer.

The party, to the number of nearly two hundred, started early in the afternoon and reached the Echo Mountain House long before 6 o'clock, at which hour a sumptuous dinner was provided, after which opportunity was given to view the magnificent sunset scene, which is superlatively grand in that enchanting spot.

From 8 o'clock until far into the night the visitors enjoyed several deeply interesting addresses from learned astronomers, describing the wonders of the starry heavens so gloriously revealed at Mt. Lowe Observatory, and also had the rare delight of looking through one of the finest telescopes in the world, and seeing many planets and star clusters in bewildering variety and beauty.

Mt. Lowe is one of the most entrancing resorts in California, and as it is only a few miles from Pasadena, where the climate is always semi-tropical, it is quite a wonder termined not to let the wet weather dampen their ardor. and surprise to rise so quickly into a region where, during a considerable portion of the year, the ground is covered with snow as thickly as in New England.

The expense of a visit to Mount Lowe is usually quite

an important item at times when there are no special attractions for visitors, but when the stars are to be seen in all their glory, and education is added to entertainment the rates are decidedly lowered.

It is not very extertionate to demand four dollars for

dinner, lodging and breakfast at a first-class hotel, when included in that amount is railway transportation from the centre of Los Angeles to the top of the Mount and back and free admission to the illustrated astronomical lectures and use of the telescope. The Spiritualists of this part of the country always free-

avail themselves of all such opportunities to study na ture in some of her grandest forms while enjoying a health Though Bunker Hill Day is not a holiday hereabouts, there are too many Easterners in this vicinity to allow

it to pass entirely without celebration, and, so far as I was concerned, I entered very fully into the celebration at Pasadena in the afternoon and at Los Angeles in the evening. At 3 P. M., on June 17, Mr. Thos. Nelmes of Glen Rosa

had a cool, delightful place for the exercises on a hot after

I think I mentioned this lovely spot incidentally in one of my letters written for THE BANNER last autumn, but as I am sure I entered into no detailed account of the specially interesting features, I will here introduce a few

sentences of description.

The estate of Mr. Nelmes, which is one of the finest in Pasadena, is ornamented with cypress bowers, square, oval, circular and spiral in form, but the spiral is the chief attraction, not only on account of its superior size but by

tinuous pathway, making three complete circles. The outer circle is one hundred and fifty-six feet in circumference; the second circle measures one hundred and thirty-three feet, and the third circle ninety feet. At the extreme end of the pathway, within the inmost

circle, visitors find themselves under a cypress dome, fiftyeight feet in circumference; in the center of this sanctuary is a handsome Monterey pine, passing up through the The hedge at the commencement of the first circle is

only three feet in height, but as it winds inward it gradually rises, until, at the extreme inmost end, it ascends to nine feet. If, while traversing these circles, we look down instead

of up, we discover that we are making a descent which symbolizes a return to the center of nature, wherein its deeper mysteries lie hidden. The roots descending into the earth in corresponding ratio to the height of the hedge must receive their nourishment from below, (this typifies the physical,) while the hedge itself gains sustenance from above, from sun and air, which typifies the spiritual. This is intended to illustrate the dual action of the

economy in nature-the material and super-material, or the centripetal and centrifugal actions of energy, which are manifest in involution and evolution; or, in a word, all the opposing influences which hold the universe in balance.

The lecture delivered through my mediumship in that suggestive place was on the four distinct planes of consciousness, respectively designated physical, intellectual, moral and spiritual. The address was received most graciously, but it called forth a great many questions, which were answered at its close.

On the evening of the same day a benefit concert and ball was given in the Spring street Music Hall, Los Angeles, for the benefit of the camp meeting now being held at Redondo. The affair was a complete success, financially and otherwise. A varied program of songs and recitations occupied a very pleasant hour and a half, from 8:15 to 9:45, then the seats were moved and dancing commenced, which continued from 10 P. M. till past 1 A. M., with intermission for refreshments.

The most striking feature of the concert program was "The Grecian Sylph," beautifully given in costume by the talented daughter of Dr. Carpender, the beloved President of the First Society of Spiritualists.

There is evidently a deep spiritual lesson in the brief tale which the actress so gracefully portrays.

The Grecian Sylph was cast into Bisque as a penalty for having won the love of Adonis, which was against the laws of the Gods. She was permitted one hour of life dur-

ing each twenty-four, at which time she was allowed to undergoall mortal experiences. Adonis never forgot her during that hour, but scattered profusely in her path most beautiful lilies, from which she

sipped the nectar of intoxicating love. The angry gods throw a rose accompanied by poisonous thorns among the lities, and the dancing maiden, thinking this flower also came from Adonis, holds it gladly and and thus dies the Sylph. W. J. COLVILLE.

#### International Arbitration.

ISLAND LAKE CAMP RESOLVES IN ITS FAVOR-LET OTHER CAMPS FOLLOW,

To the Editor of the Banner of Light:

On Friday, the 24th, I spoke at the beautiful Island Lake Camp Meeting grounds, on "International Arbitration," to an audience which passed the following resolve by a unanimous rising vote:

"Resolved. That we rejoice at the meeting in Washington, in April, of a national conference, attended by over three hundred leading men, from forty States, to organize an Association to advocate and set in motion International Arbitration, to the end that the "duel of nations which we call war" be rejected, and the harbinger of "Peace on earth and good-will among men"—a great and much-needed effort, practical, wise and beneficent—be set up in its stead; and that we will gladly join with those of whatever sect or section or party, who favor this great movement

This resolve was given to Mrs. Robinson and Mrs. Root, who were to attend other camp-meetings, which will doubtless adopt it, or one substantially like it. Our State Woman Suffrage Association and our State Women's Christian Temperance Union have adopted it.
It is to be hoped that the great camp meetings of Spiritu-

alists will do the same, and send reports of their doings to your BANNER, and to other spiritual and local journals. Is it not wise and well thus to join others in so good a work? I give an extract from an article of mine in our Detroit Journal which presents an idea of the matter. It needs no long discussion. Let the chairman of a meeting read aloud this extract from The Journal, talk ten minutes or so, and ask the audience to give a rising vote! The Journal article says:

"Is the law of evolution a delusion? Have we not reached up from savagery to a civilization far above the state of primeval men, and prophetic of a still higher future?

Every Christian nation, sc-called, in Europe is ready with millions of men, great steel-clad fleets, huge cannon and strong forts, to 'let loose the dogs of war' against its neighbor, or to fight for conquest and gain in trade from weak and pagan people. England is filling South Africa with troops; Italy is trying to subdue Abyssinia; the grip of the Russian bear closes hard on China—the same motives dominate in every case; the greed for gain and just for conquest. It will be more ages than we can count before such examples will make the spread of "pure and undefiled religion," under whatever name possible.

From 1763 to 1890 the national debts of Europe have grown from \$1,500,000,000 to thirty billion dollars or over, twenty fold, the increase most rapid in the last twenty-live years. Meanwhile the wealth of these nations has grown less than six-fold. More than half of this enormous indebtedness is for wars and arms. Must the civilized world travel blindly on this path to bankruptcy?

Meanwhile 4,500,000 lives have been lost in the bloody shock of

battle or by wasting sickness in hospitals.
Is there any practical remedy in sight?

There is. A national convention of eminent m n, President Angell of our State University among them, lately met in Washington to organize a movement for international arbitration, in place of that duel of nations which we call war. What has been said in this article is to open the way for something more on this new movement, and to give facts as to the cost, the wastefulness, the damage to peaceful industry and commerce, and the demoralizing influence of war. To all brave and true men, soldiers or officers, who have done

their duty in the past, or are doing it to-day in their best light, honor and respect are due. For the bosts of men forced into armies to fight wars which they felt to be unjust-profoundest pity.

against the horrors of war. Our great captain, U. S. Grant, sa id: Let us have peace." It would be a great pleasure to offer this matter to the

audiences at Lake Pleasant, Onset and Lily Dale, and thus to meet valued friends; but their adoption of the resolution will serve a great object, and I hope and trust that Yours truly, GILES B. STEBBINS. much will be done.

Detroit, Mich., July 28, 1896.

#### Maple Dell Camp.

To the Editor of the Banner of Light:

Almost continuous heavy rain during the first week of the session at Maple Dell l'ark has done much to prevent the attendance from being as large as it would undoubtedly have been otherwise; but, in spite of this fact, the audiences have gradually increased in size, and toward the latter part of the week there were several arrivals from distant States, in addition to those attending from the surrounding territory.

A great deal of interest has been manifested in the conferences, and, judging accordingly, it would seem that the campers were de-

Mrs. Laura Holton, of Chicago, is giving good satisfaction as musical director, and ber musical séances and public psychometric readings are awakening much interest.

The work of Miss Cole as teacher of elecution, oratory and the Delsarte system of physical culture, is especially deserving of com-

Among the improvements for this season may be mentioned a new bath house, which is being rapidly pushed to completion.

Since our last letter Johnnie Starr, the boy medium of the Hocking Valley, has arrived at camp. He is only fifteen years old now, and about half his brief career on earth has been spent in the depths of the coal mines. It follows naturally that his education is very limited. He has been clairvoyant and clairaudient for a little over

limite 1. He has been clairvoyant and clairaudient for a little over two years, and in addition to exercising these phases of mediumship, is giving some very successful trumpet séances. Numerous non-believers are investivating through him.

The leading members of the Vernie Lee Comedy Company are spending their vacation in camp, and with the assistance of local talent, are presenting dramatic entertainments in the Auditorium every Saturday evening. Their company is exceptionally strong, and the management are to be congratulated in securing such a treat as these nerformance are proving to be

these performances are proving to be.

A telegram from Dell Herrick appounced that he was unable to keep his appointment for last Sunday morning, and Mrs. Kline took the place on the program. Her guides discoursed on the subject of "Diplomacy and Strategy." In the afternoon Hon. O. P. Kellogg contrasted the old religion with the new, and the large audience gave him the closest attention.

Mantua Station, O., July 23, 1896.

All men were not made of dust. Dust settles sometimes, and

## LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for Lyceum Department. HELPFULNESS.

BY MARY L. PORTER.

One day a little girl awoke, on purpose grand intent Of making life worth living. The minister the day before had preached a good old-fashioned sermon: "Repent,"

He cried, in thundercus tones, "repent of sins so dark, so many,"

And pictured heaven in richest hues, and hell in

densest misery. The little maid grew sad with woe to think she was

so sinful. And purpose formed immediately of mighty things to

make her life more fruitful.

'T was washing-day; the girl was cross, mamma so very busy

She could not listen to the child, who wished to talk of things so weighty As total depravity, and childish sin, and faith alone

that saved. She spoke to her impatiently, to hasten feet and hands

Unduly; so with ruffled feeling, sore and sad,

The little maiden went to school, on salvation still intent; a tiny lad

She passes by, who, stumbling, fell and lusty cried. One with my mission cannot stop for every passing need, she sighed.

And later on, some comrades of her school she met, who begged her, as the one advanced, To explain some problems in arithmetic; but no, her

mind fixed on such lofty things, entranced With such high aims, could not consider these trifles small:

And so the day wore on-no day when teacher seemed so harsh, or the lessons such a task, or when

For help at home seemed so wearisome; So papa frowned, and mamma sighed, and brother,

scorning, called her bothersome. And not one chance the whole day long

Of heroic deed of sacrifice born. That night she went to bed with small content,

And as she lay and dropped a tear, she thought, 'T is useless, my mamma will not consent That I should sell my clothes, my all, and give unto

the poor. I am so hampered; other girls more rich than I, can clothe and feed the needy, build altars grand or

windows stained, And thus, in time, be saints for heaven well trained.

At last she slept, and as she slept she dreamed Of music soft and low, and when she looked she

To see a beauteous form, who grew in beauty, as with love-lit eyes

She smiled on her, and by her side a ladder long, that pierced the skles.

"My child," she said, "climb round by round; small

deeds of love and help Are steps that lead to higher ones. Scorn not the

daily task, think not of gain to self, But helpful to each one you meet, You'll wiser build than when you seek

To do some mighty deed. Slow build from lowly earth to star-lit skies,

And, step by step, you'il daily grow, and grow more

Then sunshine woke our little mald, with cheerful heart and purpose new. To do each hour that hour's best work, for sure she

felt the angel's words were true.

#### A Quick Repentance.

It was afternoon recess at the district school in Midford. The weather was mild and all the scholars were outdoors. The boys were playing ball in a pasture near by; and all the girls, with the exception of little Susy Cray, were under a big oak tree, showing each other their paper dolls. These dolls were made by a maiden lady in the village, who had a great talent for all kinds of fancy work. She could do won-derful things with paper. She dressed the dolls as ladies of fashion, brides, nurses, nuns and babies. Lately she had had calls for more dolls than she had been able to furnish; for the little girls had taken to carrying them to school, and it was a matter of pride with them all to have as many dolls as possible.

Susy Cray stood at some distance from the group under the tree, but near enough to distinguish the dolls as they were handed around by their owners. She was a shy little girl, and never had much to say. She wore a faded worsted dress and a gingham apron that had been patched. There was a hole in the toe of one of her coarse shoes, and her flaxen braids were tied with a piece of frayed black tape. She was nine years old, and this was her first term at

She kept her eyes steadily on the group under the oak tree until the bell rang. Then she hurried into the schoolhouse and slipped quietly into her seat.

Charlotte Holt sat next to her. Charlotte had four paper dolls. She kept them in a pasteboard box. She put the box in her desk as she sat down.

Susy leaned toward her shyly, smiling. "I'm going to have a doll soon," she whispered. "Miss Charity's dressing a beauty now. I saw it yesterday. It is going to be a bride, with a long veil and lace on the waist."

Charlotte looked interested.
"When are you going to buy it?" she asked.
"To morrow. It's twenty cents, and I've got nineteen. I've been selling Mrs. Prince an

All the scholars were in their seats now, and Susy stopped whispering; but her shy little face was dimpling with smiles all the after-

When the school was dismissed she would have liked to walk home with Charlotte and tell her more about the doll; but Charlotte hurried off, and was almost out of sight before

Susy had found her hat and old plaid shawl. Charlotte did n't go directly home. She stopped on the way to see her Aunt Ann, who lived about half a mile from the schoolhouse. She looked a little taken aback when she entered her Aunt Ann's kitchen. Susy Cray's mother was there helping with the ironing. She was a pale, tired-looking woman with dark, sunken eyes and hollow cheeks. She went out by the day to clean house, wash and iron.

"Aunt Ann," said Charlotte, "can I speak to you a minute in the dining room?" Aunt Ann laughed. "Some great secret, I suppose," she said.
"Yes, it's a secret," answered Charlotte,

carefully closing the door between the diningroom and the kitchen. "I want you to lend
me twenty cents, Aunt Ann. I'll pay you
back the first money I get."
"Won't your mother give it to you?" asked

Aunt Ann.
"I have n't asked her. I owe her ten cents

Aunt Ann was very fond of Charlotte. She

put her hand into a little crock on the mantel and took out two dimes. "You're going to buy another paper doll, I suppose?" she said, as she handed the dimes

to Charlotte. Charlotte's cheeks grew very red. Yes'm," she answered, not looking at her aunt; and she hurried away, taking the road

morning when she went to school, and she

morning when she went to school, and she scarcely even looked at Susy Cray all day.

"I'm going after that doll now," Susy whispered to her when they were putting on their hats at 4 o'clock. "I'll bring it to school tomorrow and let you see it."

Charlotte's eyes fell, and her cheeks burned. She didn't say a word, but hung back until Susy had gone, then followed slowly.

When she reached her Aunt Ann's gate, she went in and hid herself behind a big lilac-bush, close to the fence. She sat there peering through the branches for about half an hour.

when alone in her own room. She did not say her prayers.

About 8 o'clock she arose and went to the head of the stairs. She sat down on the top step and called to her mother. She told her mother all about the buying of the paper doll. "And I don't want it now," she sobbed, 'and I can't say my prayers."

"That is because you have done wrong," said her mother. "You are unhappy because you have been unkind and selfish. You had better take the doll to Susy at once."

"To night?"

"Yes to night. I will so with you?"

"Yes, to night. I will go with you."
It was n't far to where Susy lived, but the road was darkened by many tall trees. Charlotte kept tight hold of her mother's hand as they went along. In the other hand she carried the paper doll.

Mrs. Cray and Susy were sitting on their front porch. Susy had her head in her mother's lap. She sat up and stared when she saw Mrs. Holt and Charlotte.

Mrs. Holt stopped at the gate; but Charotte walked straight up the path to the porch.

"Here," she said, holding out the doll to
Susy; "I've come to bring you this doll. I
bought it because I did n't want you to have a prettier bride than I had. It was a mean thing to do, and I am sorry."

Then she walked away. When she was nearly to the gate Susy ran after her. "Wait," she said, "I want to give you my twenty

Charlotte looked around and shook her head. "I don't want it; I made the doll a present she rejoined, and walked on.

"Well, then, I'll give it to mother to buy soap," said Susy. "She is always out of soap." Her little round face beamed as she went back to the porch. "Well, I hope you feel better, Charlotte," said Mrs. Holt, when they were out on the

road again. Charlotte squeezed her mother's hand. "I'm just as happy as I can be," she answered, smiling.—Florence Hallowell Hoyt, in

#### the Independent. The Buffalo's Debt to the Flamingo.

The buffalo is used as a beast of burden in Java. Everywhere you see them grazing lazily and "The Riddle Box" (illustrated). The Century in the fields, or dragging carts and plows. It is Co., Union Square, New York, N. Y. a clumsy animal. Thick folds of superfluous fat and skin hang about its neck and limbs, and a constant stream of perspiration runs from its almost hairless body. A beautiful pair of crescent shaped horns adorn the forehead of this tropical horse. Flocks of flamingoes and white cranes strut and fly in and out among these beasts. On one occasion I saw a beautithese beasts. On the occasion I saw a beautiful flamingo parading up and down upon the back of a buffalo cow, which was lying almost immersed in a mud-hole by the roadside. This bird was feasting his tropical appetite by picking insects and other unwelcome visitors from the shining back of this mammoth beast. This kind of thoughtfulness on the part of the fla-mingo is much appreciated by the cow, and I am convinced there exists between them a pure platonic friendship. What a peculiar thing this world is, for what is a torture and a menace to the buffalo is a choice morsel much appreciated by the acute palate of the crane.—
Milwaukee Journal.

#### The Apple as Medicine.

Dr. G. R. Searles, of Brooklyn, N. Y., discussing on the apple as medicine, says it "is such a common fruit that very few persons are familiar with its remarkably efficacious medicinal properties. Everybody ought to know that the very best thing they can do is to eat apples just before retiring at night. The apple is an excellent brain-food, because it has more phosphoric acid in easily digestible shape than any vegetable known. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. This is not all. The apple agglutinates the surplus acids of the stomach, helps the kidney secretions, and prevents calculus growths, while it obviates indigestion, and is one of the best preventives known of diseases of the throat. Everybody should be familiar with such knowledge, and I hope you will help disseminate it. In addition, next to the orange and the lemon, it is the best antidote for the thirst and craving of the person addicted to the alcohol or the opium habit.—National Stockman and Farmer.

#### Charles Dickens and Children.

It is no slight excellence in Dickens that he was passionately fond of children, and he is most successful of all in his portrayal of the characters of children. Little Nell in "Old Curiosity Shop," and Little Paul in "Dombey Son," are masterpieces. It is pathetic to note how, when the cab drove up to his door, on his return from America, four youngsters hurried down to the gate, and were kissed through the bars because the father could not wait for the gate to be opened. In this connection we think also of the lines found in his desk after his death:

When the lessons and tasks are all ended, And death says school is dismissed, May little ones gather around me, To bid me good-night and be kissed!

-Northwestern Christian Advocate.

Cross-Word Enigma.

My first is in dame, but not in woman. My second is in residence, but not in house. third is in people, but not in crowd.
fourth is in orange, but not in lemon. My fifth is in lost, but not in found.

My sixth is in fame, but not in fortune.
My seventh is in light, but not in darkness.
My eighth is in castle, but not in palace.
My ninth is in health, but not in sickness. My whole is the name of the most prominent Spiritualist in Vermont. Ludlow, Vt.

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#### August Magazines.

LADIES' HOME JOURNAL .- Seldom is so much delightful flotion presented in a single issue of a magazine as is invitingly arrayed in this, the short-story issue. With the best contributions of such clever story writers as Bret Harte, Jerome K. Jerome, Sarah Parr, Lillan Bell, Jeannette H. Walworth, Caroline Leslie Field and Annie Steger Winston, the illustrations of such capable artists as W. L. Taylor, T. de Thuistrup, Alice Barber Stephens, Otto Toaspern, Florence Pearl England and Clifford Carleton, divide attention and interest. Of Mr. Haite's story, his latest and best, "The Indiscretion of Elsbeth," it is enough to say that it is in the author's characteristic She bought the bride doll, of which Susy had spoken, and carried it home in her pasteboard box, which she put in the top drawer of her bureau. She did n't take it with her the next that won signal distinction in last year's Paris Salon, and W. L. Taylor's exquisitely dainty drawing, illustrating James Whitcomb Riley's poem, "While the Heart Beats Young," are artistic features of conspicuous beauty. A spirit of humor, not wholly unmixed with pathos, is imparted by Mr. Woolf's page of walfs -"Life's Comedies." Other articles are given. This number covers a wide range of topics and is exceptionally attractive. The Curtis Publishing Co., Philadelphia.

SCRIBNER'S MAGAZINE.-The current number is through the branches for about half an hour. | called the "Fiction Number," and contains six short Then she saw Susy Cray coming along, crying. | stories and a little comedy, in addition to several special Every now and then she wiped her eyes with a corner of her old shawl. She passed without even a glance toward the place where Charitanne of the country in t journey "On the Trail of Don Quixote" (with twenty-Charlotte began to cry, too. She was already sorry that she had bought the doll. Her eyes were quite swollen with weeping when she reached home. She didn't eat much supper, some New England villages. Among the artistic six drawings by the great French illustrator, Vierge) and went to bed early. She began to cry again novelties of this number are the series of marginal illustrations and decorative borders printed in two colors. These unique drawings are by Orson Lowell, to accompany the brilliant little play by Annie Ellot called "As Strangers." Humor and satire are furnished by "Mrs. Lofter's Ride," a sketch of a certain type of New York society woman, by J. A. Mitchell, editor of Life, and Bliss Perry's New England village study entitled "By the Committee." Poems by R. H. Stoddard, Clinton Scollard, Mrs. Fields, George Cabot Lodge and Henrietta Christian Wright complete the issue, with the usual timely departments. Charles Scribner's Sons, New York.

LADIES' HOME COMPANION.—This number is especially attractive, both from a literary and artistic point of view. The cover design and several of the illustrations are by Jessie Wilcox Smith. A novelette by Harriet Prescott Spofford, entitled "An Inheritance," is begun in this issue. "A Colonial Dame" is a complete story by Octave Thanet. Other short stories are: "The Sap of Spring," by Sophic Swett, and "Me an' Marse Phil," by Pauline Shackford Colyar. An interesting article is "Home Life of the Mexican President," by Edward Page Gaston, who writes entertainingly of a dinner at the Castle of Chapultepec (the White House of the nation). "Hungary's Picturesque Peasantry" is an illustrated article by Edward A. Steiner. Other articles are given. The Departments are all well cared for. Published by Mast, Crowell & Kirkpatrick, Springfield, Ohio.

RECEIVED .- Miscellaneous Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. II. "Strawberry Number" of Horticulture, published by O. A. Knox, Cuyahoga Falls, O. The Penny Magazine. published by the Penny Magazine Co., Bourse Building, Philadelphia, Pa. The Phrenological Journal, Fowler & Wells Co., 27 East Twenty-First street, New York. Cassell's Family Magazine and The Quiver, The Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York.

ST. NICHOLAS for July has its usual high-class menu, contributed by the following well known writers: Sara King Wiley, Benjamin Webster, Charles Frederick Holder, Caroline F. Needham, Clinton Scollard, Albert Stearns, Pauline Wesley, Mildred Howells, Noah Brooks, W. C. M'Clelland, Mary Elizabeth Stone, William O. Stoddard, Charles Henry Webb and many others including "The Letter Box"

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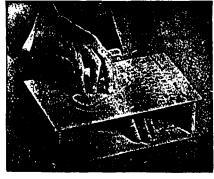
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What do you find in the sunsets and sunrises? What in the welcome rains and the mists that so mysteriously cloak the hills? What voices speak in the thunder that rolls its rumbling way through the sky? What in the whispering leaves and smiling flowers? It is not what the eye sees, but what the spirit is cognizant of, that becomes visible and forms the real picture. Therefore it is that the eye of sense hath not seen, nor the ear heard, what awaits revelation to the spirit in the varied sights and sounds of surrounding nature. It is when the speech falters and the utterance is overcome that the glory of outward nature is most profoundly confessed, whether it be the wee crimson-tipped flowers that blush unseen, or the phenomena of the elemental forces that address themselves to the sympathetic nature. Even eloquent description is baffled when its sources are drawn upon to convey the deepest impressions of the objects of admiration. Nature is continually peopled with visions for us. They come and they go without proclamation. But in their undefined limits are enclosed the delights and desires of the real life that is ours.

The main thing in the matter is the imagination. A great many people go to the mountains and come back only to confess their disappointment. They do not find what they looked for, what they expected. No description, however eloquent, impresses them. The which he feels the age specially needs. It is, timony that the life of the human spirit is con-ty, renders such an occasion a high privilege."

reason is that they have not yet learned to see for themselves. It is only the external that they cognize; the soul of the scene they have not learned to interpret. They note huge piles waterfalls, slumbering lakes and cloud-traversed skies, but they fail to see the divine symbol in all these things and the significance. The White Mountains are visited chiefly be cause others visit them, and of course disappointment is the result. The sea is the object of a journey made in the same spirit and with the same result. It is only when the scenes visited are exposed to the awakened and re ceptive soul that Nature performs her mysteriously affectionate work on the human spirit. That she has an allotted task of this character to perform is as clearly certain as that all are drawn to her by an influence not to be with stood.

#### Eugland and Rome.

The encyclical letter of Leo XIII. "to Englishmen" defined the condition on which the Anglican communion might be reunited to the Catholic Church, which was the complete and unhesitating acceptance not only of the primacy but of the paramount and absolute preponderance of the Pope over all professing to belong to the Christian Church-the entire submission of the heart and mind, the intelligence and conscience of Christendom, to the decrees of the Papal See. It was confidently foretold that the papal letter would practically end the movement in England for reunion. The expressed opinions of the English press on the subject are now coming in. The London Times says: "We have never believed that any appreciable fraction of the clergy, much less of the laity, had more than the vaguest notion of what reunion meant. When it is understood that it means submission to Rome, pure and simple, it will not be necessary to discuss it further." The Daily Telegraph says: "There are Protestants who may have been expecting that Rome would meet their overtures half-way. The most cursory perusal of this uncompromising document will undeceive them. If the apostolic succession of our episcopate were admitted to the full by the Roman Church, what would it avail if every individual Bishop is in contumacious revolt against a jurisdiction to | Man is thus brought into conscious relation to which he has been divinely commanded to sub- all the kingdoms of nature, and demonstrates mit himself? The original validity of the commission which has been transmitted to him could not possibly purge him of the heresy of piece of one, that has not been handled too which he and his predecessors lie attainted for upward of three hundred years"

cal letter will be a grievous disappointment to some who permitted themselves to believe that a spirit of comprehension could find a home at the Vatican. To put in a few words the gist of a somewhat labored disquisition. the only way in which schism can be healed is by the absolute submission of all who are | bring to us. Its far reaching, penetrative pownow outside the papal pale to the authority of Rome. We have never, we confess, been able ing now in a spiritual world surrounded by to understand the process of thought by which many learned and pious members of the Anglican Communion arrived at even a provisional hope that an advance could be made toward visible fellowship without a sacrifice of fundamentals on either side." The Daily | relate a number of interesting experiences in News, explaining that "reunion" means only | illustration and proof of his statements. absorption in Rome, asks: "Does anybody bewhich now subscribes to it, if it set off 'reuniting' in that direction? The English people, as they have recently been showing, are not greatly in love with sacerdotalism on the part of their own Bishops, even as it is. If the Bishops became 'subject to Peter,' as the Pope invites them to do, their flocks would mutiny outright."

The Westminster Gazette remarks that: "Mr. Gladstone was clearly too late to avert that fatal encyclical. For fatal it is to all the vague dreams of reunion and intercommunion with Rome." The Pall Mall Gazette cries out: Poor Lord Halifax and poor Mr. Gladstone! Reunion, except it takes the form of capitulation, has been banished to Grindenwald and further by the Pope's encyclical. The Church of England has always allowed Roman orders to be valid, and a mere return of that compliment might make far better feeling, but it would certainly not produce harmony of doctrine or observance. The differences between the two bodies would remain as irreconcilable as ever. There were those, apparently, who held that, short of absolute reconciliation, a plan might be devised under which the Anglican and Roman Catholic religions would live and let live. The encyclical, however, has dissolved these pleasing dreams, until not so much as a film remains."

But says the English Churchman: "The recent coquetting of the extreme section of the High Church party with the Papacy has certainly aroused in the country a spirit of Protestantism akin to that of former days. Coincidently with the pitiable spectacle of a considerable body of the clergy treating secretly with England's implacable enemy for peace, at the price of truth, the laity are fast coming to view their spiritual guides with grave suspicion and distrust. The cleavage thus created between the laity and the clergy is ominous of such results in the future as no Christian patriot can contemplate without apprehension. The growth of a similar movement in other days brought a King and an Archbishop to the block, and although our times widely differ from the Stuarts, an unfaithful episcopate may finally prove itself an incubus which the nation will refuse any longer to

#### The Serious Conduct of Life.

In a recent magazine paper Mr. Gladstone furnishes a reflective series of suggestions, composed largely of autobiographic reminiscences. He expresses special regret that most men do not take heed how they build themselves. They are provident of opportunity and resource for building fortune and fame, but too generally take no thought as to building themselves. He feels the need of impressing on youth, without detracting from its royal insouciance, the duty and the reward of building character rightly. Good and wise behavior in youth he regards like laying out money at high interest and on absolute security. As trees make their largest growth in periods of their early spring, so man in youth. And each of us is born to his own special work in the world, and it is the high duty of every one concerned to discover his special fitness. On the choice of pursuits in which life is to be spent, Mr. Gladstone quotes Bishop Butler's of error. In impressing this upon the unisaying that the observation of divine truth is the highest occupation for the mind of man.

he says, an age of wealth, of excitement, and tinuous and immortal-what more could be of ambition; an age, too, in which an unusual- saked of any cause ever entrusted to human ly considerable proportion of the young have, or seem to themselves to have, some considerof rocks, grand and gloomy forests, tumbling | able latitude allowed them in a choice of a profession, still more in the regulation of their daily employment. Now hard thinking and patient-plodding, which have made the Germans illustrious, do not as a rule find favor with the Englishman. He considers the Englishman more largely endowed with mental gifts than with a determination to turn them to the best account. This being true, his indisposition to hard and continuous work, which will often hinder him from all work, will also, in some of its intermediate gradations, incline him to prefer paths which are flowery and work which is easy. He takes the Englishman as the principal member of the original stock of the English-speaking races, now become enormous, and still in course of rapid multiplication; and his assumption is that what is generally true of him will be somewhat largely true

#### The Sixth Sense.

What is the sixth sense that is talked of today? asks Humanity, published at Kansas City; what are its functions, and what evidence have we of the existence of such a sense? The answer given is that it is the faculty that takes cognizance of that which comes not within the range of the physical senses. It is manifested in sight of that which is invisible to the physical eye, in hearing that which is inaudible to the physical ear, in a quick, keen perception that is gained through no outer avenue of sense. One with this sense actively unfolded has made his correspondence with universal consciousness just in proportion to his development on that line-as we note in the psychometer who can read something of the experiences of inanimate objects by touch. though there is nothing really inanimate, dead. All is permeated with life, the one life; and the sensitive who contacts the object comes into such conscious relation with it as to sense somewhat its previous conditions.

Were this faculty fully developed, he would be able to sense all of its experiences, since they are held in the rock as well as in man. his oneness with all - his kinship with the world below and above him. A pebble, or a much, so as to fill it with human magnetism, if put into the hands of the psychometer, will The London Standard says: "The encycli- at once transport him to the seashore or into the bowels of the earth, wherever its home may have been; and he will accurately describe its surroundings, and will have a consciousness of being on the spot. This new sense, however, is only in its incipiency, and it is impossible to foretell what it may yet er, is demonstrating the fact that we are livspiritual beings-that there is but one life, as there is but one law and one world-that we are ourselves spiritual beings as much as we will be, and are gradually getting beyond the limits of the flesh. The writer proceeds to

We select but one. He had a young servant lieve that the English Church would retain its | girl who possessed this psychic power to a rehold over the section of the English people markable degree. One day he put into her hand a small stone that he had picked up on the Atlantic shore twenty-seven years before. The party present numbered seven, and each selected a smooth flat stone on which the date and the names of the party were inscribed. She held this stone a few minutes, but could see nothing. On placing it to her forehead she soon reported the sight of distinct flashes of water, and at last all became clear to her. She was standing on the beach where the stone was picked up, and she described the surroundings as accurately as the writer himself could have done if bodily standing there. In answer to repeated requests she gave accurate descriptions of objects and persons. They are, indeed, wonderful. Many things she reported that were not as they used to be, but after-examination proved the strict correctness of what she told. The details as set down are nothing more nor less than particular evidence in confirmation of the existence of the sixth sense. It is attested by numerous other proofs equally real and convincing.

#### No Formal Statement Needed.

An intelligent expositor of the Unitarian faith thinks that the part assigned to the Unitarian body to-day is that of maintaining an ethical temper among God's children. He says there is always some one to object and rebel as often as the proposal is made to express the Unidoes not imply that Unitarians have no definite faith so much as that they fear the dogmatism that opposes the free circulation of religious ideas and restrains the intellectual mission of religion. He describes the work of the denomination as that of the enfranchisement of Christian thought in this country. Its very weakness as an organization he regards as its chief arm of strength and usefulness in the religious life of the country. This being well understood by the American Unitarian Association, it explains the reason why that body refuses to consent to the demand that any declaration of faith, however excellent it may seem, shall be adopted for the purpose of making the denomination an engine of fire in the world. It is content to reap where others scatter, and to enforce lessons of toleration where others fail to see their opportunities of useful-

It occurs to us to remark that many Spiritualists might draw a lesson from the above sensible utterances on the formulating of creeds and the organization of systems. There are wise and sound thoughts expressed in them which we may all of us lay to heart with decided profit. What we need is to show to others the illuminating influence of the knowledge which we have received on our individual lives and characters; it is by no means essential that theological theories should be erected on this got out of it. The work to be accomplished by Spiritualism is purely spiritual work, or it is uncalculating, unselfish one. The one vital truth it has come to communicate to mortals soul from the bondage of superstition and the redemption of mortal lives from the servitude versal mind, it is assuredly performing a task worthy of any organization, philosophy or creed He deems it necessary to utter the warning | ever known to man. To teach by absolute tes-

support and advocacy?

#### Turning the X-Ray on the Churches.

A Louisville (Ky.) minister is delivering an "X-Ray Series" of sermons, in the course of which he finds fault with the churches for being so dead. He illustrated by saying that, in one of the chief churches in a certain city, on a fine evening, there were only seventy persons present, although it had eight hundred members. Another church in the same city that had sixteen hundr members on the same evening could count only eighty persons present. No doubt one of the best reasons for the slim attendance noted was a lack of interest on the part of the people with the sermons delivered by the preachers. They never seem to think of that, as if there was no element of human nature in it all. But the truer truth is that the people at large are fast growing indifferent to all church claims on them. They are too intelligent to believe the church dogmas true, or that they possess any authority for presuming to govern and direct human conduct. In the present advanced state of knowledge, it is too much to expect the people to be satisfied with the threshing over of the old straw of the superstitions of bygone ages They are but obstructions in the path of human progress.

A great many preachers, styling themselves evangelists, are in the habit of boasting of the number of souls they have brought to Christ, but it is rarely, indeed, that they can sustain their boasts with evidence of any value. If it is as they assert, how does it happen that orthodoxy is in a state of general decline where it has hitherto prevailed. A Methodist clergyman in Chicago, called the most eloquent pulpit orator in that city, on a certain Sunday evening recently found but fifteen persons present at the service in his church, and being unwilling to preach to so meagre an audience he dismissed them without further ceremony. In a Methodist Episcopal church in Brooklyn, N. Y., a regiment band had been secured by the pastor for a sacred concert on the special occasion, in order to help pay current church expenses. What do these things plainly indicate? Evidently that the mass of the people, grown more intelligent, are rapidly passing beyond the reach of the old superstitions. They are leaving the dead dogmas behind.

#### A Brave Deflance.

In a lecture in which he criticised the church scheme of salvation, Hudson Tuttle gave the following daring passage;

"I hold God to account. I arraign him before the tribunal of Reason. If perfect, I demand that his works be perfect. That is what we demand of man and hold him responsible for. A short time ago a train of cars started from New York freighted with an hundred precious lives. It was Christmastide, and all were expectant and joyous. Soon were they to reach their homes, and the union of broken ties make glad their hearts. The cars rushed along the iron way, swift speeding, as though anxious to bring the wanderers home, and had almost reached their destination when a treach erous bridge gave way, the train plunged into the gulf, and the flames completed the awful

Then a cry of execration went up from all the land because the bridge was built from plans of unskilled engineers, and was known to be unsafe by those who sent the trains over it. This execration was the voice of stern, unflinching human justice.

But what shall we say of an infinite God who has built the bridge over the gulf of death from this life to the next, not perfectly, but expressly imperfect, and beneath it placed the yawning abyss of eternal hell? What shall we say when every plank is a trap, every girder a false support, every brace a delusion, and the reve lation given as a guide over the trembling structure impossible to understand, and the army of priests blind leaders of the blind! and furthermore, God will not direct, because he wishes man to use his own free will and choice. and hence sends the streaming millions over the shaking causeway, knowing that only one in a thousand or a million will succeed, while the vast multitude will fall through into the endless billows of fire for being exactly what he created them to be, and doing exactly what he created them to do!

It is usual for advocates of what it is deprecatingly called radical ideas, to apologize for their being radical, and the necessity of their expressing them. I make none, but demand an apology from those who set themselves be fore the world as public teachers and then hold forth such horrible doctrines, converting a world of joy into one of pain; shutting out the sunlight of gladness with the clouds of despair; withering and blasting the hearts of men; suppressing the emotions, and converting this fair earth into a vale of tears!

Beaten in the battle of a thousand years with science—meaning knowledge—every dogma and doctrine, from data to conclusion, over and over proven erroneous; every revelation demonstrated to be false; every miracle a fraud: its history unreliable, its pretended knowledge ignorance: its whole scheme of salvation based tarian faith in a set form of words, and that the on the assertion that man was created by a fiat proposition is accordingly dropped; but that this of God perfect, and fell, unnecessary because man is progressive and not retrogressive; an anachronism; a conglomeration of fancies of an ignorant childishage, why should this corpse, galvanized by the priests, insult the intelligence of the present, and stand gibbering in the pathway of humanity? Why is it not buried under the mercifully concealing turf, like other dead and loathsome things?

Oh! what a terrible path from the beginning to the end of this career! The history of the martyrdom of man is written with the heart's blood of the bravest, truest, most devoted thinkers; the wisest, purest, most honest. For a thousand years civilization has borne this old man of the sea, clutching its throat, yet has it pressed onward toward the light with desperate struggle, through fagots' smoke and beneath the clanking gibbet; over smouldering ruins of homes, and through the festering pestilence of dungeons; with quiet submission, or leaving the peaceful fields strewn with the wreckage of armies. It needed a Savior, and found that Savior in knowledge."

Referring to Mrs. John Biddulph Martin's efforts to place a social occasion in advance, and in the place of the old-fashioned 'At Home" occasions in society, The Court Journal, London, Eng., has the following. Speaking of the old style of occasion it says:

"The visitors come in crowds in their carriages, in cabs, on foot; they throng the hall and staircase; they fill every available room; but wherever they go there is very little chance of sitting down. They are raptur-ously greeted by their hostess, slowly saunter round, exchange a few very icy greetings with knowledge, or that philosophical spinning be their frien s-everybody seems icy at these receptions-and slowly make for the door. Mrs. Martin has determined to revive the salon of yore, and all who enjoy the entrée to Mrs. Marnothing. Its message is a wholly unworldly, tin's house in Hyde Park Gate will at once appreciate the significance of this. The first re ception, which took place the other day, was is sufficient for the emancipation of the human only the preliminary of a series. To have the eye and ear charmed at once is a luxury, and the enjoyment is enhanced when shared by a company representing politics, arts, sciences, and the literature of the day, amid a boundless hospitality. But to be received, and made welcome, too, by a hostess who is herself a leader of thought and an active sympathizer in every movement that tends to benefit humani-

#### "Died of a Broken Heart."

The following, from Mrs. Mary McCaslin, Lake Brady (O.) Camp, is a strong evidence of the power of Miss Maggie Gaule as a test me-

"One of the most interesting tests yet given upon the grounds at Brady Lake, O., is one relating to the death of Cyrus Kitchen of Meadville, Pa., well known to many prominent people of that city, also of Oleveland, and President of the late Meadville Savings

Miss Margie Gaule was walking with some friends on the grounds, when she started and exclaimed: Oh, some one touched me! Why, it is a spirit-a man who has just left the body.' Then to one of the ladies walking with her, she said: 'I also see your husband, and he seems to shrink away from the other one. He seems so sad, but cannot give his name.' The next day at her test seance she exclaimed: 'I am in the midst of a funeral. The spirit who came to me last night points to an open grave, and says: "It is mine. Where am I now? This is not Meadville, though I see Meadville people. I want you to know that I have passed to spirit-life. Will you not dispatch to Meadville, to prove the truth of what I say?"' Then to a widow lady of Meadville, prominently connected, who asks to have her name withheld, he added: 'I have met your husband in spiritlife, and he turned his back on me.' He then gave his full name, Cyrus Kitchen. The Meadville people, who had left him in his ordinary health, could not believe it was genuine, and asked Miss Gaule to modify her statement, but she insisted: 'I know he is dead!

Mrs. A. C. Wilkins of Meadville has just received the following statement from one of the party, who immediately returned home; 'Maggie was right, Mr. Kitchen is dead, and was burie : at the time she mentioned. He was at the Bank building on Saturday. The failure of the bank of which Mr. Kitchen was President had lost him many friends, and Miss Gaule spoke the truth when she added: 'This man died of a broken heart."

#### A Book of Value!

Those who were pleased with the articles by Hon. A. B. Richmond, regarding the Sevbert Commission, etc., will now find them arranged for future reference by their author, and issued from the press of the BANNER OF LIGHT PUBLISHING COMPANY.

Send for the pamphlet: "THE HENRY SEY. BERT BEQUEST, and What Has Become of It?" Price 10 cents; three copies, 25 cents; seven copies, 50 cents.

#### "Is There Auother Life?"

An article bearing the above title, by JOHN WILLIAM FLETCHER, will appear in our issue for Aug. 15.

#### Tornadoes and Cyclones. - Willis L. Moore, Chief of Weather Bureau, writes:

"The tornado is a sudden outburst of wind in an otherwise quiet, sultry atmosphere; it is ushered in by a loud, indescribable roar, similar to a continuous roll of thunder; its path is very narrow-seldom more than five hundred feet wide at greatest destruction; it moves, generally, from southwest to northeast, and rarely extends more than twenty miles; it very often rises in the air, to descend again at a point a few miles ahead; it is always accompanied by thunderstorms, with often a bright glow in the cloud; this cloud has usually a funnel shape, which appears to be whirling, though some observers have described its appearance like that of a huge ball rolling forward. A tornado may be considered as the result of an extreme development of conditions, which otherwise produce thunderstorms.

A cyclone, on the other hand, is a very broad storm, oftentimes one thousand miles in diameter, and sometimes can be followed half it from right to left, or the way one turns clock-hands backward (in the Southern Hemishere this motion is reversed). The air pressure always falls as one approaches the center, where, at sea, there is a portentous calm, with clear sky visible at times. The cyclone winds often rise to hurricane force, but are not to be compared with the extreme violence of the tornado, before which the most solid structures are razed."

We are in receipt of three neatly executed pamphlets, in which good type, effective sketches and interesting matter of a readable character are given, illustrative of the Boston & Maine Railroad, and the wonders to be seen on its line, traveling "Among the Mountains," 'Fishing and Hunting," and "All Along the Shore." The pictures with which the first page of each book is illustrated are eminently fitted to the subject matter. Those who have an eye on picturesque sketches of mountain and ocean scenery will be well pleased with these views. Published by the Passenger Department, Boston & Maine Railroad, Boston,

A capable writer in the Canadian Magazine, speaking of the lack of training and sense of responsibility of newspaper men, observes that the managing editor who will give his paper as delicate a conscience, and rules of conduct as correct as a gentleman would have in private life, will find the strange experiment a success. A newspaper whose statements could be relied upon under all circumstances, whose persistent good taste would become a proverb, might almost remake our civ-

Mrs. Maggie Waite and Nellie Barnes visited THE BANNER office from Onset on Monday, Aug. 3. They reported themselves as well in health, and pleased with the result of their call. They will remain at the camp till its

A grand concert was held at Lake Maranacook, Me., Sunday, Aug. 2, by the Waterville Military Band, R. B. Hall, leader and cornet soloist. Joseph D. Stiles, the wonderful and well-known test medium, gave also one of his most entertaining lectures.

The Boston Investigator for July 18 has the editorial, "Humor in the Wrong Place"which appeared in THE BANNER. It bears full credit, and our thanks are respectfully tendered to The Investigator therefor.

TAKE NOTICE! READ AND ACT ON Article on Page Two, on International Arbitration—Island Lake Camp (and elsewhere); by GILES B. STEBBINS.

Mrs. J. K. D. Conant accepted a call Sunday, Aug. 2, from the Lowell Society, to speak and give tests. The Society is holding grove-meetings at Earnscliff, a beautiful grove just outelde the city; but owing to the heavy rain in the fore part of the day many were deprived of a rare treat. As it was, a goodly number came, and were entertained by the generous hearted Harris Sisters, who threw open their doors as freely as they have given the use of their grove to their spirit and spiritualistic friends. It is rarely the medium cares to stay away from her own home, but under the home roof of the Harris Sisters she found such a rest from care of a very busy life that it was with feelings of sincere regret she bade them adieu, hoping soon to meet them and the society

The Dawning Maht, San Antonio, Tex., has reached and entered upon the second year of its existence. We wish it the fullest success, and hope Editor Charles W. Newman will find it markedly successful-as it deserves.

#### Lake Pleasant, Mass.

To the Editor of the Banner of Light: Bunday, Aug. 2, was opening day of the annual con-

vocation of the New England Spiritualists' Campmeeting Association. The weather, like that on the opening day at Onsetwas lowery-the prospect was it would be rainy all

The band concert previous to the morning session At 10:30 a goodly sized audience was assembled.

President A. H. Dailey. Occar Edgerly, Mrs. Frances
Holmes of Brooklyn, N. Y., speaker of the morning,
and Mrs. May 8. Pepper, were on the platform.

Mrs. Hattle C. Mason presided at the organ.

The overside was opened by Mrs. Mercelly since

The exercises were opened by Mrs. Mason's singing "We are Building in Sorrow and Joy"; Mrs. Pepper made the opening prayor, after which President Dalley spoke in part as follows:

"This is the twenty-third anniversary of the New

England Spiritualist Camp-Meeting Association. It has been customary in times past to open the convocation with remarks. No one who is interested in Spiritualism can fail to be interested in this, the old-

est, or nearly the oldest Camp
It is twenty three years ago that Dr. Beals, who has since passed to the higher life, came upon these This camp has passed through periods of great vi-

clasifudes and great prosperity.

We have had pleasures and we have had joy—yet

we have had our trials.

To all with whom we have differed we extend the warm grasp of fraternal love. Let us remember in all, the good that has been done. All who are interested in the welfare of our camp are welcome; so this

being the twenty-third anniversary let us do all we can in filling these grounds."

Mrs. Mason then sang "When the Shadows Take their Nightly Places," after which President Dailey continued: "I take pleasure in lutroducing to you a lady from Brooklyn, Mrs. Frances Holmes."

Mrs. Holmes prefaced her remarks by reading a

poem, and continued: We say unto you that all the powerful workers of We say unto you that all the powerful workers of the world have been sufferers. What man or woman can educate you or tell you of things they know nothing of? What can they tell you of spiritual law? They know nothing of God. They look to him as a personality, yet every day they live, deny it; for within they have that spiritual force. Reach from within to the without; call upon the spirits, and they will cure you of disease, and your touch will be a power. The dual life that of the outer and the inner man-The dual life, that of the outer and the inner man-the inner helps you to do right by your own, and the

other is the opposite.

If you believe there is such a thing as spirit, you hold within you all the creative power. Every man and woman knows that the power of the human spirit has opened the pathway from dark despair to peace

Mrs. Mason sang, and then President Dailey intro duced Mrs. Pepper, who needs no commendation or praise; every one who has heard her knows how correct are her tests.

Again Mrs. Mason sang, and Mrs. Holmes pro-nounced the benediction. J. S. S.

#### Onset Bay Camp, Mass.

To the Editor of the Banner of Light:

This is Onset's gala week, and would have been a greater success financially had the weather been more favorable. Showers have been frequent, but the weather as a whole very comfortable.

With such a gathering of talent as Mr. H. D. Barrett, Mr. J. Frank Baxter, Mr. Moses Hull and Mr. F. A. Wiggin, in addition to the local amusements, visitors have had their fill of good things.

ors have had their fill of good things.

Mr. Charles A. Day has commenced his duties as Chairman of the meetings, and will preside for the balance of the season—Prof. W. F. Peck having assumed the duties of Director of Singing. Mr. A. J. Maxham has returned to his home after a successful season of three weeks as soloist for the Camp.

There are a number of changes and additions in the program of speakers for the balance of the season, and I give them in complete form:

program of speakers for the balance of the season, and I give them in complete form:

Wednesday, Aug. 5, Mrs. Alice Barry of Philadelphia; Thursday, 6, F. A. Wiggin; Friday, 7, Mrs. Carrie E. S. Twing; Saturday, 8, Mrs. Alice Barry; Sunday, 9 A. M., Mrs. Carrie E. S. Twing; P. M., Theodore F. Price, Mrs. May S. Pepper; Tuesday, 11, Mrs. Carrie E. S. Twing; Wednesday, 12, Theodore F. Price; Thursday, 13, Theodore F. Price; Friday, 14, Mrs. C. Fannie Allyn; Saturday, 16, Veteran Spiritualisty Union; Sunday, 16, Mrs. C. Fannie Allyn, Mrs. A. M. Glading; Monday, 17, Charles A. Day, Mrs. May S. Pepper; Tuesday, 18, Wednesday, 19, Mrs. A. M. Glading; Thursday, 20, Women's Convention (several representative ladies who are identified with the ladies' movement of the day are invited); Friday, 21, dies' movement of the day are invited); Friday, 21, Mrs. Carrie Loring, Mrs. May S. Pepper; Saturday, 22, Mrs. Carrie Twing, Mrs. May S. Pepper; Sunday, 23, Dr. Geo. A. Fuller, Mrs. Cora L. V. Richmond; Monday, 24, Massachusetts State Association of Spiritualday, 24, Massachusetts State Association of Spiritualists—all day; Tuesday, 25, Mrs. Cora L. V. Richmond; Wednesday, 26, Dr. Geo. A. Fuller; Thursoay, 27, Mrs. Cora L. V. Richmond; Friday, 28, Mr. Willard Hull; Saturday, 29, Coarles A. Day, Joseph D. Stiles; Sunday, 30, Whilard Hull, Mrs. Cora L. V. Richmond, Joseph D. Stiles.

H. E. GIFFORD.

#### Field Day at Somersworth, N. H. To the Editor of the Banner of Light:

The First Spiritualist Society of this city had a with buildings, electric lights and all other modern improvements, situate midway between this city and

Although the heat was intense and the weather exceedingly oppressive, we had an attendance that would do honor to a Spiritualist camp-meeting.

Our speaker and test medium was Rev. F. A. Wiggin, one of the best lecturers and test mediums that the Spiritualist rostrum affords, whose reputation needs no recommendation from the writer. The elo-quent appeals of his control, John McCullough, dur-ing the lecture fairly electrified the great audience

and held them spellbound.

The meetings were held in the Casino, a very large hall, capable of seating a thousand people and overlooking the beautiful lake, from whose surface cool breezes fanned the eager, upturned faces of the attentive audionog.

oreczes fanned the eager, upturned faces of the attentive audience.

Every seat was filled, and large numbers were obliged to stand for want of better accommodations. The test scances that followed the lectures were grand and sublime, and place Mr. Wiggin as a leader in the foremost rank of test mediums. It seemed as if there was a commingling of spirits in and out of the mortal. While the test scances were as fine as the writer was refressed was to us the lectures were the writer ever witnessed, yet to us the lectures were the most soul-stirring and intensely interesting of the day's exercises. If any society is in a condition where it needs waking up and putting into good working condition, by all means secure the services of Mr. Wiggin.

W. S. PIERCE, Pres.

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

Sunday, Aug. 2 .- We were very much disappointed when we awoke in the morning and saw that it was raining. We thought that the prospect of a meeting was very doubtful; but toward the hour at which we hold our morning meeting the clouds seemed to break away, and the sun shone.

Our meeting for the day commenced at 2 o'clock, as

Our meeting for the day commenced at 2 o'clock, as follows: Singing by the quartet; Remarks and Invocation, L. D. Miliken of Lynn; Singing, quartet, "Angels Call Me, Mother Dear"; Remarks, H. A. Baker, Danvers, Mass.; Song, C. H. Legrand, Salem; Remarks, Mr. Kelty. Lynn; Song, Miss Amanda Balley, Salem; Remarks, Mrs. M. E. Cross, Lynn; Song, Mrs. Bertha Merrill, Lynn; Song, the quartet, "Journeying On"; Psychometric readings, L. D. Milliken, Lynn; Remarks, M. H. Chase, Salem; Remarks, William A. Peterson, Salem; Duet, Miss Bailey and Mrs. Hall; Remarks, Mr. Metzzar, Lynn. Banner of Light for sale, and subscriptions taken.

All mediums who are willing to assist us in our meetings are cordially invited to do so. Electric cars pass the Grove every fifteen minutes from Lynn and Salem. N. B. P.

Let us commence now and talk and work for the Camp-Meeting until August 29, and then attend en masse. The Camp-Meeting cannot run itself. It requires the assistance and support of every Spiritualist in the State. Take hold, and try to make the occasion the most memorable in the annals of Spiritnalism in the State. Look out for the program soon. -The Dawning Light, Tex.

#### HALL'S Vegetable Sicilian HAIR RENEWER

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

#### MEETINGS IN MASSACHUSETTS.

Lynn. - The Spiritualists of Lynn held very interesting services at 33 Summer street, Sunday evening. Every seat in the hall was filled with earnest seekers after spiritual knowledge. Appropriate selections were rendered by Misses Lens and Elsle Burns. Mrs. Dr. M. K. Dowland gave an invocation, also very interesting remarks. Mrs. L. A. Proutiss, Mrs. C. B. Hare, Mrs. Alice M. Lefavour, Mrs. Vina P. Good win and others gave many excellent tests, spirit names and communications, all said to be correct. Edward F. Murray, Alfred E. Warren, Mr. W. H. Rounseville, Mr. I. A. Please and others are supported by the control of the control of

F. Murray, Alfred E. Warren, Mr. W. H. Rounseville, Mr. I. A. Pierce and others gave magnetic treatments to a large number, and all said that they feit better and many that they were cured.

Next Sunday, at 7.30 r. M. a developing, healing and test circle will be held by the same mediums and others. All mediums and everybody are luvited.

The Mediums' Meetings at Mrs. Dr. M. K. Dowland's, Tuesday and Friday evenings, were well attended with seekers after spritual knowledge through the many and different phases of mediumship. Mrs. Dr. M. K. Dowland op nel the meeting last Tuesday evening by reading extracts from the Banner of Light, and followed with a discourse. Her remarks were listened to with the closest attention. Mrs. Lizzle D. Butler held a test séance of an hour's duration, giving many recognized tests and spirit messages. giving many recognized tests and spirit messages.

Mrs. Florence A. Lamphier closed the meeting with

Mrs. Florence A. Lampher closed the meeting with excellent tests and spirit communications.

Friday Evening.—Mrs. Dr. Dowland lectured on "The Silent Voices to the Soul" and "Laws that Govern Life"; Mrs. D. E. Matson on "Spiritual Eulightenment"; Mrs. L. A. Prentiss on "Condition for Mediumship," followed by one of her wonderful test séances, giving many recognized tests and spirit communications.

T. H. B. LAMPS munications. T. H. B. JAMES.

Newburyport .- F. H. Fuller writes: The grove meeting which was to have been held in July will now be held on Sunday, Aug. 9, in Morse Grove, Bear Hill. Merrimac.

Mrs. C. Faunie Allyn of Stoneham will lecture. Other mediums are expected.

The Spiritualists of Haverbill, Merrimac, Lowell, The Spiritualists of Haverbill, Merrimac, Lowell, Newburyport, Lawrence and other places near by are expected to be present; also the Children's Lyceum of Haverbill. The friends from Lowell and Lawrence can take the electrics at Washington Square, Haverbill, and stop at Bear Hill street. Merrimac, which leads to the grove; it is situated about three quarters of a mile from electric cars, on border of Lake Attitash, or Kinball's Pond—a fine place for a meeting. Bring luncheon with you

Lake Attitash, or Kimball's Pond—a fine place for a meeting. Bring luncheon with you.

The services will be held in the afternoon at 2 P M.

The Newburyport friends will go in a barge from the hall of the First Spiritualists' Association, 59½ State street, and go direct to the grove. If stormy, the meeting will be held at a later da'e. If more information is wanted, write to Otto Henckler. 110 Water street, Haverhill, or F. H. Fuller, 12 Temple street, Newburyport. Mass. Newburyport, Mass.

Havorhill .- O. Henckler, Conductor, writes: "A grove meeting will be held at the proposed camp-meeting at Morse's Grove, Lake Attitish, Merrimac, Sunday, Aug. 9, at 2 P. M. C. Fannie Allyn will be the speaker. All Spiritualists are invited to participate. Cars leave Washington Square every half hour. Get off the cars at Bear Hill Station, Merrimac. The Children's Progressive Lyceum will have an

outing to the Grove on that day, and will leave on the 11 A. M. car, Washington Square, Sunday, Aug. 9."

Pembroke. - F. F. Harding, Chairman, writes: "There was another well-attended meeting held at Lakeview Grove on Wednesday, July 22.

The next meeting will be held on Sunday, Aug. 9, at 1 o'clock. Mrs. Nettie H. Harding will give delineations?" ations."

#### RHODE ISLAND.

Providence.-James Wilson writes: On Sunday evening, July 19, I had the privilege of attending one of Mrs. Allen's materializing séances, and we had very good manifestations; the circle was very good; we were all very harmonious, and by that we got better results.

Several of my family came. I got a very good test from a friend who worked in the same shop as myself, and he came very perfect; gave his name. I knew him as soon as I saw him. He was so much like himself. But there was one instance I was more convinced of. My wife's control came and took me to the light to look minutely at her face. It was nothing like the medium; she was shorter than the medium; before that I saw the medium in the cabinet; therefore if it is not materialization, what is it? As I know there was not any possible chance for any confederates, these are facts to me, and all the world will not deprive me of this knowledge. If my eyesight and my senses deceive me I may as well bid them adieu. I must now speak a good word for your valuable paper, the BANNER OF LIGHT. I have been a subscriber for five years, and it will find its way into my home as long as I am able to get it.

Providence.-Mr. F. H. Roscoe (151 Broadway) writes: "The dear old BANNER OF LIGHT of Aug. 1 has just reached me. I have not had time to peruse all of its columns, but my eyes fell upon the very able article written by Mr. John William Fletcher, entitled The First Spiritualist Society of this city had a grand field day yesterday afternoon and evening. July 12, at Burgett Park, a beautiful grove and lake with buildings, electric lights and all other modern 

Joseph Cooper writes: "The Providence Spiritualist Association has been holding meetings every Sunday evening as follows, since closing its public services at Columbia Hall, on June 29:

vices at Columbia Hall, on June 29:
July 5, at Mr. Carpenter's; July 12, at Mr. James
Wilson's: July 19, at Mr. Joseph Cooper's; July 26,
at Mr. Grierson's; Aug. 2, at Mrs. Sarah Humes's.
These meetings have been well attended.
Our meeting for Sunday, Aug. 9, will be held at the
home of Mr. Palmerly, Roger Williams avenue. I am
sorry to report Sister Lawton of Phillipsdale very sick during the past two weeks."

#### For Over Fifty Years

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

#### NEW HAMPSHIRE.

Somersworth .- Dr. F. L. Robinson writes: On Sunday evening, June 14, the First Spiritualist Society of this city had a meeting in its hall, and, notwithstanding the cold, disagreeable rain that was falling, we had a very good attendance. We had with us Miss Elizabeth Ewer, of Exeter, N. H., a very noted lecturer and test medium.

#### NEBRASKA.

Omaha,-Annie Wagner, State Missionary, writes: May L. Goodridge, of Portland, Me., is doing a good work with us in Omaha. The loving messages and kindly greetings given through her guide "Lottie" to many anxious inquirers have endeared her to the peo-ple of Omaha. Her tests were all recognized, and many a sorrowful heart was made glad by a token of remembrance from some loved one once thought dead but now living.

#### The Veteran Spiritualists' Union. To the Editor of the Banner of Light:

The Society will hold its fifth annual camp-meeting at Onset, on Saturday, Aug. 15, at 10:30 A. M. and 2:30 P. M. President C. C. Shaw, Vice-President Eben Cobb, Treasurer M. T. Dole, Prof. W. F. Peck, Mrs. May S. Pepper, Mrs. A. M. Glading, W. A. Bach, Mrs. M. E. Cadwallader, Theodore F. Price, Dr. T. A. Bland and others, are expected to make addresses. Those who become members on this occasion, either by renewal or as new members, will receive free a group picture of the first board of fifteen directors, including our late President, Dr. H. B. Storer. The picture is twenty-two by twenty-six inches, and suitable for framing, but too large to send through the mail without injury, therefore a personal applica-tion for it is necessary. WM. H. BANKS, Clerk. tion for it is necessary.
77 State street, Boston.

#### Mrs. Ada Foye

Has had excellent success since her removal from Chicago to California. A recent letter from Ella Lucy Merriam informs us of her eloquent services in Los Angeles of late:

"Mrs. Ada Foye of Chicago is just entering upon a second eugagement of three mouths with that Society. The event of her arrival in our city was not only an advantage to those who employed her, but a season of rejoicing to Spiritualists generally in and about Los Angeles, for to see and listen to Ada Foye is not only to receive the best of mediumstia off respect to the only to receive the best of mediumistic efforts, but to sense all that is true and beautiful in woman, wife and mother. We hope to retain her for an extended

At Blodgett's Landing, from August 1 until September 6, the Spiritualists will hold their annual Camp-Meeting, and tickets at reduced rates will be on camp heeting, and tickets at reduced rates will be on sale at many Boston and Maine stations. Each day during the session meetings will be held, the exercises being under the direction of eminent speakers. Provision has been made for divers amusements, and the location of the grounds offers attractions that are not to be found elsewhere.

#### NEWSY NOTES AND PITHY POINTS.

VASSAR PIE.

No. III. Now pass me the neutral dope, mamma, And rotate the mixing machine. But give me the sterilized water first, And the oleomargarine;

And the phosphate, too, for now I think
The new typewriter's quit,
And John will need more phosphate food
To help his brain a bit. —Chicago News.

When E. J. Glave died on the Congo last year, after having crossed Africa in the interest of The Century, it was announced that his notes, journals and photographs had been saved. From these a group of separate papers has been made up, and the first one appears in the August Century. This tells of the adventures of Mr. Glave for nearly a year while he was with the British troops who were designed to Arch with the British troops, who were chasing the Arab

For the crime of whispering in church a little girl of Portsmouth, O., was recently sent to jall for ten days and fined \$5.50. The sheriff, however, refused to put her in jall, and took her to his own home for the period

> WOMAN'S SPHERE. They talk about a woman's sphere,
> As though it had a limit:
> There's not a place in earth or heaven,
> There's not a task to mankind given, There's not a blessing or a woe, There's not a whisper, yes or no, There's not a life, or death, or birth, That has a featherweight of worth, Without a woman in it.

A new pavement in use on the streets of Vienna is composed of granulated cork mixed with asphalt and other cohesive substances. It is compressed into blocks of convenient size. Its advantages are cleaniness, noiselessness, durability and economy.

In the village of Pomfret, a few miles from Putnam, Ct., lives the only surviving great-great-granddaughter of Geo. Israel Putnam, Mrs. Mary Putnam Sharpe, who is eighty-four years old. Her grandmother was Gen. Putnam's favorite daughter.

Mr. Blackmore, the English novelist, has just celebrated his seventy first birthday. George Macdonald is his senior, being seventy-two. Mr. Meredith and Mrs. Oliphant are each sixty-eight. Miss Braddon is fitty nine, Sir Walter Besant fifty-eight, Oulda fitty-eight. six, and Mr. William Black fifty-five.

> 'T would not have made forever sad, Nor broke the cyclers' hearts, If man, poor mortal! never had Invented watering carts.
>
> -L. A. W. Bulletin.

Every one knows that the left arm of the German Emperor is shrunken and practically useless. He has recently had it photographed by the Roentgen rays. The result revealed the nature of the malformation, and the surgeons hope to give, by a simple operation, partial if not complete use of the limb.

The great defect to-day, says the recently-deceased Sir John Miliais, is the want of reverence. Until a young man can admire, nay, until he can give homage, there is no hope for him. He said he did not believe much in direct instruction; surround a boy with great art and he will learn. Absorption is ever more effective than arbitrary mechanical teaching in oducation.

The new Southern Union Station scheme in Boston is to be "rushed." The Terminal Company will place \$6,000,000 of 3½ per cent. bonds, and it is expected that within a few days \$5,000,000 will be paid out for the real estate. The station, when completed, will cost

Last Saturday was the sixty-sixth anniversary of the birthday of the veteran singer and poet, James G. Clark, who is now a resident of Pasadena. In honor of this occasion the beautiful grounds of Mr. and Mrs. Fordyce Grinnell, in that city, were thrown open, and about sixty friends of Mr. Clark gathered to greet and congravulate him.—The Modium, Los thusles Cal July 2 Angeles, Cal., July 2.

Nervous debility is a common complaint, especially among women. The best medical treatment for this disorder is a persistent course of Ayer's Sarsaparilla to cleanse and invigorate the blood. This being accomplished, nature will do the rest.

#### MEETINGS IN BOSTON.

Elysian Hall, 820 Washington Street.-Meetings are field every Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday at 2½ and 7½ P. M., Thursday at 7½, Friday at 2¾, and Saturday 7½ P. M. W. L. Lathrop, Conductor.

Harmony Hall, 724 Washington Street, one Thursday, circle and meetings. At 7 Lewis Park Roybury, (get off Highland avenue or Highland street,) Wednesdays and Saturdays, 8.P. M., Fridays, 3.P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

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

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meetings S. midays, at II. A. M., 2½ and 7½ P. M., and Tuesday at 3 and 7½ P. M. Dr. George E. Dillingham, President.

Hinwatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Sonie, Pastor—will hold services Sundays at 2½ and 7½ p. M., Thursdays 2½ and 7½ p. M., Saturdays 2½ and 7½ p. M., conference meeting (seats free in the evening). Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2% P.M.

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

Chelsea.—Spiritual meetings every Sunday evening at 1½ at 206 Broadway. Charles H. Heavner, Chalman.

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

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

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

Rathbone Hall .- A correspondent writes: Sunday morning service: Singing, led by Mr. Bartlett; invocation by Chaplain; developing circle conducted by Mrs. J. Collins.

Afternoon service opened with singing; reading and invocation by Chaplain; Mr. G. A. Badger gave out some excellent thoughts; song, Mr. Bartlett. The folsome excellent thoughts; song, Mr. Bartlett. The following mediums took part: Mrs. E. J. Peak, Mrs. J. E. Nutter, Mrs. Woods, Mr. Bartlett. Mr. Martin, Mrs. Collins. Mrs. West, Mrs. Osgood, Miss Hanson, Mrs. Knowles, Mr. Jackson and Mrs. Day; each one gave a number of fine tests and readings.

Evening service: After a song by Mr. Bartlett, Mrs. I. Downing gave the opening address, also tests, followed by several mediums.

Banker of Light for sale.

BANNER OF LIGHT for sale.

Friendship Hall.-"A. J. W." writes: At 11 A.M., healing circle, tests and readings were the ser-

At 2:30 P. M. large audiences were present. Mrs. Guiterrez, Miss Hanson, Mr. Jackson, Mrs. Woodbury, Mrs. Julia Davis, Mr. Marston, Mr. W. J. Hardy gave psychometric readings. Mrs. Deey gave tests; the Charman, N. P. Smith, tests. Mrs. Katie Shepley, pianist.

Shepley, planist.

At 7:30 P. M. Mr. Coolbaugh, Miss Annie Hanson,
Mrs. Julia D. vis, Miss A. J. Webster, Mr. E. H. Tuttle, Mrs. C. H. Clarke, N. P. Smith, Mr. W. J. Hardy,
Mrs. Woodbury participated, Prof. Rimbach, cornet;
Mrs. Perspera visit as expectation. Mrs. Shepley, piaco selections.

United Thought Society (writes A. R. Gilliland, Sec'y,) heid three sessions in Elysian Hall, 820 Washington street, Sunday, Aug. 2, which were well attended. The morning developing circle was more than usually harmonious. T e afternoon circle was participate t in by Mrs. Fredericks, Mr. L. A. Hulse, Mrs. M ller, Mr. Farnum, Mrs. Guitierrez and In the evening Mrs. Gililand. Mr. Nell Rutter

Builer (recitation), Mrs. Parnell (readings) and Katte Tuttle. All articles placed on table were read both afternoon and evening.

Allerton Hall .- "B." writes: The United Spiritualists of America held a meeting Sunday evening, Aug. 2, which was well attended, being conducted by Mrs. M. Erwin. The services were opened with music, led by Mr. G. W. Jones; Mrs. Erwin offered an invocation; Mr. G. W. Hancock gave tests and readings by psychometry; Mrs. C. A. Smith, Mr. H. W. Martin, Miss Williams and Dr. Blackden were present and took part in the greatest martin, miss williams and Dr. Blackden were present and took part in the exercises.

Meetings will be held on Sunday evenings only during the month of August in this hall.

BANNER OF LIGHT for sale.

Prof. Sharples, of Boston, in a careful analysis of a celebrated white flour, says: "Seventy-five per cent, of the Food Valua has been withdrawn by the 'bolting' process." Every pound of the Franklin Mills Fine Flour of the Entire Wheat represents a pound of Food Value, and is the cheapest flour ever known.

Movements of Platform Lecturers. Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.] Mr. Willard L. Lathrop, President of Elysian Society of Spiritual Progress, 820 Washington street-writes a correspondent—was, July 28, presented with a fine testimonial from a few of his friends.

S. Elizabeth Ewer has of late been very successful in the course of her lecturing. She can be addressed for engagements, Portsmouth, N. H.

It is Dr. Dean Clarke's intention to remain East, if he can endure the climato, for a year or so, and he would like to make engagements in Eastern and Southern cities for the fall and winter. Address him: Care Maj. A. Clarke, Surgeon, Soldiers' Home, Milwaukee, Wis.

George A. Fuller, M. D., will lecture at Queen City Park Camp-Meeting Aug. 6, 8, 9, 12, 16 and 19; at On-set Camp-Meeting, Aug. 23 and 26, and at the same place at the meeting of the Massachusetts State Association of Spiritualists, Aug. 24. Would like engagements for Sept. 21 and 28. Also dates in October and November, aud 27th December. For dates, etc., address 42 Alvarado Avenue, Worcester, Mass.

J. F. Snipes writes: "As many personal friends, readers of THE BANNER news, as well as strangers who have heard of the remarkable character of the trance and prophetic mediumship of Mrs. Mary Wakeman, seem anxious to be informed of her present address, I beg to a lyise that 'Mother Wakeman,' after a summering with some of her family in Masseshusetts has remanded from her former resi-Massachusetts, has removed from her former residence, and may hereafter be found at No. 437 West Fifty-Seventh street, New York City."

Mr. F. H. Roscoe, lecturer and test medium, of 151 Broadway. Providence, R. I., would be pleased to correspond with societies in regard to lecture engagements for the season of 1896-'97.

Mrs. M. A. Brown's address from Aug. 3 to Aug. 17, 1896, will be Lake Pleasant, Mass. She will be pleased to see all friends while there.

Mrs. Ida P. A. Whitlock speaks at Lake George Camp Meeting, Aug. 9; Queen City Park, Aug. 13 and 14; returns to Onset Aug. 18 for one week; Aug. 27, 28, 29 and 30, speaks at Lake Sunapee; September, begins the regular work for the winter. She has two Sundays in April and the month of May disengaged, and would like to fill them in New England. She can be addressed care of Banner of Electric Reston. be addressed care of BANNER OF LIGHT. Beston.

Mrs. Adaline Wilkinson is enjoying a pleasant vaca-tion at the residence of Capt. Wm. Baker, in Pittston, Me. Mrs. S. P. Treen will have charge of the meet-idgs in Rathbone Hall during her absence.

Moses and Mattie Hull left Onset, Aug. 3, for Western Camps. They went from Boston to Lake Brady, Kent, O. They go from there to Maple Dell, Mantua, O., and will remain from the 11th until the 23d. From O., and will remain from the 11th until the 23d. From that point Mr. Hull goes to Haslett Park, Mich., and remains until the 30th. Mrs. Hull goes from Maple Dell to Woolley Park, Ashley, O., where she remains until the close of the camp. They work jointly in several towns in Iowa and in Unionville, Mo., later in the season. They return to Boston in January. Parties desiring Mrs. Hull's services for the winter months about downwarder with her hofe at the given reason. should communicate with her before the winter mounts should communicate with her before the winter season opens. She is engaged to lecture in Haverhill the last two Sundays in March. Address as per dates in this notice, or 29 Chicago Terrace, Chicago, Ill.

#### Spiritualist Camp-Meetings for 1896.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to be held.

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 Managars will hear in mind the importwe 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 fall to call attention to it as occasion may offer— thus cooperating in efforts to increase its circulation,

thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates. Ouser Bay, Mass. - Commences July 5-closes

Lake Pleasant, Mass.—New England Spiritual ists' Camp commences July 4, closes Aug. 31. Lake Sunapec, N. H. - Begins Aug. 2-closes

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

Haslett Park, Mich.-Aug. 2-Aug. 30. Cassadaga Lake Camp.-July 11-Aug. 23. Mag-

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

continue until Sept. 7. Camp Progress, Upper Swampscott, Mass., opens lune 7, closes Sept. 27.

Niantic Camp, Conn.-Commences June 28, continuing till Sept. 2. Penobicot Spiritual Temple Association, Verona Park, Verona, Me., Aug. 1 to Aug. 17.

Summerland (Cal.,) Camences July 26, closes Aug. 15. Camp-Meeting com-

Devil's Lake, Mich .- From July 24 to Aug. 10, Mount Pleasant Park, Clinton, Iowa.-Commencing Sunday, Aug. 2, closing Sunday, Aug. 30.

Grand Ledge (Riverside Park), Mich.—July 19, continuing to Aug. 16. Island Lake (near Detroit, Mich.), opens July 15, and closes Aug. 30.

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

Indiana Camp, Chesterfield, Ind., July 16 to ug, 10 inclusive. National Spiritualists' Camp, Parkland, Eden

. O., Bucks Co., Pa., from July 12 to Sept 14. Oak Cliff Park, Dallas, Tex.—Aug. 29, closing

Redondo, Cal.—Aug. 2 to 31. Ashley Camp, Ohio.—Opens Aug. 23, closes Sept. [We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the 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

#### SPECIAL NOTICES.

camps.-ED.]

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

To Foreign Subscribers the subscription price of the Banner of Light is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

13 Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in

HERBA A SPIRIT REMEDY through one of America's most distinguished mediums. A positive cure for Leucornhea, or Whites. A never-failing specific for Inflammation and Congestion of the Womb and Ovaries; Failing or Displacement of the Womb; Suppressed, Scanty, Profuse or Painful Menstruation, and every form of Female Weakness.

A package sufficient for a month's treatment, nostage pre-

Womb; Suppressed, or the street was the street were for a month's treatment, postage prepaid, \$1.0. Also Costivine cures Habitual Constination.

Herba MEDICINE COMPANY, 418 Penn Ave., Pittsburg, is May 23. Works on Hypnotism, Animal Mag-

netism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Freethought,

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

Double Seance. FULL FORM Materialization in the light by NELLIE BARNES, and platform tests by MRS. MAGGIE WAITE, on Sunday evening, Aug. 16, at the Temple at Onset. All cordially invited.

FLORIDA for Homeseekers and 11-vestors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street Boxbury, Mass.



SICK HEADACHES.

It is an undisputed fact that these Pills will cure and prevent sick head-sches, Price 25 cents per box. Five boxes \$1.00. Prepared only by S. WEBSTER & CO., 68 Warren Aye., Boston, Mass.

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

#### READ THIS.

We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fall, make the following liberal offer for a limited time: To any person not now a subscriber to the BAN-NER, who will send us **50** cents, we will not only send the paper for three months, but also one copy of

#### ${f A}$ Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

LUTHER COLBY,

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 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 lithographic 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 Musical Tribute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

#### A BIOGRAPHIC MEMORIAL

## Luther Colby, FOUNDER OF THE

## Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY

JOHN W. DAY.

This volume is replete with personal information, poetle tribute and friendly memory.

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

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

'A MAN-CHILD IS BORN." A SOUL IS RECOGNIZED.

The chapters are titled respectively:

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

THE BANNER IS UNFURLED.

In its Dedication the author gives the keynote of the TO MR. ISAAC B. RICH, the carnest friend and faithful co-partner of Mr. Colby for many

years;
TO THE PIONEERS OF MODERN SPIRITUALISM, a hardy race, now passing rapidly
to their well-merited "guerdon in the skies";
AND TO THE YOUTH OF THE NEW D SPENSATION, who are reaping in joy was
their forbears have sown in tears, and whose
faces are now set toward the sunlight of worldwide victory!

wide victory; THESE PAGES,

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#### SPIRIT

## Message Department.

#### SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Scance held June 26, 1896. Spirit Invocation.

Once more have we met, in this, our circle-room, to bring with us the spirit of love, and to feel that we are seeking strength, light and understanding. When we come in contact with each other and recognize the influence we have with each other, we feel this sublime power, as it baptizes each one according to his need. Oh, divine spirit of Love, be with us this morning; send forth the rays of thy power, so they may warm the heart and give the mind peace, rest and quietness; for we feel the annoyance of conditions that oftentimes surround the mortal, and recognize how much the soul has to strive to rise superior to circumstances; we recognize how weak the flesh is. As we have met in our circle this morning, we have come with the feeling of cooperation with spirit and mortal; may we feel a more powerful influence than ever before. We want to feel as the spirit comes, it comes with a power to not only stir and encourage, but to give strength-that the weak may feel

Oh, thou great giver of good and perfect gifts, bring to us what is needed to-day, because each spirit tries to bring forth its identity through the organism that is now held for communication. Oh, may we feel that light will go forth with love and with sincerity, and that those that are in darkness, those that are in mourning for the loss of the physical, those that have the vacant chairs at their homes and see so much vacancy in life, oh, draw near unto such this morning, and may each one do their duty. We ask this morning blessing upon each officer, and each one that has cooperated with the spirit to send forth this blessed light that has continued the soud of bindroug by the blah ways and byways; that has sent forth on its mission the truth on the wing of love. There are still others waiting and watching for an opportunity to bring their proof of immortality and the continuation of life

Give us what thou seest is best for us; lead us to the wider path of life, and with that we will give up control of ourselves to thy power, to be used to the best of thy divine knowledge. We feel that the instrument is given to us and we shall be known as we are; the work shall be recog nized, and we know the victory will be the consciousness of bringing the world to a light that God is love, God is good, and that all things in life are for elevation. Hear us, we ask thee, guide us and give us strength to speak thy truth, and we know truth will rise beyond all superstition and dogmatic feeling. And with thy name we shall have the power and the glory, now and forevermore. Amen.

#### INDIVIDUAL MESSAGES.

#### Samuel Black.

Good-morning, Mr. President. What a beautiful privilege this is to have an opportunity to come in and talk with those in the earthlife-that they might feel that death is not to be dreaded and a dark shadow of separation, but that it is like new birth. I feel as if I would like to return, although a stranger to your phenomena and your beautiful philosophy; I have many in earth-life in whom I have an interest, although many years have elapsed since I passed from the physical form and on to the spirit-side, or what we would have termed to meet our own reward; but I have, since passing from the physical form, been able to comprehend and realize many things that I did not understand while in earth-life; and I have tried to throw my influence around those that are left, because there are only a few now left of our family on the earth-plane.

I realize how much good it is to stir up an inquiry-especially by those who have traveled the earth plane, and feel that there are those in life who are doing very well by natural laws, but that their days are numbered; and with all their faith and with all their religion and with all the knowledge they have, they are questioning: What will be the future? What will I meet over there? Whom will I meet over there? Under what conditions will we be received? For I see these thoughts going out from the hearts of those I had an interest in, and I have taken this method this morning-feeling that your very sacred paper will reach them with our communication.

I would like to say to Fanny, a sister of mine, and also George: "You have well-spent lives in earth-life, and no doubt you feel you have many things to thank God for; but I see how many times I stand around you, and I sense your feelings, and perhaps you would call it read your mind, when I see you questioning the future life. I want to say: Fear not the change; it comes truly like the twinkle of an eye, but you will find that you will reach a world of realities, and not the one you dread. I should say all that is necessary for you is to seek to improve the opportunities and look out for nature's laws, and you will comprehend the beauties of the change called death.

Mother is with me this morning, so, also, is father, and I might say Albert-because we are sending forth a letter to stir or encourage those who know not the light, who understand not what Christ meant when he said: "I know thee not." It is for those that know not the knowledge that it lays before them after they pass from this physical room. I would like, also, to encourage others who may remember me.

You can put me down as Samuel Black, and my home was in Concord, N. H., but I am anxious to reach friends in Andover, Mass.;

received, and I feel that grandpa will be felt and understood.

I thank you very kindly this morning for this privilege, as I have lingered many, many times around here and enjoyed the communi through other instruments, but have not been able to do all I desire to; but I would like John to know that I am with him and am trying to assist him all I can.

#### Eben Gordon.

It seems hard to take control of this instrument this morning, because while I was in the mortal body my own frame was deformed-for I was injured through the back, which caused spinal trouble; and I was in that condition so felt that cramped body-for it always seemed to me that I never had a body big enough to hold my spirit.

I have returned this morning to send a few words of comfort, and to encourage those who were connected with me through strong ties of nature, and also to give them to understand that I thank God I am out of the body, although I have not been separated from earth life a great while. I have been wafted here because this seems to be the general post-office, where all are made well without money and without price; and with that I felt I would like to send forth the identity or expression that might prove the continuation of life after we had passed out of the environments of the body.

I should like also to say to those that I am interested in, that may feel sometimes as if their circumstances hindered them a good deal, and that they were left alone to battle for themselves, with no one to sympathize, no one to encourage, no one to rest upon, I know that they were glad when I was released from the body, because they would not have been my friends if they were not, for I had years of suffering, and, in one sense, what the mortal calls poor health; but I feel stronger this morning, and more so because I have been encouraged. Others had to encourage me, and give me an opportunity that I might be of some benefit to the community; for it always seemed to me while an inhabitant of the earthplane I was no good to myself or to others, hence I do desire to be of help to others now.

I know I am some ways from home, but I know Annie is interested in Spiritualism. She is also sensitive, although she does not entirely give up to the spirit control, and I want her to give up more—to open the door so the spirit | ress that our friends have made in the investimay be able to express itself and to bring consolation to others, and she will be happier, and truth. not seemingly to be so lonesome.

My friends, I desire this letter to go to San Antonio, Tex. I am some ways, as the earthplane would call it, but distance to the spirit is nothing. My name is Eben Gordon, and San Antonio, Tex., was my home.

May DeWitt. Oh! I am very happy this morning, to be able to come in and send also a few words to encourage those that I have yet in earth-life. I have so many that I would like to speak to, but I know I must be contented, and talk to them all together, or in hopes that one will inform the other, for I know that when those in earth-life get anything that kind of stirs their curiosity, they are liable to talk about it. I was somewhat interested in Spiritualism before I passed out of the body, because I was convinced through my own organism, although I was not a medium; I did see dear mother after she had left me, and how beautiful she appeared to me, and my darling baby, who had also gone to spirit-life, and I will never forget the great load that it lifted off my shoulders when I observed them standing by me; they gave me evidence that we were separated for only a little while, and then we would all be together again; and now, since passing to the spirit-home, I am so anxious to bring the same experience, the same joy, the same comfort to those who gave me so much strength to contend with the physical body and surroundings. I am anxious that others should see for

themselves and understand for themselves. I know they do n't believe in it, nor did I when I was here; but I said to them, if I can return I will-for I thought I could if they would opportunity that I desire, because they do not go to the instruments that I can get en rapport | me that truly it was she." with, that is why I find it so hard to prove my promise to the dear loved ones of earth. They seem to think that one medium is just the same as another, and if the spirits can return, they cannot see why they cannot return through one party as well as another. Oh, dear loved ones. I cannot come through every door, I cannot get control of every instrument; but I have been assisted here; I have been advised to make it a public communication, and perhaps may do still more good than in trying to penetrate through conditions that are not congenial to me. I want the dear loved ones in earth-life to know the spirit can manifest through its mind. We must oftentimes have patience, because the spirit cannot always control material matters, no more than

we can the material in the body. I should like to say I am so happy in my spirithome, and that I have found all that I expectonly see me and comprehend me, you would feel different-and you would not think that the grave is the end of all things. I am so anxious for you to see me and feel me, and want you to understand I have an interest in the welfare of life. I know I cannot perform the duties and obligations as a material companion to you, but I can and I feel that I have the strength to bring you to a consciousness that there is much to live for, you have got much to do, and I am satisfied with all that has been done. I want you all to feel I am perfectly reconciled, and hope that you will carry out the ideas that you are now proposing. I don't want to go into personal conditions, but seek an interview where I can control and I will try and prove to you it is Mary; I have others also that I am desirous of reaching, and I feel as if your paper enters the home of one of our neighbors. I thought if nothing more than through curiosity it will be shown to others, and I desire those who get the paper to show it to my husband, for I don't care how it is received. I feel if he can get the paper in

I feel I have accomplished much. learn to appreciate this open door-learn to hospital, and she oftentimes thinks that if I

for I know there are those around me who mourn me because I died in the faith of Spiritualism and thought I was lost; but oh! no, not lost-I have gained; and I know that it brought faith, because we pass through all our supercation of others. I have also tried to manifest stitions, while we gain in that brighter home where neither sorrow, care nor sadness roams.

Thank you, dear friends; I will now bid you a good morning, for I know the prayer of the righteous will be answered.

My name is May DeWitt; Baltimore, Md., is my home, and George is my husband's name.

#### Seth Witham.

Good-morning, my friends. I feel as if I would like also to be numbered with you, and I have been very much interested here, bemany years, it seems as if, when I undertook cause I seem to feel that your meetings are not to express myself through the instrument, I only beneficial but very instructive. I think my friends that are disembodied are liable to be as much benefited as those that are in the body; for truly although I have been out of the body quite a number of years, yet I have still an interest in the welfare of humanity, and I have been very much interested here this morning, because it seems so home-like, it seems so natural.

> I have sought to review the past. Looking back somewhere in the neighborhood of forty or fifty years, such a letter being published as these are, and scattered broadcast, how few would have taken any notice of it, and I don't know whether anybody would have dared to publish it; but I thank God this morning that the world is growing wiser and more progressive as years roll on, and with that view I think I would like to come in contact and send also a few remarks.

> Perhaps it may have a tendency to raise an interest and also help to bring back lost memory, for I feel that while we are absent in the body, and not always present before individuals, there is a sort of forgetfulness.

> There have been many changes come about since I passed from the life action, and many have joined me in spirit-life, yet I feel there is still an interest held in that close memory where love dwelt, where it may lie silent, but it can never be destroyed.

> I should like to say I am not quite so far from home as those that preceded me, for I was somewhat well-known in this section of your city, and especially toward Hanover, Mass.; also, I have friends in Hanson and all around through that section. I can see many improvements since I passed on to the spirit side. I also have been much encouraged by the proggation of Spiritualism, and the seeking for

> While in the body I believed that all things were right, and I believed in doing things right as far as a man knew how, and I was perfectly well aware, or thought I was, that there was an interest in progress, both in town affairs and the welfare of the community at large. I still hold that interest. I have but few in the close family ties left, but I have got many through relationship that are still in the body, and I should like to make them feel I am still with them. You can put me down as Seth Witham, and my home was in Hanover, Mass.

#### Maria F. Wellington.

Happiness is heaven; when the soul is happy call him. and the mind is contented, truly I think that is what constitutes heaven, and that is my condition this morning. When I was informed by your worthy manager that I might be the next to speak, I was more than pleased, for I have lingered around here so long and have waited for an opportunity to try and send forth a little word of kindness, and to help those in earth-life and assist them in whatever they were doing. I felt so weak that I was afraid to undertake it, for fear I would not be able to do all I desired to, or say all I wished; I was standing by my dear daughter's chair but a little while ago, and she has been somewhat interested in your phenomena and philosophy lately, and I know she does n't believe in it; but she has sought a communication from mother, because I was standing behind her in her own home. I heard her say: "I don't see why she has not made herself more known, and, when she speaks to me through the medium, why she cannot tell me all that I want to know, for she was so well acgive me an opportunity. I have not had the quainted with me and my affairs, I see many things she could tell me that would convince

I want to say to the dear one: Oh, if you only knew how I feel, and how I felt when I heard you ask those questions; and I, in all my eagerness and all my strength, tried to make you understand it was I, and why I could not express my feelings; but they have informed me that I could come through this open channel and reach her when she least expected it, and would perhaps give her more knowledge and perhaps encourage her more than I could any other way, because I get so close to her that she senses me; and yet she is so sensitive that she misses me, and the grief overcomes her.

The kind manager said that I might do the best I could, and by doing that I would be able to put her in more of a receiving condition, so that she would be able to understand and comprehend that it was I again. I was so through the trance mediumship of Jennie K weak and exhausted before leaving the body, ed; and I say to the companion whom I left in that when I came in contact with the physical earth-life, Oh! do not feel that everything is organism and went to control, I did not have gone, and that life ends when you place the the strength to do it; and to send a message mortal form away. Oh! Charles, if you could | through another's brain it is oftentimes conveyed in different manner than is meant-for it is not so much what is said as the identity.

I want you to know that all is well, only keep up your investigation; don't feel you can get it all in a minute or hour or one sitting. Oh! years of experience, it seems to me, you will have to know before you can control; and see how hard it is sometimes for the spirit to manifest.

So, friends, I will not take up too much of your valuable space, for my heart is happy and glad at the privilege of voicing even a few sentiments.

You can put me down as Maria F. Wellington, and my home in Manchester, N. H. Would like to reach friends in Melrose, Mass., for if they receive this, as I hope and pray they will I will do better next time.

#### Richie Wells.

I am only a little bit of a child, but I wan; to send a letter to mother, so that she may feel happy, and know that I have seen her and know how she feels. I was only a little child, his hand I can draw close enough to him to | eight years old, when I was taken to spirit life converse with him and make him wonder; that by that dreadful disease, diphtheria; I was is all I want to do; and with that, friends, oh! | put away from mother, so she didn't see me pass away from the body, and that is what Those both in earth-life and in spirit should makes her feel so badly. I was taken to a there is where I think your valuable paper is know what it is to seek the lost, and redeem; had been kept at home I might not have died;

and that is why I want to come back and tell mother that they were awful good to me when I was in the hospital, and I feel it would not have made any difference, because they tell me in spirit-life that I should have come over

I want to say that Grandma Mitchell brought me here; she is in spirit-live also, and takes good care of me. I want mother to know that I am all right, and when she feels down hearted and don't feel happy-for it makes her feel unhappy to think of how I passed out-I want her to know that the kind spirits oftentimes bring me back to the home, and show me how I am missed, and how I have left a vacant place in the home and hearts of the friends on earth. I like to come back with little Jennie -that is my little sister-and I know sometimes mother will be able to feel that we are more together than she thinks. Grandma said that if I sent her a letter she would be awfully glad, and it would make her feel good, because she sometimes goes to mediums and she has had communications from me, and she has wanted something, and she did not know what that something was; then she asked me if I could send her a letter through the BANNER OF LIGHT, and I told her I would try; and the kind little Indian girl told me if I could not say all she would help me; so I think I shall tell her that I am here, and when she gets THE BANNER-because she buys it now, and she looks for it every time—she will be so pleased when she gets it.

I suppose you want to know my name, and it is Richie. It is her little Richie that is speaking. My father's name is Frederick Wells, and my home is in East Boston, Mass. I know this letter will do her good.

#### Messages to be Published.

July 3.—Robert Grew; Mary Chase; Abby Gordon; Daniel Flagg; William Henderson; Hannah Walcott; Fannie L. Whittemore, July 10.—Bowman Satilers; Alfred Smith; Mary Frances Howell; David Carr; Lucinda Milton Stowell; George Rob-

July 17.—Benjamin F. Jackson; Hannah F. O'Brian: Hen ry Valentice; Bridget Macintire; John Leahery; Rollin Reed: "Wild Briar." to his medium. Reed; "Who Briar," to his medium. July 24.— Capt. Silas Ingraham; Hannah Mears; Zale Fehren, by "Sunflower"; Francis Slater; Hannah Fitzger-Fehren, by "Sunflower"; Francis Stater; Hannah Fitzger-ald; Susan Flotcher. July 31.—Frank Jennings; Edwin McCommick; Mary T. Bland; Margaret Stewart; Thomas F. Quincy; Lillie Hutch

#### Acknowledgment of Messages.

JOHN V. EUSTACE. To the Editor of the Banner of Light:

In glancing over your issue of June 6, I

chanced to see the name "Judge John V EUSTACE," and a communication from him that I regard as correct, in your "Spirit-Message" Department.

This communication comes very near, and I at once thought it would be well to recognize it. But I thought, as well, to interview him (the spirit) before I wrote.

This I sought to do one evening through Mrs. Emma Nickerson Warne, at her rooms at 3402 Prairie avenue, for here I have been favored a great deal lately-a message department being in active operation there-and if I wanted an interview with any particular spirit, I have requested that he or she be called, and nearly all that I have called so far have been produced. As I called for my friend "Judge John V. Eustace, of Dixon, Illinois, about one hundred miles west," behold! he reported forthwith, in answer, as he said, to my thought that I would

Now, I had known him for over forty years in the mortal. I guessed in some way that he knew something about Spiritualism before he passed on, but we never before this had met on the spiritual plane. After our mutual congratulations, I thought I would wait to see what would come next. He led off, and said he had been to THE BANNER office and given a communication; spoke kindly of his reception by the management, and of the nice lady medium there—and he would like to have some one recognize it. I told him that I would do the

agreeable as best I could in this respect. There is more to this-but I must be brief. He expressed thanks to the office for his opportunity, but did not say the half that he wished to. Our conversation ran on as if we had met on the earth-plane, even with jokes and laughter. And so it has been, and is, with other friends and acquaintances that I have called.

E. S. HOLBROOK. Chicago, Ill., June, 4441 Champlain ave. To the Editor of the Banner of Light:

I should like to tell you that I noticed in your issue of June 6, a communication from JUDGE JOHN V. EUSTACE - the message is characteristic of the man. I knew him first in 1849; he died eight years ago.

Instead of having resided at Dix, Ill., however, his residence was Dixon, Ill. MRS. COL. CYRUS ALDRICH. 85 South Ninth street, Minneapolis, Minn., }

July 4, 1896.

FRANK MINOR.

To the Editor of the Banner of Light:

Concerning the communication of FRANK MINOR-published in last week's BANNER-I knew the man very well. He was one of my tenants at one time. I was the one who got him into business in Lawrence, Mass., where he remained until his death. He was one of the best-hearted men I ever saw. His daughter married when in Lawrence.

GEO. W. HEYWOOD. Franklin, Mass., July 6, 1896.

A kind neighbor handed me one of your pa-

#### ELIZABETH WISE.

To the Editor of the Banner of Light:

pers, which contained a spirit-message given D. Conant-séance held Feb. 14, 1896. I recognize the spirit-message from my mother, ELIZ ABETH WISE. She passed away Jan. 8, 1888. She was a firm believer in the Second Advent faith, although, in the years prior to 1848 to '52 She was a Spiritualist medium of wonderful talent here in Manchester, N. H., and also a Lawrence, Mass. Her message through the mediumship of Mrs. Conant is faultless. Her brothers' and sisters' names are correct, also their locations. I am her daughter Emma: her husband's name is George. She suffered a great deal. I have received her letter in the spirit she has requested me to, and am only waiting patiently for more light from that Great Beyond from which I have believed no traveler ever returned. MRS. EMMA E. POWERS.

Manchester, N. H., July 13, 1896.

MARY A. FLETCHER,

To the Editor of the Banner of Light:

In THE BANNER of July 4 I noticed a communication in the Message Department, signed MARY A. FLETCHER, which I fully recognize

as from my angel-wife. We had lived together a happy wedded life of nearly forty nine years, the last fifteen of which were spent at West Sumner, Me., where her visible presence passed from me on the morning of Dec. 22, 1893, leaving me to mourn her departure-but not as one without hope, yea, even knowledge (through the various and to me unmistakable manifestations I have received from her) in regard to the bliss she en joys in the Land of Souls and her watchful care for those of us who still linger in earth

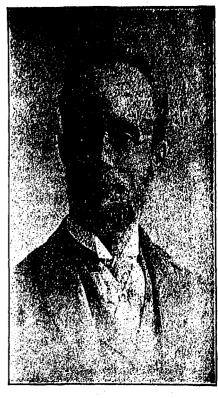
That the Message Department of the dear old Banner of Light may long be continued is the sincere hope of your friend.

ISRAEL A. FLETCHER.

South Paris, Me., July 8, 1896.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Augusta Fitch, San Diego, Cal.] Please give the symbolism of a pure white dove floating before the mental vision, from time to time, especially while listening to a religious discourse?

Ans.-Though we cannot undertake to always interpret symbols for our correspondents, if the symbols have reference to matters private to themselves, we will at any time gladly furnish, as far as we are able, a key to a general interpretation in accord with the general order of metaphorical illustration as connected with spiritual teaching.

In the spiritual spheres words are not usually as necessary as they are on earth, for the atmosphere takes form in response to thought, and is therefore a mirror in which thoughts are reflected.

A pure white dove has been from very ancient times the symbol of a messenger of peace, and typifies all those influences which together constitute the power that makes for peace.

If such a symbol is seen by a seer or a seeress while listening to a religious discourse, it is evidence that the influences in the ascendant who are inspiring the discourse and attending upon the preacher and congregation are of an actively pacific nature. If the beatitude, "Blessed are the peace-

makers," means anything, it certainly conveys the idea that peace is a positive rather than a negative condition; for were it only negative or passive, it could not be brought about by active spiritual endeavor. The dove always means, in addition to peace, love of home, domestic tranquility, and is a type of general harmony.

Whenever a symbol is presented at frequent intervals, either in a dream or waking reverie, it signifies that the person to whom it is thus often shown is surrounded or constantly attended by influences of the special character indicated by the vision, and is called upon to act in conjunction with those influen

Q—[By E. R. Wheeler, Galveston, Texas.] I own a buildog. He is like other dogs, with this exception— Bull (his name) can talk. He speaks only a few words; pronounces distinctly, nods his head, and stamps his feet for emphasis.

When asked who he loves, he says "Emma" (my maine). Ask him if God is good, he answers "Yes, ma'am." He can say John" (my brother's rame); also "Mamma," "Grandma," and "I won't." At times he makes peculiar sounds, as if he were talking long sentences.

Bull is unrameable, allowing none but my mother,

brother and myself to approach him. His color is gray. His eyes are his main feature of expression, which, when angry, emit flashes of green light; when quiet, they are a soft brown. He is faithful and affectionate. I have taught him many tricks, and Bull understand arrangements. derstands every word sald.

A.—We consider the phenomenon described by our present questioner as fully credible, though unusual.

As to the interpretation thereof, we would suggest that the dog referred to is an unusually sensitive animal, and though incapable of exercising other functions in his own right than those common to dogs generally, he is influenced to speak by reason of his absorption of human magnetism to an unusual extent.

Singularly sensitive animals act as mediums for the people to whom they are specially attached, and they are also susceptible of serving as messengers of unseen spirits to some extent. Animals can be influenced by human spirits, and though we are not at all in favor of the doctrine of the transmigration of human entities through the bodies of animals, we have known of many instances where some friend of a family who is in spirit-life has been able to use an animal as an imperfect mouthpiece.

Your dog is, no doubt, a very faithful creature, and devotedly attached to your interests. His very ferocity to outsiders is only a sign of exclusive affection for yourselves.

In our judgment that dog is a medium through which a guardian spirit of your household works to protect and guide you. The animal being singularly intelligent, acts in perfect agreement with the directing influence which overshadows him, and you will probably yet discover that, when some need arises for special service to be rendered you, the dog will display far more than ordinary human sagacity.

Being a good psychological sensitive, he acts greatly under your own direction, and is, to a large extent, an extended embodiment of your own will; as a messenger for you when you want important service rendered by a thoroughly loyal and incorruptible servant, he will prove invaluable.

Never permit Bull to be separated from you, for we are sure you will find him a true friend in times of special need.

It's a good plan when you get the worst of it to make the best of it.



The Remedy with a Record.

50 Years of Cures

## Bunner Correspondence.

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

#### Florida.

ARCADIA .- "H." writes: "Some wonders known to students of the occult are still without the proofs presented for examinination of the reading public in a timely and satisfact by manner: Thus mediums sometimes get into difficulties for want of access to records of court precedents. Now I want to suggest if mediums claim ability to send their astrals on excursions to materialize at distant points, so that two plotters he may be taken cursions to materialize at distant points, so that two photographs may be taken of their forms many miles apart at the same time, why does not some sensible medium have this done and put upon record (after the custom of scientific men), thus placing the facts beyond the simple evidence of his own bare statement? Then the unbelievers may be coolly referred to the records as proof when such supernatural and incredible powers are brought to their notice, and not be left to doubt the veracity, credulity and sanity of their Spiritualist informer. Missionaries must have facts and proofs to fight with in this material age, and then they can conquer all Christendom. Let all mediums who are able to do this, simply do it and file the proofs for us without further delay."

#### Massachusetts.

LOWELL.-A. E. C. writes: "The First Spiritualist Society of Lowell, Mass., held services Sunday afternoon and evening, July 26, at Earncliffe Grove.

The mediums in charge of the services were Mrs. The mediums in charge of the services were Mrs. I. L. Taylor and her control Pansy, whose tests were all recognized, and the Secretary of the Society's wife, Mrs. Geo. N. Hand, with her popular little controls, Jasper and Gertrude.

The services were a decided success, and both mediums gave their services for the benefit of the Society. The Society appreciate the kindness of Mrs. Taylor and Mrs. Hand also the earnest and constant efforts

and Mrs. Hand, also the earnest and constant efforts of Mrs. Hand's husband, who has improved the condition of the Society since he has been Secretary."

#### New York.

BROOKLYN.-E. W. Barber writes: "We are having grand meetings, large attendance and generally increased each meeting, which is remarkable for the warm weather.

Our audiences are made up of very intelligent people, all of whom are seeking for the truth.

Mrs. L. A. Olmstead gives test names and messages, and all of them are acknowledged by different ones present. We have good singing, and go home feeling that we are blessed and well paid for going out to meet our friends who have passed on before."

#### New Hampshire.

RINDGE.-Mirlam M. Clark writes: "Dr. C. H. Harding will speak the Sundays of August, and give tests, at 2 P. M."

> Written for the Banner of Light. "THE HARP OF LIFE."

BY LEANDER THOMPSON. A wond'rous harp, the "harp of life," A harp of many tuneful strings; Its tones are sweet when free from strife, And truth the song the player sings.

If poet thrill its chords of love With tender, truthful, skillful hand, That lifts the heart to skies above, His verse makes music o'er the land.

Unthought, some chord, some tender spot, The poet's verse may touch, that makes Some deed of friendship, long forgot,

To shine like morn when sunlight breaks. Perchance the poet's tuneful lyre, And charming melody of verse, May wake a love for hero sire,.

Through rhythmic numbers, clear and terse; Or shed some light o'er virtue's path, And strengthen faith with hope's bright rays; Or shield some life from passion's wrath, If sweetly on life's harp he plays.

If painter, with inspiring art, Can-by his skillful genius rare-Awake a love in human heart For holy Nature, pure and fair;

And, by his charming skill, enshrine Its beauty in the human heart, Upon life's harp the truth divine He plays in wond'rous works of art.

Come, masters, with your mystic spells, 'T is harmony alone can luli To peace the heart where sorrow dwells; Your music cheers when life is dull.

Ye play upon life's heart through bells Of vesper, soft, and sweet, and clear; Your wedding-march on organ tells Of love, its joyful hope and fear: Your requiem-solemn, hopeful, grand-Speaks to the soul of Summer-Land.

Ye men of gold and silver speech, Whose floods of eloquence, like tides Of ocean, whelm the mind and teach The "Right and Truth," nor aught besides;

Upon life's harp, with subtle skill, Ye play, and bravely sing the song Of "Truth and Right," Sing cheerful still! Sing loud! Sing louder yet, and long!

Fair maid and lover, touch some string Upon life's harp, the human heart; It may some truth reveal, and bring Together souls that ne'er can part.

The tones you wake in other heart-Your lover's heart-may thrill your own: Then touch the chords and play your part, And thus true love you may enthrone.

Forbid that envy, strife or hate, Shall ever touch a single chord Upon this harp and seal its fate-

Forbid their touch! forbid, dear Lord! For they would break its tuneful strings,

And all its melody would still; And all the charms its music brings, No more the human heart would thrill.

No! hate nor discord shall not still The music of life's harp divine; For hands of angels still would thrill Its chords with song of life sublime.

#### Passed to Spirit-Life.

June 29, after a short illness, ABIGAIL C. CROSBY, wife of Theophilus Crosby, aged 82 years and 10 months. She was a kind and loving wife and mother. As neighbor she was truly a good Samaritan. She had been a constant reader of the BANNER OF LIGHT for more than thirty years. She was born in the town of Hawley, Franklin Co., Mass.,

[Springfield and Northampton papers please copy.]

From his home in Sandusky, O., July 24, 1896, JOHN S. COWDERY, in the 63d year of his age.

Councary, in the 63d year of his age.

He was born in Freedom, Cattaraugus Co., N.Y., Dec. 13, 1833. In early boyhood he came with his parents to Lake Co. O., and in 1834 the family moved to Margretta, O. In 1863 he became a resident in Sandusky, where in connection with his botchers he commenced the manufacture of school crayons, and built up a large industry, in which he continued until his death.

He was a Spiritualist by organization, and no one ever had the Cause more closely to his heart. He made it a part of his life, and furnished a noble example of what a Spiritualist ought to be. Just and honest to the letter, his word was his bond; gentle and affectionate; a friend in need who would make the largest sacrifices, he exemplified the spiritual bank that as spiritual beings we ought to do all for others.

The funeral was held on the 23th—Hudson Tuttle addressing the large assemblage of relatives and friends. Beautiful wreaths were sent by officers of the National Bank, and the White Line (electric) Railway, of which he was a director and friends.

Mr. Cowdery was from the first a zealous promoter of the Lake Brady Camp-Meeting, and, as long as his health permitted, was an earnest worker.

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

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TESTIMONIAL. April 9, 1895.

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I am yours gratefully, (MISS) A. PETRIE, I July 18.

4w\*

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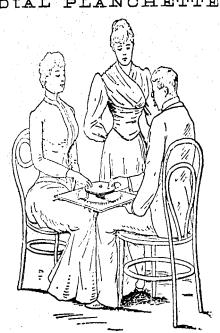
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defines.

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# Panner of Tight.

BOSTON, SATURDAY, AUGUST 8, 1896.

Cassadaga Camp.

To the Editor of the Banner of Light:

Hon. L. V. Moulton's course of lectures, which began on Saturday, July 25, have been like an electric storm. So surcharged are they with intellectual and spiritual force, they clear the mental atmosphere and place reason upon the highest pedestal.

out prace reason upon the highest penestal.

On Saturday ovening, July 25, the subject of his lecture was "The Vibration or Wave Theory of Sound and Light"—the phonograph and telephone as illustrations thereof, and their significance in relation to thought, memory and mental phenomena. The entire lecture was the product of the most rigid analysis and closest reasoning. Every word was a coin fresh from the mint, and passed for its full value, with no demonetization.

demonetization.

He said in the outset: "Nature speaks to us in the language of phenomena—phenomena that we may observe lay the foundation of our reason." From these premises the speaker proceeded to explain the

yibratory processes by which the senses are reached by the phenomena of nature.

He claimed that the air, the luminiferous ether, the electric ether and the thought ether are the vehicles through which knowledge is conveyed to the sense-

rium, and his theory was sustained by self-evident and conclusive argument.

On Sunday, the 20th, Mr. Moulton gave the second lecture of the series. A large audience was in attendance, and from the beginning to the finish their attention was riveted to the speaker. His subject was "The Relation of Spiritualism to Science and Theology."

The speaker claimed that man in his weakness and

ignorance had been dominated by lear; that theology was the product of ignorance and fear; that man in his primitive state, beholding the phenomena of na ture, the thunder and lightning, the earthquake and volcano, believed that there was a power behind it all which produced these phenomena for the purpose of territives them. of terrifying them. Hence the origin of a mediator who would stand between them and the wrath of

who would stand between them and the wrath of God, and who would placate his anger.

The gradations of mental evolution were traced from the condition of savagery, upward to Judaism, to Christianity and to materialism. "When man began to reason." said the speaker, "there was a deadlock between Christianity and Materialism." He then elaborated the fact that Spiritualism then stepped in and become a lawn and guide to his feet.

orated the fact that Spiritualism then stepped in and became a lamp and guide to his feet.

On Tuesday P. M., the 28th, the third lecture in the course was given, the subject of which was, "Magnetism and Magnetic Action: An Explanation of Hypnotism, Suggestion, Telepathy, etc."

The speaker briefly reviewed some of the points in his previous lecture which were essential to be fixed in the mind prior to an understanding of the premises of the present on. After explaining the principles of

of the present one. After explaining the principles of the horseshoe magnet the dynamo, and the characteristics of things which have polarity or magnetic ac-tion in the field of mechanical magnetism, the speaker passed on to the human organism, and explained the law of magnetic action in individuals and the couditions that must be secured in order to produce hyp-

notic experiments.

He declared that "every movement the ego makes He declared that "every movement the ego makes by exercise of the will, sets up magnetic energy which does not end with the physical body. This explains the theory that thoughts are things, so be careful what you think; you have an influence upon those around you. Good health is contagious. The abc of science blends with the xyz of Spiritualism. The abc are known qualities, the xyz are the unknown. It is our duty to solve the problem and to understand it, so as to become healthy and helpful men and women in the world in which we live." world in which we live.'

world in which we live."

After thoroughly explaining the magnetic relations between individuals, the speaker gave an instance in his own hypnotic experiments, then said: "Surposing I had been a disembodied spirit, then what? Who ever heard of a person remembering anything without the sensation being taken into account by consciousness? It is the spirit that remembers. Driving the spirit out of the body does not kill the magnet. Scientists tell us that not an atom can be destroyed. The man that possessed the magnetic polarity has not been destroyed, but driven into the polarity has not been destroyed, but driven into the spirit-world. It is a spiritual force, that magnetizes and hypnotizes. In my experiment I was a spirit in the body justead of a spirit out of the body. If you will remember these lessons it will clear up much of the mystery of Spiritualism. This universe is a universe governed by law. The workings of law are mysterious until we understand it. It is not wise to say anything is impossible. Let us do more than to try to amuse ourselves with spirit phenomena; they are not things to be trified with. If we understand the law of magnetic forces, which are of understand the law of magnetic forces, which are of the spirit, we will understand the phenomena of the scance room. We must learn these things by scientific research, not by sitting with mouth wide open listening to tests." "He who becomes master of his internal forces is master of everything around him. A cultivated will is the lever which moves the world of thought." "Study first the physical sciences, understand the telephone, phonograph, horseshoe magnet, etc., then study yourself, build up the body. There is nothing like good habits and a clear conscience to make a man able to do a good day's work."

The grand peroration which closed this masterful lecture was a spiritual uplift, and an inspiration to good deeds and high and noble thoughts. When the closing words were uttered the large audience, that had listened with rapt attention, made the air resound with an enthusiastic ovation.

Mrs. H. S. Lake of Cleveland, O., gave a stirring lecture on Saturday morning, the 25th, which was her first appearance upon our platform this season. Her subject was: "What Relation does Spiritualism Bear

to the Progress-Moral and Spiritual—of the Race?" She said, in the outset, that she was gratified to again stand upon this platform, dedicated to the best thought of the race. "Most of you," said she, "are convinced of the continuity of life, and I wish to be able to suggest some train of thought that will lead you on in your corception of the higher and more potent truths pertaining to this life and the life be-yond. Largely we are the creatures of a force that we cannot describe, and none of us should boast or be inflated with a sense of our knowledge or superi-

Spiritualism is making progress, because it claims to rest upon the basis of our unextinguishable desire for immortality, and it is the great force which is moving the thought of the world forward."

No man or woman is related to moral and spiritual progress who cannot live up to his or her convic-

Morality means legitimate relationship: spirituality means the ability to discern what this relationship is, without dictation or direction." The fundamental idea designed to be conveyed in the lecture was that of unity in variety, and the prob-

able sincerity and desire to outwork a cause, which in the mind of the projector thereof was a righteous one. Benedict Arnold, Jefferson Davis and others, were cited as examples

Sunday evening an entertainment was given under the auspices of the Northwestern Orchestra, the choir, led by Mr. John T. Lillie, and other musical and elocutionary artists. The program was exceptionally fine, and the audience a most appreciative The proceeds were tendered to Miss Ressie Rams-

dell of Chicago—a graduate of the Chicago Conserva-tory of Music—formerly a resident of Lily Dale, as a affection and appreciation of her rare musical attainments, and her sincerity and goodness of heart. She is an earnest student, and is fast climbing to the topmost round of the ladder of fame in her chosen profession. Her mother Mrs. Mary Rams-dell, is one of the pioneer workers here, is a fine psychometrist, and a woman who is universally beloved Mrs. H. S. Lake closed her engagement with the

Cassadaga Lake Free Association for the season of '96, on Thursday evening. Her subject was 'Theories and Facts.' Mrs. Lake believes that facts, not theories, are the things that must be dealt with in solving all problems—social, moral and political—and that all knowledge must come through channels of Let all of us try to think and labor in lines that will help the race out of suffering and out of ignorance."

Mrs. Lake is a positive character, and for many years a close observer of the phenomena of human ife, and an analytical student of the great underlying

orces which project these phenomena.

Mrs. Cora L. V. Richmond of Chicago arrived at
Camp on Thursday, the 30th, and occupied the lecture hour on the afternoon of the 31st. As Mrs. Richmond comes to us each year she seems each time to be endowed with a more divine inspira-

tion, and to lead our thoughts higher into the infinite realms of thought and deeper into the depths of selfanalysis and salf-knowledge.

The entire session was occupied in answering questions propounded by the audience, all of which are problems which are being discussed and investigated by the advanced scientists of the day. The answers to the same were all pertinent, clear and self-evident to the philosophic mind.

The lecture was followed by tests by Mrs. J. J.

Whitney of San Francisco, which in their accuracy, dignity and touching realism would have melted any heart unless of stone.

The first public entertainment of the Children's Progressive Lyceum, under the management of Miss Lois Moniton of Grand Rapids, and Miss Rittenhouse of New York City, was held in the amphitheatre Friday evening. There was a large attendance, and the exercises were highly creditable to both teachers and

pupils.

The Young People's Meeting, which has been instituted by our Chairman, Mr. Brooks, is fast becoming one of the most interesting features of the Camp. The people, both old and young, are taking deep in-

the people in this new departure.

The conferences of the week have been factors of great interest. On Monday evening the subject presented was "The Awakened Soul." The attendance was large, and some of the best talent on the grounds ated in the discussion.

The conference hour of Tuesday was occupied

mostly by Hon. A. B. Richmond, who discussed the X rays and their relation to spiritual phenomena. Mr Richmond's many years of study, research and experiment in the field of the natural sciences, chemistry, electricity and magnetism, eminently fit him to expound the subject.

On Wednesday morning the conference hour was devoted to what is termed a "Fact Meeting." It was one of the most interactly interesting meetings of the season. Mrs. J. J. Whitney of Ban Francisco, Cal., who is with us for the season, and is one of the most famous test mediums in the world, related her conversion and experience, which was of itself—if no other evidence of spirit return had ever been given—sufficient to convince the most impregnable skeptic. other evidence of spirit return had ever been given—
sufficient to convince the most impregnable skeptic.
The Forest Temple meetings are ably presided over
by Mrs. Mary C. Lyman, the officiating speaker of the
First Society of Spiritual Unity in Chicago, and also
President of the Suclight Centre Band, an organization chartered under the statute laws of the State of
Illinois. Too much cannot be said of the work being
done by the correct adventor of Spirituality agencie. done by this earnest advocate of Spiritualism associated with others.

Your correspondent had the great pleasure of attending a scance given by the Campbell Brothers at their cottage on the bluff. There were twenty five persons present, some of them unbellevers, but houest investigators—men and women of brains and good sense. The circle was exceptionally harmonious, and consequently the best results were obtained. The cabinet is mane of thin boards, which are covered with heavy dark cloth, and fold together by means of hinges. This is placed several feet away from the wall, and was submitted to the examination of the sitters. There was absolutely no visible possibility of deception, even if the Campbell Brothers had been disposed to practically the control of the sitters. tice it. which we do not believe.

Madame Lanthe Vignier favored us with five plano music, which, together with v.cal music, and the Campbell's sweet-toned music box, made everything favorable. The room was not darkened at any time, though the light was subdued during most of the man-ifestations. The medium, Mr. Charles Campbell, and two assistants chosen from the audience, and strangers to Mr. Campbell, sat with hands joined in front of the cabinet, and in plain sight of all, making it impossible cabinet, and in plain sight of all, making it impossible for the medium to move without being discovered. After the forces had gathered, a type-writer was placed on a stand inside the cabinet. In a few seconds the writing was heard, and messages addressed to different ones, and signed by their spirit friends, were handed or thrown into the room. Slates were also called for, and being placed inside of the cabinet, were in a few moments returned with most beautiful floral plotures in all colors upon them. There were also notes. tures in oil colors upon them. There were also porce-lain tablets, the size of an ordinary cabinet photo-graph, put inside the cabinet, upon which beautiful portraits in oil colors were painted.

Your correspondent received the following touching-

ly characteristic message:

"My Dear Daughter—I come to you to-night with words of love, and to tell you there is a change coming before a great while, which we hope will turn out for your benefit. How often I am with you in your silent moments, and how my heart goes out to my own dear child. Be cheerful, all will be well. The others are all here, and send fond love.

Your loving mother, SARAH A. TURNER."

In all there were forty-nine messages written, six states painted on, and two porcelains, during the sé-

sence.
Senor De Orvies, late of Cleveland, O, is at this camp for the season. He is a teacher and practitioner in Psychology, in lines strictly scientific and demonstrable. Rev. W. W. Hilcks is to be the speaker this Satur-

day P. M., Aug. 1. ORPHA E. HAMMOND.

#### Spiritualist Camp-Meeting, Redondo, California.

The Southern California Camp Meeting Association of Spiritualists will hold its second annual camp Aug. 2 to Aug. 30, inclusive, 1896, at Redondo Beach. sixteen miles southwest of Los Angeles, and on the sixteen miles southwest of Los Angeles, and on the grounds known as the Chautauqua property, located but a short distance from the beach. This charming seasific resort is gaining in popularity. The large number of elegant cottages attest the attractiveness of Redondo as an all-the year-round place of residence. It is reached by either the Santa Fé or Redondo railways the latter passing the grounds.

ways, the latter passing the grounds.

The Temple is a large, magnificent structure, built The Temple is a large, magnineent structure, built of stone, and has seating capacity for twenty five hundred people. The interior of the hall is well proportioned, with a forty-foot ceiling, and a dome twenty four feet in diameter, its crest sixty two feet from the floor; good venitiation, and acoustic properties which are said to be unsurpassed. The stage is broad, deep, and capable of accommodating the most complicated stage setting.

The grounds contain five acres, and are beautifully ornamented with choice trees, tropical plants, flowering shrubs and mosses.

wealth, culture, progress and growth of the Spiritual

Association.
Officers.—S. D. Dye, President; Geo. W. Carpender, 1st Vice-President; Mrs. E. Browning, 2d Vice-President; Robert S. Ewing, Sec'y; Mrs. Angle M. White, Fin. S. c'y; E. A. Humphrey, Treas. John Haizlip, Dr. K. D. Wise, Mrs. M. T. Longley, Esther Dye and Nettle Bryson, Trustees. Car Sec'y, Mrs. Julia Schles. tle Bryson, Trustees. Cor. Sec'y, Mrs. Julia Schles-luger. Vice Presidents—Mrs. M. T. Longley, Pasa-dena; Dr. J. M. Peebles, Geo. E. Rogers, San Diego; Geo. Beach, Sauta Monica; Julia Schlesinger, San

Committees. - Reception-Dr. Geo. W. Carpender. Mrs. M. M. Lyon. Mr. John Marshall, Mrs. Nettle Bryson, Mrs. T. J. Waters, Mrs. E. A. Humphrey, Mrs. John Y. Briggs, Mrs. Goldie Ames, Annie Peckham. Refreshments—Miss Geneva Bryson, Miss Merle Humphrey, Willis Howell, Miss Halzlin, Sanitary—Mrs. Harnett Perry, Mrs. John Haizlip, Mrs. M. Henley, Mrs. John Y. Briggs.

PROGRAM. Sunday, Aug. 2, 10:30 A. M., Flag raising; "Star Spangled Banner" and "My Country 't is of Thee." led by Prol. A. E. Whitelaw; 11 A. M., Opening address by the President, followed by J. M. Peebles, W. J. Colville; 2:30 P. M., Test merting, Mrs. Freitag, Mrs. Ladd-Finnican, Mrs. D. N. Place; 7:30 P. M., Tests by Mrs. Hendee-Rugers,

Monday, 3, 10:30 A. M. Mediums' Conference, led by Mrs. R. Sloper, State Organizer; 2:30 P. M., Address by Prof. W. J. Colville; Tests by Mrs. Ladd-Finnican; 7:30 P. M., Address by Thomas G. Newman, editor Philosophical Journal; Tests by Maud Freitag.

Tuesday, 4, 10:30 A. M., Medlums' Conference, led by Mrs. Ladd-Finuicau; 2:30 P. M., Address by Dr. Geo. W. Carpender; Tests by Mrs. D. N. Place; 7:30 P. M., Address by Mand L. Freltag; Tests by Mrs. Ladd-Finuicau.

Wednesday, 5, 10:30 A. M., Mediums' Conference, led by Mrs. D. N. Place; 2:30 P. M., Address by T. G. Newman; Tests by Maud Frenag; 7:30 P. M., Camp

Dance.
Thursday, 6, 10:30 A. M., Mediums' Conference, led
by Mrs. Ladd. Finnicau; 2:30 P. M., Address by Prof.
J. S. Loveland; Tests by Mrs. D. N. Place; 7:30 P. M.,
Address by W. J. Colville; Tests by Mrs. Hendee-Friday, 7, 10:30 A. M., Mediums' Conference, led by

Mrs. Weeks-Wright; 2:30 P. M., Address by Mrs. E. Sloper; Tests by Mrs. Ladd Finnican; 7:30 P. M., Address by Geo. W. Carpender; Tests by Maud Freitag. Saturday, 8, 10:30 A M.. Day devoted to organiz ng the Southern California Camp-Meeting Association. Delegates are expected from every society in Cali-

Delegates are expected from every society in Callfornia; 7:30 P. M., Address by Julia Schlesinger; subject, "Organization."

Sunday, 9, 10:30 A. M., Address, Prof. W. C. Bowman; Tests, Mrs. D. N. Place; 2 P. M., Tests by Mrs. Ladd-Finnicau; 3:30 P. M., Test Meeting by the mediums of the camp; 7:30 P. M., Questions answered by Spirit Pierpont through Mrs. M. T. Longley, medium for The Light of Truth Message Department.

Monday, 10, 10:30 A. M. Meddiums Conference, led by

Monday, 10, 10:30 A. M., Medlums' Conference, led by Mrs. E. Browning; 2:30 P. M., Address by Mrs. M. T. Longley; Tests by Mrs. Hendee-Rogers; 7:30 P. M., Address by W. J. Colville; tests by Mrs. Ladd-Finul-

Tuesday, 11, 10:30 а.м., Medluus' Conference, led by Mrs. Hendee-Rogers; 2:30 г.м., Address by Maud Freitag; Tests by Mrs. Hendee-Rogers; 7:30 г.м.,

Address by J. S. Loveland; Tests by Maud Fieltag.
Wednesday. 12, 10:30 A. M., Medlums' Conference, led by Miss Anna Peckham; 2:30 F. M., Address by Mrs. M. T. Longley; Tests by Mrs. D. N. Place; 4:30 F. M., Address by W. C. Bowman; Tests by Mrs. D. N.

Place; Camp Dance.
Thursday, 13, 10 30 A. M., "Woman's Day." Mrs. M.
T. Longley, of Bostou. Mass., and associate editor of Light of Truth, chairman of the day; 4:30 P. M., Address by Prot. J. S. Loveland; Tests by Mrs. Hendee-

Friday, 14, 10:30 A. M., Mediums' Conference, led by Mrs. Hendee-Rogers; 2:30 P. M., Address by W. J. Colville; Tests by Mrs. D. N. Piace; 7:30 P. M., Address by Prof. W. C. Bowman; Tests by W. W. Tatum. Saturday, 15, 10:30 A. M., Mediums' Conference, led by Mrs. Schlesinger; 2:30 P. M., Address by Mrs. E. Sloper; Tests by Mrs. Hendes-Rogers; 8:30 P. M., Tests by Mrs. Ladd-Finnican. Sunday, 16, 10:30 A. M. Address by J. S. Loveland,

Sunday, 16, 10:30 A. M. Address by J. S. Loveland, following with tests; 3:30 P. M., Test Meeting by the mediums of the camp; 7:30 P. M., Address by W. C. Bowman; Tests by W. W. Tatum.

Monday, 17, 10:30 A. M., Mediums' C. Inf. rence, led by Mrs. D. N. Place; 2:30 P. M., Address by Mrs. Hendee-Rogers; Te-ts by Mrs. D. N. Place; 7:30 P. M., Address by Prof. J. S. L. Iveland; Tests by Mrs. Weeks-Wright:

Wright Tuesday, 18, 10:30 A. M., Mediums' Conference, led

nesony, 18, 10:30 A. M., Mediums' Conference, 1ed by Prof. Lovelaud; 2:30 P. M., Address by W. J. Colville; Tests by Maud Freitag; 7:30 P. M., Address by George W. Carpender: Tests by Mrs. D. N. Place. Wednesday, 19, 10:30 A. M., Mediums' Conference, led by Mrs. D. N. Place; 2:30 P. M., Address by W. C. Bowman; Tests by Mrs. Hendec-Rogers: 7:30 P. M., Address by W. J. Colville; Tests by Mrs. Ladd-Finnican: Cam Danne.

can; Camp Datte.
Thursday, 20, 10:30 A. M.—Labor Day; Prof. W. C.
Bowman, orator of the day. 7:30 p. M.—Address by
Prof. J. S. Loveland. Tests by Ada Foye.
Friday, 21, 10:30 A. M.—Mediums' Conference, led
by Mrs. S. Johnson. 2:30 p. M.—Address by Mrs. Ada
Foye. Tests by Mrs. D. N. Piace. 7:30 p. M.—Address by W. J. Colville. Tests by Mrs. Ladd Finnlean. cau: Camp Dance.

Baturday, 22, 10:30 A. M.—Mediums' Conference, led | Duryport, Mass.—who is now creating such a furore

by Mrs. Weeks-Wright. 2:30 P. M.—Address by W. J. C. Wille. Tests by Mrs. Ladd-Kinnican. 7:30 P. M.—Address by Mrs. M. T. Longley. Tests by Mrs. D. N. Place.

N. Place.

N. Place.

N. Place.

Hunday, 28, 10:30 A. M.—Address by Prof. J. S. Loveland. Tests by Mr4. D. N. Place. 2:00 P. M.—Address by Maude Freitag. 2:30 P. M.—Tests by the mediums of tre camp. 7:30 P. M.—Address by W. J. Colville. Tests by Mrs. Ladd-Finnican.

Monday, 24, 10:30 A. M.—Mediums' Conference, led by Mrs. E. Browning. 2:30 P. M.—Address by George W. Oarpender. Tests by Maud Freitag, 7:30 P. M.—Address by Maude Freitag, followed by tests.

Tuesday, 25, 10:30 A. M., Mediums' Conference, led by J. S. Loveland, Tests by Mrs. Hendee Rogers.

Wednesday, 20, 10:30 A. M., Mediums' Conference, led by Mrs. Hendee-Rogers; 2:30 P. M., Address by J. S. Loveland, Tests by Mrs. Hendee-Rogers, 2:30 P. M., Address by Prof. W. C. Bowman, Tests by Mrs. Ladd-Finnican, Camp dance.

Thursday, 27, 10:30 A M., Mediums' Conference, led

Thursday, 27, 10:30 A.M., Mediums' Conterence, ted by Mrs. B. Sloper, 2:30 P.M., Address by Maud Frei-tag, Tests by Mrs. D. N. Place: 7:30 P.M., Address by J. S. Loveland. Tests by Mrs. D. N. Place. Friday, 28, 10:30 A.M., Mediums' Conference, led by Julia Schlesinger; 2:30 P.M., Tests by Maud Freitag; 7:30 P.M., Address by W. C. Bowman, Tests by A.

Cowell.

Saturday, 29, 10:30 A. M., Mediums' Conference, led by Mrs. Hendee-Rogers; 2:30 P. M., Prof. J. S. Loveland, Tests by Mrs. Hendee-Rogers; 7:30 P. M., W. J. Colville. Tests by Mrs. D. N. Place.

Sunday, 30, 10:30 A. M., Address by W. C. Bowman; 2 P. M., Tests by Maud Freltag; 3:30 P. M., Tests by the mediums of the camp; 7:30 P. M., Address by W. L. Colville. i. Colville.

Saturday, Aug. 8 will be set apart as Organizing Day. It is expected every spiritual society in California will be represented by delegates to assist in organizing the Southern California Camp-Meeting Association of Spiritualists, and to secure the Chautauqua property for a permanent camp.

Music.—Operatic solos, duets, piano solos, new and popular sougs, will be given daily during the camp. The names of Prof. E. A. Whitelaw, as Musical Director, and Mrs. Emma Sherwood, the noted contrato

soloist, will alone attract hu dreds of visitors to the grounds. Social dances for the pleasure of campers and their invited guests will be given at intervals during the camp meeting.

For programs or additional information, apply to the President, or any member of the Association.

#### Lake Brady, Ohio.

To the Editor of the Banner of Light:

Our camp is especially favored in Sunday meetings Though the weather was threatening, and Cleveland, our largest tributary, was holding its Centennial celebration, an immense au lience greeted our speakers on that day. Rev. J. C. F. Grumbine and Mrs. Elizabeth Watson occupied the rostrum, and have continued as speakers up to date. Mr. Grumbine is only two years out of the church, and is decidedly ministerial in style as well as appearance. He thinks Christianity and Solutionalism should join bands, as they properly belong to each other; the latter offering proofs for what the other had already accepted on faith. "The same divine fire," said he, "descended upon all nations, all ages and all sects. The Christian interpreted it. Christianity the Briddhie. Christian interpreted it, Christianity, the Buddhist, Buddhaism, the Mahomet, Mahometanism, etc. What ever the belief, if the Christ idea is interpreted it means salvation. There is room for all." Said he: "Old Dr. Beecher, when pastor of a brimstone church, was fond of going to the kitchen door of his parish loners, instead of the front, and there, in the kitchen would exhort and pray, and eat doughnuts with the good housewife. He was benevolent, and wanted all to be gathered into the kingdom. He was very much depressed over a dream he had of visiting heaven, where he could find none of his Universalist brothers, but was comforted with the thought that perhaps he had only gone as far as the kitchen. He hoped all were in the parlors or upper rooms of that house of many manslous." Mr. Grumbine defined supernatu ral not as unnatural, but above the known natural laws. Thus the phenomena of Spiritualism are super-natural, but not uquatural.

Mrs. Watson is also somewhat conservative, though rather more emotional in style than the reverend gentheman. She deploted the antagonism between the church and Spiritualism, and is ready to accept the testimony of the Bible, holding that its truths will always harmonize, and though much of it is human testimony, we may as well take Moses' word as that of any other individual; and we are obliged to accept human testimony for many accepted facts. Said she: "God has not exhausted himself. There are newer truths still to unfold. Everything is subject to natural law, whether mental, physical or spiritual; and as a blade of grass manifests the power of nature, as much as her highest manifestation, so the smallest evidence of genuine phenomena demonstrates the re turn of spirit as much as the most varied and abundant phenomena that may be gathered. Our faith in the arisen Christ Josus depends not so much upon his divine nature as his human. If, as a human being, he could rise, we as human beings, can rise also. Man digs his own hell, and must climb out of it by his own efforts."

Rev. Mr. Grumbine held a class here for spiritual development. It is just completed. He gave two lessons a day to a class of about sixteen students, ladies and gentiemen. Dell Herrick, who has made us such an excellent Chairman, was taken ill a few days ago, but has now

almost recovered. Dr. Schermerhorn, who has added much to the interest of the camp since its beginning, is now tempo-Lake Brady so far has been without any case of se-

vere illness. Despite the wet weather, the general health has been exceptionally good. Our conferences are better attended than ever before, and often gems of thought fall from the lips of those who would not dare mount the rostrum for a continuous speech. Our Lyceum meets regularly every Tuesday, and is looked forward to with pleasure by old and young. The number of children campers is unusually large, and, when gathered in the Lyceum, they make a fine display. They are remarkable for intelligence, but so

far the girls have excelled the boys in oratorical display. Two of Cleveland's most gifted impersonators, War ren G. Richards and Miss Marguerite Ziemer, gave an exceptionally fine entertainment here, that was highly appreciated. Mr. Richards, with the aid of wigs, beards, etc., transformed himself into twelve distinct characters in his rendition of "Every Day Folks." His imitations were of the best. Miss Ziemer's character impersonations were given in six complete changes of costume. Her powers of dra-

matic portraval have few superiors. A beneat seance has just been given by Miss Maggie faule, at which her psychometric powers were won fully displayed. She went into the distant homes of persons in the audience, and described them and their places of business. To Mr. and Mrs. Robison of Akron, she said: "I am now taken possession of by an earth-bound spirit, who seems oh! so sad and re morseful. She died of some throat trouble. Oh! I know now what it is: she hanged herself. She declares her condition is no better, but worse, though she was so unhappy. Her name is May Wills." This was an acknowledged test, the girl having committed suicide last February; she was said to be insane from ill health and unrequited love. Miss Gaule's tests continue to make converts dally.

Dr. Martin has returned after a short absence.

One of the least pretentious mediums on the grounds is Mr. Dr. S. E. Pierce, but her psychometric readings are very highly spoken of.

Mrs. M. J. Crilly, who gives life readings, is bere for a short time. She will leave here for Cassadaga. July 30, 1896. MRS. MARY MCCASLIN.

#### The Cleveland Centennial, and Lake Brady Notes.

To the Editor of the Banner of Light: Notwithstanding the innumerable rain-storms of the

past month, which somewhat disturbed the order of our Centennial celebration events, and possibly the attendance at the Lake Brady camp-meetings, the programs so far at both places have been highly suc-

Lake Brady Camp is now well filled, and in the zenith of its glory. As reports in extense have been sent you weekly by the official camp correspondent, Mrs. M. M.Caslin, I will confine myself more to its future fea-

McCaslin, I will confine myself more to its future features than the past.

As regards the Lake Brady Company's financial embarrassment, none of it is visible to the visitors, and one can hardly realize it to look over the thousands of happy faces that come and go—with C. W. Hopkins as Superintendent of the grounds and D. A. Herrick as Chairman of the meetings. Everything is moving smoothly in all departments; the danger-point seems past; and there is little doubt but what Lake Brady will now survive its financial troubles. The necessity of such a camp meeting for Spiritualists in the great State of Obio has enlisted the attention of men of capital, who stand ready to avert any future danger that may threaten.

The program so far this season has been faithfully carried out, and been eminently successful: From the opening lecture by that very versatile and gifted little woman, Helen Stuart-Richings, to the high order of lectures delivered last Sunday (26th) to immense audiences, by Rev. J. C. F. Grumbice of Geneseo, Ill. and Mrs. E. L. Watson of Santa Clara, Cal.. (their first appearance at Brady)—Dr. Schermerhorn of Michigan presiding in the absence of the regular officer, Mr. D. A. Herrick of Akron, O., slightly indisposed, who, by the way, is giving great satisfaction as Chairman.

who, by the way, is giving great satisfaction as Chairman.

The principal events of the future are as follows: Meges Hull from Aug. 5 to 10; Geo. W. and Zaidee Brown-Kates, assisted musically by Prof. Joseph Singer and his son, Walfried, from Aug. 10 to 16; Mrs. Belen L. Palmer (now Mrs. Russegue) and Mrs. Anna L. Robinson, from Aug. 17 to 23; Mrs. Celia M. Nickerson of Lansing, Mich., editor of Woman's Voice. Juliet H. Severance, M. D., of Chicago, from Aug. 23 to 22—followed by the scholarly Dr. C. W. Hidden of Newburyport. Mass.—who is now creating such a furore

wherever he goer, by the grand demonstrations of his marvelous hypnolic power, and practical illustrations of instantaneous healing during his lectures.

In order that the great interost which has characterized this season's camp meeting may be maintained terized this sesson's camp-meeting may be maintained to the very last day, the well-known speaker, medium, inusician and singer, Mr. J. Frank Baxter, was chosen as the fitting one to close the sesson of Cleveland's Contennial Year—from Aug. 2 to 6, inclusive. Until the arrival of Mr. Baxter, the distinguished medium, Miss Maggie Gaule of Baltimore, Md., will supplement the daily lectures with her marvelous test-mediumable.

ship. In addition to the following mediums now on the In addition to the following mediums now on the grounds—D. A. Herrick, Mr. Oole, Hugh Moore, Mr. and Mrs. Pettihone, Dr. Lynch, Mrs. Archer, Mrs. Donovan, Mrs. Kenyon, Mr. and Mrs. Clemens. Mrs. Murray, Mrs. Pierce, Miss Thomas and others—the celebrated medium, Pierre L. O. A. Keeler, will be at Camp Brady from Aug. 31 to the close of the season. Extra Attractions.—From the middle of August until the close of the season, Mr. Charles Wesley Sultivan, of Boston, the great versatile vocalet and humorist, who rarely leaves the Eastern States (being in such great demand), has been specially engaged to conduct the dramatic and musical programs. Under his leadership all the talent within the camp will be organized and brought prominently to the front. On organized and brought prominently to the front. On Friday evening, Aug. 21, Mr. Sullivan will give one of his unique and clever performances, displaying his wonderful vocalisms and powers of mimicry (in costume). On Friday evening, Aug. 28, Mr. Sullivan will conduct one of his celebrated Oil Folks' Concerts, in which will appear as soloists Mrs. Else, Mrs. Archer, Mrs. L'zzle Emmerson, and the celebrated and talented Haynes Family of vocal and instrumental performers, each of which is an artist in his or her special line
On Friday evening, Sept. 4 the last entertainmen

of the season will be given by Charles W. Sullivau and Mr. J. Frank Baxter, the two life long friends and artists who have delighted thousands at all the East ern camp meetings by their high order of talent, and will, no doubt, be just as warmly appreciated at Lake Brady.

This engagement being Mr. Sullivan's first appear-ance in Ohlo, the friends should (as no doubt they

will raily, and give this talented and veteran spiritualistic worker a more than ordinarily warm welcome.

It is proposed as part of Cieveland's Centennial celebration, to devote Sunday, Aug. 9, to Centennial exercises, with Moses Hull as principal orator.

July 30, 1896. THOMAS LEES.

#### Grand Ledge, Mich. To the Editor of the Banner of Light:

The first week of our camp has gone, with considerable financial loss to us, on account of bad weather: but the present week has started with a very bright outlook as to weather and financial prospects.

Sunday, July 26, Dr. W. A. Mansfilld, the noted ho meopathic clairvoyant physician, of Cleveland, O. gave to an audience of one thousand people in the Au. ditorium an exhibition of his wonderful slate-writing

It was a perfect success. The table on the rostrum was made clean, and a committee of three (strangers to the Doctor) was chosen from the audience. The committee, upon being seated at the table on the rostrum, took full charge of three pairs of slates. After cleaning them thoroughly, they were bound firmly to gether, and then one pair was passed to the audience and held far above their beads. Two of the committee stepped to the front of the platform, each one holding high up a pair of the slates; then a circle by joining hands was formed in the front of the audience, con-necting with the medium and the committee. In a yery few seconds Dr. Mansfield was seized by an in fluence. After a brief struggle the slates were given over to an examination, and were found to contain several messages—even the pair that was held so far and high in the audience contained several. The message of greatest general importance was that from A. Lincoln, as follows: "Ladies and Gentlemen—There is no death! We

live beyond, where we meet to part no more. I love this nation. My heart aches for the people; therefore I come to *urge* you to support the man who stands for the principles that will do you all the greatest good in the end. If you elect this person, better things will develop later on. This man is William J. Bryan."

Other messages of private interest were received

upon the slates, and recognized by those of the audi ence to whom they were addressed. The Lincoln message has aroused a wonderful interest far and wide, and is being published by the secular press everywhere. The demonstration seemed all the more remarkable because of the very disturbed condition of the elements at the time. A perfect bediam of rain, thunder and lightning, together with an excited andience, made the conditions anything but favorable; but the powers above oversame all.

powers above overcame all. coln slate was taken to Jackson. Mich., by John Hutchinson, to be photographed and electro-

typed.
Our camp has the best mediumistic talent that can be produced. We have Farmer Riley, S. P. Mitchell and John Maybee, for materialization; Dr. Mansfield and George Goodman, for state-writing and physical phenomena; Mrs. Marion Carpenter, Mrs. N. M. Russell, Mrs. W. C. Coffman, Mrs. F. V. Jackson and Mrs. John Lindsay, all of whom are first-class business clairvoyant test mediums.

To walk about the camp without a test bouquet pluned upon the lapel of one's coat is to be ostracised. J. P. RUSSELL.

#### Island Lake Camp, Mich.

To the Editor of the Banner of Light:

We feel that our camp meeting is well opened, and with good prospects of a beneficial and successful meeting, in a financial way, as well as intellectual and spiritual. We have with us already a large number of the leading speakers and mediums of Michigan, and several other States are also worthily repre-

Our opening and dedicatory address by Mrs. R. S. Lillie, on July 19, "The World As It Is," was grand and appropriate, and in spite of the very inclement veather we had an appreciative audience.

The week following was filled with an interesting variety of exercises, consisting of a mental science and occult class, by Mrs. L. Curtiss-alternated with conference for morning entertainments, with our worthy Chairman, Melvin A. Root, always on hand, and able addresses each afternoon by Mrs. Lillie, Mrs. Eva Payne Hopkins and Giles B. Stebbins; while the time evenings was occupied by socials of an experience nature, both for mediums and others, with a dance Friday evening, well patrolized; and Saturday evening given to rest and recreation.
Sunday, July 26. brought another great storm, but our beloved Anna L Robinson got here first and a knowledge of that fact seemed enough to stimulate

the people to dely the elements; they showed a de-termination to see and hear her; every seat was taken, many standing, expecting wonderful things; and, judging from appearances and the conversation that followed the day's entertainment, none were dis appointed. With an expression of determination to hear her at the following appointments, they de-

near ner at the following appointments, they de-parted in the darkness and one of the most awful storms that ever came to this part of the country. We are positive that by carrying out our program— with Mrs. Marion Carpenter and Anna L. Robinson for Sunday, Aur. 2, Lyman C Howe and Mrs. C. M. Nickerson, Aug. 16, E. W. Emerson, Aug. 23, and others to follow for five weeks, we will accomplish much in the good cause and make averybedy feel much in the good cause, and make everybody feel thankful that they were permitted to spend one sea-son at Island Lake. More anon.

J. S. PHILLIPS, Sec'y. Brighton, Mich., July 30, 1896.

#### Verona Park, Me. To the Editor of the Banner of Light:

The opening session of Penobscot Spiritual Temple Association was held Sunday evening in the Pavillon. The Music Committee have secured the services of Miss Lillian Clements of Winterport, as organist, and

the choir well rendered our sweet spiritualistic songs. The services opened with a song, "Father, We Rest in Thy Love," followed by an earnest and impressive invocation from Mrs. William Peyser, Clerk of the Association. Mr. Freeman W. Smith, the President, in his address of welcome, spoke of the revolving in his address of welcome, spoke of the revolving wheel of time, which has brought us again to the annual gathering at Verona. Mr. Smith closed with a hearty welcome to all, proclaiming the freedom of the platform from any dogmatic bonds, and inviting a tree discussion of all questions pertaining to the advancement of our universal brotherhood.

Mrs. Juliette Yeaw was introduced for the first time to a Verone suddence. She scale of "the broad-

time to a Verona audience. She spoke of "the brooding peace of nature" in this beautiful spot. "The lines of Spiritualism [she said] are going out little by little: it is the great undercurrent that is moving the world along; and the influence of Veroua Park Camp-

Meeting shall go on till time shall be no more."

Mrs. Peyser—in a few, well-chosen remarks—alluded to our patriarchal brother, Oliver Eddy, whose increasing age and infirmities do not keep from the annual rethion on the beloved camp-ground. She gave interesting reminiscences of early mediumship.

John Eldredge, Treasurer of the Association, emphasized the previous remarks in regard to the influence of our burial services; also gave personal experiences quite similar to those of Mrs. Peyser.

Col. S. P. La Gros, a Grand Army veteran, gave a graphic recital of incidents in the late war, demonstrating the power of spirit impression in saving from

strating the power of spirit impression in saving from unexpected shot and shell.

In the afternoon Mrs. Yeaw gave an inspirational address of great strength and beauty. In eloquent language the speaker portrayed the transition from the era of chattel slavery to present freedom, giving glowing tributes to Garrison and Lincoln, and the other tearless workers for God and humanity. In other fearless workers for God and humanity. In speaking of the present, the contrast between states-men and politicians was clearly defined, and the no-bility of true patriotism exemplified in present leaders, brought out to the attentive audience GLEANER.

Riverside Park Camp. To the Editor of the Banner of Light:

Among the many camp-meetings of the Michigan Spiritualists, there are three notable ones near the capital city-Haslett Park, one of the oldest in the country, Island Lake, and Riverside Park, one mile west of Grand Ledge, now holding its second annual session, with very flattering results. M. B. O'Dell, of Paw-Paw, an experienced chairman, is in charge, and, with his pleasant wife, makes every one welcome.

Reaching the camp through the enchanting greenery of the river route among the "Seven Islands," an oldestablished pleasure resort, one comes readily en rapport with nature; and the consequent abstraction from care would seem to make the labors of camp but pastime, and the coal-mining operations at the point of their grounds near the river below, that lend a substantial support, are readily imagined but a part of the general enchantment, even in the black and shining masses brought from below the green surface.

Tuesday, July 21, Mrs. A. E. Sheets returned home from easiern points, bringing cheering word of the work in New York and Ohio. As Vice-President, she is an inspiration, with her earnest work, and is well supported.

Reaching the camp through the enchanting greenery

is an inspiration, with her calleds wors, and is supported.
Wednesday was "Children's Day," conducted by Mrs. Anna L. Robinson, of Port Huron, whose ready grasp of human nature and pleasing presentation of fact and fancy most fitly accord with the duty. They who are popular with children always find friends with the elders, who were justly gratified with her paping address Sunday, July 19.

opening address Suudav. July 19. Thursday afternoon Moses Hull began his four-day engagement, and, in spite of the many rainy days, the Auditorium assemblages attested to the well-known merits of this worker, whose Biblical comparisons of old and new phenomena are quite electrifying, and often astouishing, to the casual investigator; at the

The second week was an essential "Woman's Week," there being no other speakers for the week. Wednesday was "Woman's Day," opened by Mrs. A. E. Sheets, in her impressive way, to be experienced in order to be appreciated. Mrs. Martha E. Root lectured on the meaning of the ballot for woman and the new man—a promise for the coming years.

Jackson, Mrs. Lindsay, of Grand Rapids, and others, are in attendance.

Hon. S. V. Moulton, Dr. J. C. Batdorf and Lyman C.

Howe are among those engaged for the coming two Relaxation of music, song and the dance relieve the

A person is prematurely old when baidness occurs before the forty-fifth year. Use Hall's Hair Renewer

To the Editor of the Banner of Light:

After the opening remarks by Pres. S. O. Harrington, July 24, music by Mrs. May Malone, poem, etc.,

passing through, and the lack of money to attend the camp-meetings, etc. But as far as our camp is con-cerned, the cottages are nearly all occupied by some one of some persuasion or hellef. First, many of the great reform movements had their rise at about the same time as Modern Spiritualism: the Woman's Right and Suffrage movement, the Woman's Temperance Union. Mental Science, and so on, one thing to another—education in the higher fields of thought, and how well woman has proven her capabilities to

social ostracism of the drunken woman, but that Spirstudism knew no distinction, and that as teachers and reformers, let'us all be called and work—not for some dogma or creed, I'ut for our birth given right to live and develop the spirit's gifts within us, and to do good to all humanily; that organized effort must be put forth, that we be not swamped by class legisla-tion, so as to circumscribe our individual rights or to our choice of doctors, though if it did spoil his bust ness, he hoped the time would come when we should have as little need of doctors as we now had of pas-tors: that a man or a woman would be ashamed to say "I'm sick." Spiri ualism has made great reform-ation in the art of healing, but learn to be born right,

made interesting by general conversation of a few, the Doctor speaking quite awhile, touching on the good that was done at the National Association.

MRS. N. H. Fogg.

To the Editor of the Banner of Light: The meeting to-day at Woodfin Hall was a decided success. A large and cultured audience was present both afternoon and evening.

Mr. A. E. Tisdale was the speaker, interesting his audiences in his usual eloquent manner. The after-noon service opened with singing by Mr. Tisdale, followed by the rendering of a selection by J. Milton Young, entitled "Two Roads." Mr. Tisdale then spoke for an hour upon Spiritualism the Religion of

form descriptions. The session closed with speaking by Dr. J. C. Street. The evening session was also one of marked interest. The coming week promises to be one of promi-

#### If You Lack Energy.

Take Horsford's Acid Phosphate. It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a med-

### MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 80°clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake'spar-lors, 124 Bedford Avenue (near DeKalb Avenue), every-Sunday evening at 80'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, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 P. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided. The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at 8 mail's Parlors, 227 Franklin Avenue (near Greene).

Mediums' Progressive Meetings.—Sundays, 3 E. M., Single Tax Hail, 1188 Bedford Avenue, near Putnam Ave-nue. Mrs. E. A. Cutting, Manager. Jackson Hall, 615 Fulton Street.—Mrs. L. A. Olm-tead holds a Spiritual Class every Wednesday evening at

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, \$th and Callowhill streets. President, Capt. F. J. Kefler; 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 8unday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

## MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A.M., 214 and 73 P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday 2 p. 1 First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speater, Mrs. Cors L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schiller Theatra

WASHINGTON, D. C. First Society, Metserott Hall, 19th Street, be-ween E and F.—Every Sunday, 11% A.M., 7% P.M. G. Preter, Press

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 463
Jefferson, istreet, every Sunday at 7½ P. M., and Thursday
at 5 P. M. J. O. Bigler, President.

M. C. Edson, Pres.

once astouisting, to the casual investigator; at the same time his exhortation to something better than mere phenomena tend to an elevating condition.

Independent slate-writing, under Dr. W. A. Mansfield, of Cleveland, is attended with unusual success. A Mr. Goodman, of Liberal, Mo., and Mr. Mansfield held light séances on Friday evening. The doctor gives tri-weekly slate writing séances during his fort-mobile ates.

new man—a promise for the coming years.

Among the phenomena, Mrs. N. M. Russell is a resident worker, with very reliable results; Mrs. T. V.

Relaxation of music, song and the dance relieve the spirit of too much tension, and J. P. Russell, Secretary, is kept busy, as well as other members of the Association.

Bangor, Mich.

to keep the scalp healthy and prevent baldness.

#### Niautic Camp, Ct.

Bro. G. A. Fuller took for his subject, "Spiritualism as a Moral Reformer," saying that we should look at the duties of man in this present time and life while we are in this life; time enough to live in the other when we get there. He spoke of the dark times we as a whole were

help and assist her brother man, etc. He dwest on the drunkenness of mankind and the

then live right, then you can be born the second time aright, and this is the art to study. Afternoon subject: "The Rise of Modern Spiritualism," showing that trance mediumship has ever been, and that through it all knowledge past in literature of all nations has a similarity and convecting link. Conference was held in the evening, and it was

Mr. E. R. Whiting gave his experience at the National, also Mrs. G. E. Peirce. We are having daily additions to camp.
Dr. Wilson's family of Bristol, Conn., are in the Moss cottage; Mr. Glover of Stafford, at the Fogg Cottage.
Dr. C. W. Hidden is our next speaker.

Lake George Camp.

Nature.
Dr. W. B. Mills of Saratoga then gave several plat-

Woodfin Hall, Lake George, N. Y., Aug. 2, 1896.

icine, a food and a delicious beverage.