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FROM OUR FOREIGN EXCHANGES.

Translated for the Banner of Light, by W. N. Eayrs.

A Strange Phenomenon.

[From Le Messager.]

The Journal de Saône-et Loire reports an extraordinary phenomenon that occurs each evening at the house numbered 5 on the road from Mont Cenis to Creusot.

In the basement of this house dwells the family Dubois. In the chamber are two beds that face each other; the one occupied by M. Dubois, the father, who is at the present time ill and bed-ridden; the other, by Mme. Dubois and her daughter, a girl of fourteen years. The young girl is considered extremely nervous, and her father even more so. Here are the facts, strange and surprising, according to the testimony of an eye-witness, and one in all respects worthy of confidence, that occur each evening in the house of the family Dubois.

The daughter is subject to attacks of nervousness, and whenever she is suffering from one of these attacks the bed on which she is lying, moved by some mysterious and irresistible force, rolls across the room toward the bed occupied by her father.

A skeptical neighbor, who at first attributed this movement to trickery, to some secret impulse given to the bed by the young girl, took measures to satisfy himself. He carefully examined the bed; he held the girl so that she could not move. The bed, however, urged on by some invisible force, moved toward its point of attraction.

This witness, a tall, strong man, tried to stop the bed in its progress, but in vain; he was himself dragged along with it, in spite of his energetic resistance. He did more. By means hastily dressed myself, and had barely time to broke out, Modisto, before setting out with of wedges he firmly blocked the castors of the throw open the window and leap to the his regiment, went to Karmieniec to take bed to prevent its rolling. This device was of ground when three rascals, armed with leave of his friend, Ivan. no avail, for the bed arose in the air until it knives, forced open the door and burst into "1 am very much grieved," said Ivan, "to had passed the impediments in its way, and then went on as before.

It is to be added here that the floor of the room is made of brick tiles, that are in very bad condition, and a strong man would find it | The fellows were caught, and confessed at the | permit me to do it." very difficult to move the bed, even when unoccupied.

This strange phenomenon ceases as soon as had with me. the magnetic bed is occupied at the same time by the mother.

While the young Dubois was, on one occasion, fast asleep, a gold ring and one of copper were placed on her fingers. She awoke imme diately, with a cry that the copper ring was burning her horribly.

Such is the faithful account, says the Gazette de Bruxelles, of these strange and mysterious occurrences.

A Spirit Saves His Brother.

[From La Revue Spirite.]

Mr. Joseph de Kronhelm, in the course of an article contributed to the Revue Spirite, and referring to the rapidly and widely-increasing | the officers of the Treasury, and he was a close interest in Spiritualism that is now manifested in Russia, says:

"Spiritualism is making great progress in Russia. Everywhere one meets people who, orphan asylum at Halle. indifferent to the subject up to the present time, are now earnestly studying it. In the life of this excellent man came suddenly to houses in which formerly one saw only the an end, the result of fever. works of Emil Zola, one finds now treatises on the occult sciences, and the books most frequently met with are the works of Allan Karcommons, are beginning to reflect upon the future of the soul.

what influence is at work, what I learned during the last quarter of his service; but from a person who not long ago was wholly in- | notwithstanding the most diligent and minute different, but who is now a devoted Spiritual-

to Kieff on matters of business. In the conveyance I met an acquaintance, M. Casimir | funds meant ruin and beggary. W. Wierzchowski; he is an old bachelor, a fervent Catholic, a bitter enemy of all who deny integrity and his loyalty.

He used to be occupied with his brother death he rented his estates and lived at Poltawa on his income.

important works on the subject, and that he used to receive communications from the spirits by means of writing, I engaged M. Casimir in conversation on the topic.

M. Casimir said to me: 'You know, my dear Joseph, that the Catholic religion forbids us and encouraging one, he hesitated about placing to occupy ourselves with Spiritualism, or to confidence in it. But necessity imperiously believe in presentiments and apparitions. My old curate used to say to me often that these apparitions were merely tricks of the devil, resource, if perchance this dream might bring family in his garden. His dog left his side and and that a good Catholic ought always to wear | salvation. a charm or some medal of the Holy Virgin of Czenstochowa to protect himself from the fateful day on which the final sitting was apwiles of the devils that are constantly hover- pointed to be held, he went trembling to the is approaching. Praschtschew followed the ing about him. A curious affair occurred, however, in which I was particularly involved and which proves, moreover, that apparitions found, to his astonishment, everything just as are not always the wiles of the devil, but that it had been revealed to him. they may proceed from those who, though

not thinking of him. This is the story of my all the money intact. escape from death through the agency of my brother Jules:

In the spring of 1876 I was traveling in a coach, drawn by four good horses, to a place some seventy miles from my home; and as the roads at this time of the year are very bad. I was obliged to halt for the night at an inn situated in an open field.

The proprietor of the inn was a villainouslooking Jew, and those who were in the house had a bad look. Being very tired, I refreshed myself with a cup of warm tea and went to bed. About midnight I felt that some one was pulling me by the hand, and I awoke. I saw my brother Jules, who, as you know, had been dead three years, just as plainly as I ever did during his life, wearing the old snuff-colored coat that he used always to wear. He said to me: "Casimir, get up and save yourself; they are going to murder you," and disappeared. I gave no heed to what I had heard, as I believed that it was a delusion. and, turning in bed, I fell fast asleep again.

I do not know how long I had been sleeping when I felt for the second time that some one was pulling my hand. Again I woke and saw to lose. I tell you that they are coming to murder you." He disappeared, and I rose,

til I saw some persons coming toward me. To fate." them I told what had just happened to me. trial that they had intended to murder me, in case I refused to give up to them the money I

No, I do n't believe, dear Joseph, that it was the devil who came to warn me of what threatened me, but that it was really my dear brother Jules. I confess that what he used to say that apparition, I avow my belief in this sublime and consoling doctrine."

Saved by a Dream.

[From Annall Dello Spiritismo.]

In the beginning of the eighteenth century there lived in Erfurt, Zaccaria Bernardo Apfelstädt, a man universally respected for his uprightness and intelligence. He was one of friend of the celebrated Augusto Ermanno Franke, then preacher at the Church of San Giovanni, and afterward founder of the great

In January, 1708, the simple and laborious

His death was a severe blow to his family, and, as almost always happens, this misfortune was attended by others that threatened the dec. In a word, rich and poor, nobles and existence of the family. The Secretary-in-Chief demanded the rendition of the accounts and the immediate payment of the sums of I am going to tell you, as an example of money collected by the deceased Secretary search, no trace of money or of accounts could be found in the house, and the sum claimed In the month of June, 1895, I was on my way was far in excess of the entire patrimony left to his heirs. To pay this sum out of their own

The distress of the family was great, and already the day was at hand on which the the infallibility of the Church; on the other property of the Apfelstädt's was to be siezed army at the subjugation of Poland in the year hand, he is a very worthy man, kind, charita- and forfeited to the crown. At this critical 1831. His attendant, a soldier named Naum ble, and known all over the country for his moment a son, a lad of sixteen years, by name Ssereda, was mortally wounded in one of the Ernesto Augusto, had a dream that saved the disconsolate family from ruin, and the name | rior three pieces of gold with the request that Jules, in agriculture; but after his brother's of the dead officer, until this time without a stain, from dishonor.

> To this son the father appeared in a dream, their sittings, and there showed to him a chest | faithful service." in which he kept the money and the registries sought for so long in vain.

Much affected by this vision, the young man awoke. Although the vision was a clear, vivid on the day on which I am myself to die." demanded action, and, as all the past efforts had proved unavailing, why not try this last in summer Praschtschew was walking with his

When the morning came—the morning of the in which he had never before been, and he to meet him!

The officers, who had already assembled, saw

used to know, appeared once to me to warn in which he had seen the chest. His dream me of a danger and to avert an evil that I had not deceived him, for there was the chest could avert if at the moment I heeded his in fact; and, having caused it to be opened, he death, settled his affairs and received the last warning. At the time this happened I was found within the accounts in perfect order and

> Those present were overjoyed at the result of the affair, although not a little confounded by the means by which the discovery was made; the joyful news, and relieve her at once from the anguish that oppressed her.

> Ernesto Augusto Apfelstädt did not forget that dream, and all his life he referred to it. In 1742 Prince Henry of Schwarzburg raised him to the ranks of the nobility and made him his private secretary. Three years later he became Chancellor and Director of Finance, which office he held until his death in 1757.

A Promise Kept.

[From La Revista Espiritista de la Habana.]

There lived at Granovo a priest, the father of three sons and three daughters. One of the sons, Modisto, entered the gymnasium at Tulczyn to receive his education, and while; there he formed an intimate friendship with Ivan Siemaszkiewicz.

When he had finished his studies Modisto entered the army, and after three years the my brother Jules, who said to me, this time rank of Lieutenant of the Hussars was conwith an angry voice: "Up, Casimir, and as ferred upon him. Ivan chose teaching as his quickly as possible. There is not a moment profession, and became rector of the seminary at Karmieniec.

When the war between Russia and Turkey

see you leaving for the war. If you should I was saved, and lay concealed in a ditch un- | die, try as best you can to make me know your

"I give you my promise to do so, if God will

They separated, making to each other the promise to write as often as possible. Modisto kept his promise, and sent to his friend detailed reports of the occupation of the Balkans, the passage of the Schipka and the battle of Plevna, at which he was promoted and decorated. In his last letter he promised Ivan to me about Spiritualism is true, and since that he would soon come to see him, a promise that he was unable to keep, because he was soon after sent to Kiew and from there to

> At the latter place he fell from his horse and was killed. At the moment when this happened at Luck, the rector, Ivan, was busy in his study writing. Suddenly the door opened, and Modisto, wearing, as usual, his uniform, entered the room.

"I received your letter," the rector said as soon as he saw him, "but you told me in it that you would not be able to come before Easter. What a pleasure this is."

"My dear friend," replied Modisto, "I come to keep my promise to you, and to bid you iarewell. We shall never see each other again in this world. May you be happy, and may God bless you!"

With these words he disappeared, and Ivan, not comprehending what had happened, called his secretaries and domestics. Every part of the house was searched, but their search was of no avail. Ivan then decided to telegraph to a comrade of Modisto's at Luck, to make inquiry about his friend. The reply that was returned explained the mystery, and the rector then realized that his friend had actually appeared to him to keep the promise that they had mutually made.

An Apparition Announces Death.

[From Annali dello Spiritismo.]

Iwan Afanasspowitsh Praschtschew served when a young man, as officer in the Russian battles, and before he died he gave to his supehe should give them to his mother.

"I will faithfully discharge this duty," said the officer, "and I will give to her not only As I knew that Jules was during his life a and conducted him into the hall in which the your three pieces, but something more which Spiritualist, that he possessed a library of the officers of the Treasury were wont to have I will add to them in acknowledgment of your

> the dying soldier in a faint voice. "If you die, come from the next world to me

"How shall I requite your kindness?" asked

"I will do so," said Ssereda, and shortly after his soul went up to God. Thirty years passed. One beautiful evening

kept running forward, smelling and whining in the avenue, as dogs are wont to do when they see or feel that some one whom they know palace, into the hall shown to him in his dream, animal, and what did he see? Seereda coming

"What! Is it you, Ssereda? Is this, then, my last day?"

"So it is, Señor. Here am I in obedience to dead, still love us and are interested in us. In with surprise the unexpected appearance of your order. The moment of your death is

this way my dear brother Jules, whom you the young man, who ran directly to the place | near," replied the messenger from the other world, and then he disappeared.

> Praschtschew made preparations for his sacrament.

Toward eleven o'clock that night, while he and his family were still in the garden, they heard a woman's cry for help, and the wife of his cook came running to them. She threw herbut the discoverer ran home to tell his mother self at his feet, begging protection from her husband, who was pursuing her. Soon the man appeared; he was intoxicated; he accused his wife of infidelity, and was about to strike her. Praschtschew interposed to ward off the blow from the woman, and seeing this, the infuriated cook fell upon him and stabbed him in the breast. Praschtschew fell to the earth dead.

Some Cases of Telepathy.

[From Le Messager.]

At a conference upon the subject of Telepathy, held by Dr. Delboeuf of the University of Liege, the learned professor, after remarking that phenomena of this class are infinitely more common and varied than his hearers might suppose, goes on to report the following

M. de Parville relates the case of a boy of six years, named Ludovic, who could solve all sorts of problems, provided he was at his mother's side. To the different questions proposed to him he gave prompt and exact answers. More than this: he answered questions even before they were uttered aloud-while they were still in the mind of the questioner only.

The strange part of this case is that, while the answers that were obtained from him could ment that his mother left his side.

A young girl of eighteen years became blind panions. As the result of this accident, she say, she knew all that was going on around her grandfather Joseph was the youngest. and even in the neighboring apartments.

Thus, on the 8th of January, while she was by being thrown from the horse she was riding. Before the visitor had uttered a word, the accident, and added that the sister was suffer- White and Adams blood mingled with the Fosing much in the loins. That was exactly the

On another day, sitting by the side of her sister, who was reading aloud, she began herself to read, and continued the story that her sister confirmed the fact that this blind girl could read as well as if she had two good eyes.

On the 24th of February Edward Wolf met sister, who lived at a great distance from Chicago, had gone to her room about nine o'clock in the morning, after her husband had gone to his office, and her child to school. While alone in her chamber she was seized by a feeling of great sadness, and went from the room to preby a cloud, and turning in surprise to discover the cause of it, she saw her brother, dressed in sailor's clothes, bareheaded, wearing a bluestriped shirt. He was being drawn along by a rope, and was precipitated into the hold of the vessel. Not only did she distinctly see the image of her brother, but also the the shape ten in the morning her husband, informed by a plied to his announcement by giving him a detailed statement of the extraordinary vision she had had.

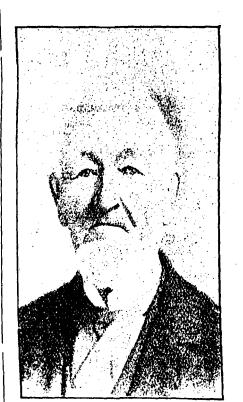
Inquiry was made, and it was found that the lady's vision was of that which had actually happened, even to the minutest details.

On the 14th of January, 1889, Madam Xon entering her house, had tripped and fallen, without, however, doing herself any harm. Madam B-, a friend, who was in her own house, a long way from the place of the accident. saw the fall of Madam X-as clearly as if she had been by her side. Although she did not attach any importance to visions, yet, urged by curiosity, she wrote to her friend to inquire whether she had really met with an accident in such a place and at such an hour.

The answer that came back fully confirmed the vision.

There are some who desire to know with the sole purpose that they may know, and it is curiosity; and some who desire to know that they may be known. and it is base ambition; and some who desire to know that they may sell their knowledge for wealth, and it is base avarice; but there are some, also, who desire to know that they may be edified, and it is prudence; and some who desire to know that they may help others, and it is charity.-S. Bernard.

In the August number of Current Events, the monthly news-review published in Hartford, Conn., the position of Mrs. Earriet Beecher Stowe on woman suffrage is clearly defined—Mrs. Isabella Beecher Hooker, the famous philanthropist and suffrage advocate, dealing with her sister's relations with the cause. This phase of her character has never received the notice it merits, and the article will interest all of Mrs. Stowe's



William Foster, Jr.

Mr. Foster was born in Brooklyn, Conn., April 5, 1817. Though nearing his eightieth year, he is well-preserved, retaining his eyesight and hearing, and a measure of health remarkable for one of his years.

This fortunate condition he ascribes to the fact that for more than sixty years he has eschewed drug medication, at an early age losing all confidence in old-school M.D.'s. He sometimes consults botanics and magnetic healers. but usually prescribes for himself, doing so once when he had a severe attack of Asiatic cholera. In less than an hour he relieved himself by a liberal use of red-pepper tea, and the next day went about his business. It is a law with him, as irrevocable as the olden laws of the Medes and Persians, that nature and the not come from the mind of the mother, the recuperative powers of the system shall be child lost at once his special faculty the mo- aided rather than deadened by poisonous meicaments.

Mr. Foster is of sturdy Massachusetts stock, in consequence of having fallen into the water | the descendant of a family of revolutionary while skating with a party of her young com- fame. His great-grandfather, Timothy Foster, resided in Dudley. He had three wives and became sad and melancholy; but, strange to sixteen children, twelve sons, of whom the

All the boys with the father served in the Revolutionary armies, their united terms of alone in the morning, a relative came to tell service being about sixty years—the grandher that her sister had met with an accident | father Joseph enlisting at the age of fourteen, serving two years.

Through his grandmother Chloe White. blind girl related to her all the details of the daughter of Adams White, strains of Peregrine ter, which perhaps may account for Mr. Foster's radicalism and independence. From his boyhood he was a radical and an all-round reformer. In the early days of the anti-slavery movement he became abolitionized, chamhad begun. A physician was called. At first pioned the Woman's Rights movement, ophe was incredulous; but repeated experiments posed capital punishment-becoming a fullfledged heresiarch.

Mr. Foster was born into a bitter politicotheological fight. Connecticut was Federal with an accident on board a steamboat. His and Calvinistic, of a very blue type. There was practically a union of Church and State, the clergy dominating socially and politically A movement was inaugurated, which culminated in 1818 in the adoption of a constitution whereby Church and State were divorced, and the government put on a civil basis. This by pare a cup of tea. Suddenly she was enveloped | no means settled the controversy; the old Federal politicians and the clergy kept up the fight for years. About this time Brooklyn became convulsed.

The associate pastor of the Orthodox Church, Luther Wilson, became a Unitarian. This created a terrible ferment, which continued for years, an environment which stimulated and all the parts of the vessel. At half-past | the radical tendencies of the hierarch and made him more aggressive. The outcome was telegram of the accident, returned to the house | that Mr. Foster became an agnostic, which to announce to his wife that her brother was evoked opposition and a boycott policy when injured, and was lying in the hospital. She re- he entered into business. He was undaunted. maintained his independence of opinion, and asserted his right to the enjoyment of the

As his experience broadened, the problem of life, its significance and continuity seemed to demand a solution. Then came the question which has been the interrogatory of the ages: 'If a man die, shall he live again?" No answer seemed possible; neither religion nor science furnished one. After years of thought and study, though doubts were not overcome, the spiritualistic theory was formulated as the only possible way to rationally settle the problem. It was a mere hypothesis, without facts to prove the truth. The early spiritual manifestations seemed corroborative, but to be convincing they must be seen. After removal to Providence, in a few months he had an opportunity to see and hear evidence which at once dissolved all doubts, and indubitably answered the question which puzzled Job and myriads of others. From that moment Spiritualism became a verity, and time is continually adding its testimonies.

Mr. Foster at once identified himself with the Spiritualists of Providence, and for many years was the Secretary of the Association and an active worker. He recognized the value of the BANNER OF LIGHT as an exponent of the Cause, esteeming it so highly that he has preserved his copies, having sixty volumes already bound - his files commencing with volume nineteen. Mr. Colby and Mr. Foster were fast friends for more than twenty-five years. Thei

intercourse is not yet ended, for Mr. Colby frequently materializes at the seances of Mrs. Allen, coming with his old-time heartiness of greeting.

Mr. Foster was educated in the common schools and academy of his native town. He fitted for college or West Point. Rev. Samuel J. May, pastor of the Unitarian church in Brooklyn, offered to meet one-half the expense of a course at Harvard, and friends tendered him influence which probably would have taken him to West Point. His inclinations taken him to West Point. His inclinations mold and animate all kinds of objectivities—were for the latter, but he abandoned the idea under the direct and infallible control of Inat the instance of his mother. Being an only child he was the apple of her eye, and she was loth to have him leave home. So he sacrificed his aspirations and ambitions, and remained at his home. Soon after leaving school, at the age of 19, he published and edited the Windham County Transcript at Brooklyn, selling out after three years. In 1841 he began the career of school teacher, pursuing the vocation sixteen years.

Removing to Providence in 1856 he soon became editor of one of the city papers, continuing his connection with the press till 1876. He was also connected with the city police four years and a half. Subsequently he became an assistant to the Overseer of the Poor, being connected with the Charity Bureau of the city fifteen years.

At the instance of his eldest son he resigned some three years ago, since which he has busied himself with his pen on the lines of reform. His children thought he had worked long enough - auxious that he might cease active labor and rest on his oars the remainder of his life, enjoying otium cum dignitate.

Original Essay.

Considerations of Import.

BY HENRY LACROIX.

All corporations are nests of corruption, the most dangerous of which are the religious, which rear churches and freight them with clergies that in time get to be proud, ambitious and tyrannical. Power is a frightful gulf to go through for most men. Only the well-balanced, the sagacious, are enabled to go through it scot free, and even those will find themselves after that experience bereft of weight and enforcing energy. Power is a most trying situation. As the candle is lit, it attracts the foolish butterflies, who go and burn their wings there.

But corruption is very useful in social economy; we could not do without it. So it is very wisely ordained to play a strong part on the stage of life. According to reason, corruption is an essential motor, well calculated to do its work fully; but in the eyes of sentimentality, or the moral sense-which control most people now-a-days during this moral era—corruption is looked upon as a pestilential evil, a frightful foe, which should be attacked and destroyed. But the retort would be: Can anything be efficiently destroyed? Even the materialists, the savants of to-day, say, No! So it follows that corruption has to be endured. The wise and practical will not only endure it, but endeavor to put it to proper use, as the wide-awake farmer does with manure. Harvest depends a good deal on it being properly laid out and be accused, and accuse ourselves, of all dire good deal on it being properly laid out and mixed with the soil.

men only through blunders committed, some deeply-hued, so much so at times as to be on a land affected its beings, are sure to disappear which call for consideration, and which, I am now with aring. It would not do have indicated its beings, are sure to disappear which call for consideration, and which, I am quite sure, are not accepted by the majority of vidual consciences laid out bare. "Péché caché est a demi-pardonné," as the French say: "A hidden sin is half pardoned." There is such a

thing as decency in vice. As we analyze all things coolly, systematically, with the sole view of eliciting therefrom the plain truth and improving thereby our social standing on a general scale, the so-called mysterious processes of nature become simple to our understanding, so much so, in fact, that we are able to construct a synthesis in every case, or a philosophical explanation that satisfies mental wants. Deeply within us, within every one, are powers of gauging, measuring, which, in proper condition, crop out for a second or more, and enable us on the instant to judge with great certainty, if not infallibility.
Our doctrine teaches that there is really no evil-no good! That assertion is a philosophical assumption which is borne out by the highest methods of reasoning. The trumpet that sounded those words: no evil—no good—came from on high, and the blast startled many and does so still among us mortals. Necessity and opportunity determine every action on small or large scales, which shows, evidently, that preordination and laws that are above mundane laws are in constant activity, undoing often what men consider the best. Death, for instance, is considered by most men as the direst evil; but necessity wills it, and opportunity enacts it. Sentimentality is set aside as of no account in such cases. The moral feelings are torn asunder, ignored by the law which governs unflinchingly all human desti-nies. Men die, nations die; human laws die. The moral code stands, on earth and in the heaven above, having also suffered many transformations. It is no more good or moral to kill (except in wars, duels and self-defense) and eat one another. No! it is now vulgar, shocking, and our sensitive women go into hysterics over the bare recital of such things. They would not kill an innocent lamb or chicken; but eat them they will, and relish every morsel. How refined our mates have become, with the help of fine dresses, brilliants, and a sprinkling of moral education! It is astonishing bow those things become them. Their moral worth is greater than ours-men-as assumed, and, in reality, they mold us, rear us up, and finally command us about—as mere boys or simpletons—just with the magic wand called Cupid's arrow. Jupiter, Mars, Neptune, and all the ancient and modern gods, bend before that sway, apart from us, the millions, who grovel about seeking to please our enslaverers. Furn about is the order of nature, or, the last

burst forth and became a fashion.

There is no evil, no good, in such a situation, as above described. It is simply a matter of fact, brought about by necessity and opportunity. The so called moral law and reign is but an ent'racte in the great play of mundane and even spiritual life. It is nothing less, nothing It is a vaporous ballet, where woman's attractions are set forth as a passe-temps, to excite and bewilder the senses of the stern sex, so named.

become the first. Petticoat government came

forth even before the idea of woman's rights

The three epochs of a man's life, or that of nations and that of humanity at large, are signalled by three different emulations that are logically consonant with the periods traversed. The middle age in each case is transitory, as the being or beings are then neither children nor yet men. The hybrid-like state, on a small or large scale, like intervening seasons between summer and winter, is always drawn back and drawn forward, like the sea which ebbs and flows, in obedience to the influence of the past, which gave it birth, and to that of the future, which draws its beings forward and upward.

As our common humanity, or the civilized portion, is still in the middle age—which begets love and akin passions—its manhood is a question of the future. It can take on but glimpses, fleeting ones, of its future manhood state so long as this age or era lasts. That is unavoidable; it is logical and just what it should be. No assumption to the contrary can be maintained long or seriously. Philosophy, or true understanding, is claimed to exist

Streaks of light are but the beginning of a flow of a steady and uninterrupted current. Real philosophy, pure and simple, cannot elect a home on earth—not in the fluidic sphere—not until conditions have completely changed in both places, not until feelings are controlled entirely by reason, not until ignorance, prejudices and such like shades are wiped away from the brains—not until an equilibrium exists in both spheres—separately and in common. Intelligence is the supreme principle in Nat-

ure Universal—and not Love, as it is still claimed in both spheres. Love and passion are two differently-hued auxiliaries that serve to Prof. Goldwin Smith, of the Toronto Univertelligence.

Let the young, inexperienced ones prate about love and laud it above everything, while the mature stand by smiling, shaking their heads! That every-day picture, the world over

tells its own morale.

A grimace and a smile—or vice and love form, no doubt, a convex surface in life, more or less rough and adorned with scented flowers: but both together cannot form a spherical sphere—the highest form of all forms. The master touch in all arts and science is that of

thorough knowledge and understanding. Knowledge and understanding on earth take necessarily a sort of concrete form and nature, while in the fluidic sphere it partakes of the conditions prevailing there; but in the ethereal world it is complete in every essential or quin-tessential way. Where the source of all things lies, the flow of life is not disturbed by puerility and roughness—as found in the two lower spheres during their various developments.

Cool calculations are preferable to hasty and fiery ones. In viewing ourselves and things that are near and far away, it behooves us to act slowly, with order and method, and not allow our minds to be influenced by worldly considerations that act as a leading hand in society. Draw from yourselves with confidence, I would say—because you are each very deep wells-and also look up high for inspira-tion, which is ever actively occupied in distributing wholesome advice and encourage-

He who helps himself, energetically, is helped by the gods. The dear departed ones—hovering around each one—feel still the physiological tie of consanguinity and its impulses, and are precious helps to be invoked when necessity demands it. Listen with amity to their still voices, as they imprint their words on your hearts and brains. That is true and pure praying-earnest demand on one side, and just as earnest in dispensing on the other side Our own, or those who are part and parcel of us still. are not strange gods to pray to. When not sufficiently enlightened to help us at once, or directly, be assured that they get it from others for our benefit. How often I have seen that practically exemplified, in personal and other cases.

The scientific method of induction is climb-

ing up the ladder to arrive at knowledge. Most people are obliged to be acrobats of that kind. The state of things renders that method obligatory to most men. The quicker process or method of deduction is altogether philosophical. The mind then starts downward from principles, or the fountain-head of thought, and exposes the direct consequences of those principles. Men are obliged to know. Their inward must become their outward. They must be turned inside out to become real, complete men. What excruciating pain that denotes! Yes! pain and not happiness is the common and general lot of mankind. Everyone can see that with one eye. Put in one scale the amount of misery, despair, abjectness, vileness and darker passions of the world, and put in the other scale the contrary sum of joy, happiness, etc., see what the result will be. all know it very well. You may well say:
"This world of strife is not our home!" Aye!
it is not indeed. It is not a fit home yet for
our aspirations, that extend on high, beyond villanies-according to the moral law; but in Experience, knowledge and wisdom come to men only through blunders committed, some those darknesses that have prevailed over earth however, a few direct statements in the article under our united endeavors, after paying hard for it, both spiritually and materially, through cycles of ages, which—to our souls—count as but a speck in time. Is it not wonderful that we should be, in fact, so small and yet so great? It all depends on what end of the telescope we view ourselves through—nothing else.

> Written for the Banner of Light. WHY SHOULD'NT THE SPIRIT OF MORTAL BE PROUD?"

BY DR. DEAN CLARKE.*

Why should n't the spirit of mortal be proud, E'en though he depart like "a fast fleeing cloud"? His spirit in triumph life's banner shall wave As he marches to vict'ry o'er death and the grave.

Like leaves of the forest our bodies may fade, Together with them in the dust may be laid, Yet we in the dust shall not with them lie, But rise, like the Phonix, to dwell up on high,

The infant, the mother, and husband who loved, All who to each other undying love proved. Find not in the grave "their dwellings of rest"-In mansions on high are the homes of the blest.

Though the maid lose the hue of cheek, brow and eye And pleasures and triumphs of earth are put by, An angel in heaven, she 's still loved and praised, For naught of her beauty by death was erased.

Though sceptre, and mitre, no longer are borne By the hand or the brow by which they were worn, No king, priest, nor sage are e'er lost in the grave, But each is a spirit, still active and brave.

The peasant and herdsman have climbed up life's

steep, To reap its true harvest that all shall yet reap; No beggar is there in search of his bread,

For all have a plenty in realms they now tread. The saint upon earth is an angel in heaven. The sinner still lives, though he be unforgiven, Neither wise nor the foolish, the guilty or just,

Remain with their bones now mingled in dust. Though "the multitude goes, like the flower or weed That withers away to let others succeed," As spirits they come, whom seers may behold,

Yes, "we are the same our fathers have been. And see the same sights our fathers have seen ": And soon, too, in realms as bright as the sun. We'll run the same course our fathers now run.

And repeat every tale that as mortals they told.

The thoughts they are thinking we shortly will think; From death now not shrinking, no more will we shrink; To life that 's eternal with them we will cling. And speed on our way, "like a bird on the wing,"

Their scorn and their grief long since have grown

Their joy and their love for aye shall unfold; No wail of earth-sorrows from them doth now come, But the tongue of their gladness no longer is dumb.

'They died," yet still live! yea, more than we now, With dark earthly shadows o'erhanging our brow, And when we are done with this transient abode, How glad we will take their new " pilgrimage road." Our tears and despondency, sorrow and pain,

Will soon pass away like a shower of rain, Then songs of the angels that drown the earth-dirge, Shall " follow each other like surge upon surge." But the wink of an eye, and the loss of a breath

Completes the new birth, so faisely called death; The soul is triumphant o'er bier and the shroud, Then, why not the spirit of mortal be proud?

"The writer has paraphrased the celebrated poem of William Knox—said to be a favorite of Abraham Lincolnusing his rhymes and characters, but changing his melancholy and materialistic thoughts into more cheerful and rational philosophy.—D. C.

For Over Fifty Years

or true understanding, is claimed to exist among mankind, or a small portion of it; but it is at best but a reflex of it. It deserves in eed to be called only Moral Philosophy.

MRS. WINSLOW'S SOOTHING SYBUP 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 Diarrhess. Twenty-five cents a bottle.

Is There Another Life?

BY JOHN WILLIAM FLETCHER. [Special to Banner of Light.]

Is there another life? Every age and generation, since man began to think, has repeated the same inquiry, and doubtless will so continue until divested of the innumerable im-

Prof. Goldwin Smith, of the Toronto University, a voluminous writer in somewhat narrow lines, thinks the time has already arrived to answer the question, and proceeds forthwith to do so in the July number of The Forum. After reading and re-reading the article, I have been able to comprehend a part at least of its meaning, although I am free to say that the author seems wholly at sea himself as to just what he really is prepared to accept, and swings from one line of thought to another in a manner as irritating as it is incomprehensi-ble. This is not my own idea alone, for in fact while the guest of one of the brightest writers in American literature my attention was called to the essay, and I found that my friend had arrived at precisely the same opinion; and at his suggestion I beg to subscribe the following thoughts. I do not wish, however, for any one to imagine that I think that I am answering Dr. Smith, for he has incorporated so much, has built so many men of straw, only to knock them to pieces again, that in no logical way could the entire article be considered. I have rather sought to answer, in part at least, the question, "Is there Another Life?" including therein much that The Forum article embodies, and omitting that which to the general reader has no bearing upon the subject whatever.
Dr. Smith tries hard to be scientific, learned

and religious at the same time, makes frantic attempts to keep inside the line so as not to affront the Christian brethren, and yet appear to be as wise as the wisest. He slips over scientific discoveries by quietly accepting them, and then immediately goes to the Bible for authority, seemingly forgetting that the very precept of the scripture is: "False in one, false in all." And that with the theories, long accepted as facts, in Genesis exploded, a very doubtful light is thrown over the whole matter, and at least the entire theory and assumption of Christianity is changed. For surely, if the earth is the result of evolution, and man follows on in the path of the same law, instead of being the result of a special creation he exists as a part of the universe-as does everything else—and not in the fulfilment of divine command. And the consequent theories, which are the basis of Christian belief, such as the origin of evil, the fall of man, the salvation through the blood of a Savior, the final separation of saints from sinners-more properly put, the punishing of non believers and the reward ing of the faithful—all fall to the ground like a rope of sand, and vanish into the shadows of that oblivion where so many of the childish fancies of man have at last passed from view, driven helplessly by the overpowering force of

mind and intelligence. Dr. Smith infers as much, more than once, but, ere the inference is complete, quotes some one in authority to offset what would otherwise be a startling and important statement. He is very hard to pin down to any direct point, and he parries and shifts from one side to another with an agility as remarkable as it is illogical. It may seem a little presumptuous to express an opinion so broadly in regard to so distinguished and generally accepted a scholar, and I wish it understood, it is in regard to The Forum article only that I speak. Dr. Smith represents a certain school of thought. In my humble way I endeavor to represent another, which, I am free to say, is diametrically opposed to his, and, to my mind, a metrically opposed to his, and, to my mind, a thousand times more valuable—besides which his disparaging and curt remarks about Spiritualism places me more or less on the defensive, and the property of the conditional since good character only could have a life-giving affinity to the power of good." the thinkers in the world in the same light in which they are presented. The following is

one: "Science, moreover, Darwinian and general, has put an end to the traditional belief in the soul as a being separate from the body, breathed into the body by a distinct act of the Creator, pent up in it as in a prison-house, beating spiritually against the bars of the flesh, and looking to be set free by death. Soul and body, we now know, are indivisible from each other, man's nature being one, enfolded at first in the same embryo, avvancing in all its parts and aspects same emoryo, advancing in an its parts and aspects through the same stages to maturity, and succumbing at last to the same decay. Not that this makes our nature more material in the gross sense of that term. Spirituality is an attribute of moral elevation and aspiration, not of the composition of the organism. Tyndall called himself a 'materialist,' yet no man was ever less so, in the gross sense. If we wish to see clearly in these metters it might be a most bet. see clearly in these matters, it might be a most bet ter, for a time, to suspend our use of the word 'soul,' with its traditional connotation of antagonism to the body, and to speak only of the higher life, or of spin itual aim and effort."

I was not aware before that Science, either Darwinian or general, had ever recognized the existence of the soul as being either within or without the body. To the devotee of science, "matter" was and is the all in-all. And to-day—unless I am wofully mistaken—no more recognizes the soul, as a higher attribute of the body, than it accepted its existence apart from the body in the years agone. From a scientific standpoint, we know no more about soul to day than we did fifty or an hundred year ago. So the statement that the "soul and the body are indivisible from each other, may rest upon Dr. Smith's authority, but there is and can be no scientific foundation for any such declaration.

If the "body and the soul succumb to the same decay," then annihilation, or something parmount to it, is the ultimate end of all. For while death does not destroy the particles of the body, it does so change their relation to each other as to preclude all possible recogni tion; and if this be equally true of soul, then there is no need of further argument or speculation.

From the standpoint of the highest spiritual science, the soul is an emanation from the Divine Spirit, and the individual personal spirit is the expression the soul makes in its contact with matter, the body being but the result of the action of the spirit itself-an instrument played upon by an invisible performer; and that decay is but the process by and through which the spirit relinquishes its contact with another-death being the final and eventually the absolute separation between the two; the spirit and soul passing on to the realm of still higher activities, while the body is absorbed in that great sea of elements, being uplifted one step at least through the action of spirit upon it. This Dr. Smith recognizes, in his reference to the philosophers of the past, in the following strain:

"Of the two great thinkers of antiquity Plato be-"Of the two great thinkers of antiquity Plato be-lieved intensely in a future life, for which this pres-ent life was but a training, and in a future state of rewards and punishments. His arguments, put into the mouth of Socrates, who is about to die, come to us in the most persuasive guise. The soul, Plato thinks, cannot be affected by diseases of the body, but only by its own diseases, ignorance and vice. An evi-dence of more weight practically than any of the metaphysical arguments adduced by the disciple of Socrates is the death of Socrates itself, which, like the Christian martyrdoms, implies a strong and rootthe Christian martyrdoms, implies a strong and rooted faith in the future reward of loyalty to truth and virtue. The same faith is expressed by Plato in the "Republic." To him amid the license of Athenian democracy in its hour of decay, as to the Christian amid the demoralization of the Roman Empire, the world seemed evil; and he found support for right ecuaness in the conviction that though the righteons man might suffer obloquy, persecution, and even a painful and shameful death in this life, it would be well for him in the sum of things."

Yet all this, although referred to by Dr. Smith, is not treated as of being of any value. Nor could it be if the existence of the soul is not recognized as apart from the body itself. He declares there have never been any real evidences of a future life beyond two, which are placed in such a doubtful way as to rob them of whatever importance they may have been possessed.

"The only case, so far as we are aware, in which there is anything like first-hand evidence, is that of the warning apparition to Lord Lyttelton, which may be explained as the masked suicide of a voluptuary the use of that reliable specific, Hall's Hair Renewer.

sated with life. Apart from the miraculous resurrection of Carist, and Christ's miraculous raisings from the dead, no one has been seen or heard from after death. That evidence, which alone could be absolutely conclusive, has never been afforded. This is the stubborn fact with which Butler and those who adopt his line of argument have to contend."

And these, you see, are of no consequence, especially the second; for if the eminent Doctor refuses to believe that the soul is apart from the body from the Creator's hand, as is so clearly stated in Genesis, then are we compelled to reject whatever else is offered upon the same authority. In fact, there is only the traditional evidence that any part of the story of the resurrection is true, it being wholly dependent upon the evidence of people who lived two thousand years ago, and wholly unknown. Doubly improbable does it seem from Dr. Smith's standpoint when he tells us his opinion of Spiritualism, which holds long and opinion of Spiritualism, which holds long and important witnesses in the highest walks of life who are ready to testify to-day to what they individually know in regard to the truth: "Nor can spiritualistic apparitions call for notice. They have been often enough exposed. Nothing is proved by them but the fond credulity of bereavement pining for communion with the lost. Spiritualism, it should not be forgotten, had its farcical origin n table-turning.'

Profound, is it not? "A farcical origin in table-turning." The origin of the Christian religion is, to my mind, far more reprehensible. The swinging lamp in the church at Pisa told an important story to Galileo. The falling apple revealed a mighty law to Sir Isaac Newton. No fact in nature is "farcical" that adds to the sum of human knowledge. Spiritualism stands to-day as the one voice raised in protest, against, the materialism of the age in protest against the materialism of the age in which we live. It has become the new force added to the fast dying religions of our time. It is beckoning to modern science to enter the vast realms of psychical phenomena, and there discover the great and mighty spiritual entity that pervades all space, which is the activity of what we see about us. It says to all the great sorrowing, despairing world, that this life is only one lesson in the sum of things to be, and that the grave is but the portal to a life higher and better.

And are there any evidences of the truth of

this sweet and delightful doctrine? Plenty of them to be found on every side. Prof. Crookes and Prof. Wallace, two men great in the scientific world, stand as witnesses of its truth. The hosts of clergymen both sides the Atlantic who are preaching it, without the moral courage to acknowledge the source from whence they received the fuller measure of the knowledge, stand forth also and proclaim the truth: while the millions outside of scientific or religious training whose hearts have been made happy, whose tears have been wiped away, upon whose brow the reassuring light of the truth falls like a halo of glory, swell the mighty

anthem!

There is another life, and Modern Spiritualism has swung wide the door that leads to it. I subjoin Prof. Smith's conclusions, which are too indefinite to suggest, even, any criticism, but I leave them with the reader, as far too hopeless for me to make anything out of: "In fact, what we call 'spiritual life' seems to be "In fact, what we call 'spiritual life' seems to be the cultivation of character carried on by a sort of inner self. The value and beauty of character, if anything in us, may be thought to transcend the necessities of our present state, and to be transferable, so to speak, to a wider sphere. It is conceivable that they may be prized by the soul of the universe, if the universe has a soul, as kindred, and capable of being united to itself. That a power of good akin to human goodness is manifested in the universe and predominates over evil. none but, extreme nessimists have yet. nates over evil, none but extreme pessimists have yet denied. In affection, beauty, melody, and everything that appeals to sentiment, there are intimations of tenderness as well as goodness. It seems at least possible that the destiny of character may not be con-fined to earth. At the same time, so far as we can discern, character can be formed only by effort, which implies something against which to strive; so that without evil, or what appears to us evil, character could not be formed. For aught we know, effort, or something which we can only describe as effort, not fiat or mere evolution, may be the law of the universe.

A MYSTERY.

BY JOHN GREENLEAF WHITTIER.

The river, hemmed with leaning trees, Yound through its meadows green A low, blue line of mountains showed The open pines between.

Ore sharp, tall peak above them all

Clear into suplight sprang: I saw the river of my dreams, The mountains that I sang. No clew of memory led me on. But well the ways I knew,

A feeling of familiar things With every footstep grew. Not otherwise above its crag Could lean the blasted pine, Not otherwise the maple hold Aloft its red ensign.

So up the long and shorn foot-hills The mountain road should creep; So, green and low, the meadow fold Its red-haired kine asleep.

The river wound as it should wind; Their place the mountains took;
The white torn fringes of their clouds Wore no unwonted look.

Yet ne 'er before that river's rim Was pressed by feet of mine, Never before mine eyes had crossed That broken mountain line.

A presence, strange at once and known, Walked with me as my guide; The skirts of some forgotten life Trailed noiscless at my side.

Was it a dim-remembered dream? Or glimpse through zons old?
The secret which the mountains kept The river never told.

But from the vision, ere it passed, A tender hope I drew,
And pleasant as a dawn of spring,
The thought within me grew,—

That love would temper every change, And soften all surprise, And, misty with the dreams of earth. The hills of heaven arise.

To Cure Headaches. Simple Remedies that will Bring Speedy Relief to Sufferers.

"A hot bath, a stroll in the fresh air, shampooing the head in weak soda-water, or a timely nap in a cool, quiet room will sometimes stop a nervous headache," writes Dr. B. F. Herrick in August Ladies! Home Journal. "When overfatigued from shopping or sightseeing, a sponge dipped in very hot water and pressed repeatedly over the back of the neck between the ears will be found exceedingly refreshing, especially if the face and temples are atterward subjected to the same treatment. Neuralgia is caused not only by cold air but by aclidity of the stomach, starved nerves, imperfect teeth, or by indolence combined with a too generous diet. Heat is the best and quickwith a too generous diet. Heat is the best and quick-est cure for this distressing pain. A hot flatiron, passed rapidly and deftly over several folds of flannel iaid on the affected spot, will often give relief in less than ten minutes without the aid of medicine. Hot fomentations are of equal value; though when the skin is very tender it is more advisable to use dry heat, nothing being better for the purpose than bags of heated salt flaur or sand which ratin wearth for of heated salt, flour or sand, which retain warmth for a long time. Cold water, applied by the finger-tips to the nerves in front of the ear, has been known to dis-pel neuralgic pains like magic. When caused by acidity, a dose of charcoal or soda will usually act as activity, a dose of character of sound will usually set as corrective. Sick headache is accompanied by billous symptoms, and attacks usually come on when the person is overtired or below par physically. This is a disease of the first half of life, and often stops of its own accord after middle age. A careful diet is imperative in every case, sweetmeats and pastry being especially pernicious.

"Eating heartily when very tired, late dinners, eat-

animal food, especially in the spring or during the hot weather, are frequent causes of indigestion, causing headaches by reflex action."

Now in the silver of the sun The summer's beauties glow; The rabbits now are on the run, But not for office—no!
—Atlanta Constitution.

Queen City Park. To the Editor of the Banner of Light:

The first Sunday of the season at this favorite camp ground was a bright, beautiful day, and Queen City Park tooked very lovely in its summer dress of green, the rain of Saturday making the foliage look fresh

and beautiful. In the forenoon we had an excellent address from Mrs. Abble W. Crossett, of Waterbury, Vt., one of our old and valued State speakers, and one who works for the cause of Spiritualism zealously and faithfully at

all times.

In the afternoon, Col. R. G. Ingersoll gave his famous lecture, "The Foundations of Faith," to a very large and most attentive audience.

large and most attentive audience.

It would be vain to attempt any synopsis of the address of this great orator. One must hear Col. Ingersoil to be able to appreciate the beauty of language, the marvellous power of memory and the accuracy of data that his lectures are replete with, and his closing remarks on the hope of immortality were so beautiful and touching as to lead one to think that he did believe in immortality himself.

On Tuesday Mr. Lucius Colborn lectured in the Pavillon with great acceptance.

The ladies of the camp have spent several days in retrimming and improving the Pavillon. They were greatly assisted in their labors by Mr. Colborn, who is always ready to work for the good of Queen City Park.

On Wednesday Dr. Smith arrived from Lake Pleasant with a party of excursionists for Queen City Park.

ant with a party of excursionists for Queen City Park, Burlington, and other places; Mrs. Palmer-Ressegue and her friend, Mrs. Grant, were among the number, and they are much pleased with the beauty of the

place.

Several visitors from Montreal, Can., are with us—
Captain Adams and wife, Mrs. Riva, Mrs. White,
Mr. Robbins of Port Perry, Ont., and others.

Mr. John Withell and ramily are occupying their

ine cottage on the point. Nearly all the old campers have arrived, and more are expected on Saturday.

The conferences are held as usual each morning,

The conferences are held as usual each morning, and are quite interesting.

Thursday and Priday afternoons we had the great pleasure of hearing Mrs. Helen Palmer-Ressegue, this being her first visit to Queen City Park; she is a most eloquent and forcible speaker, with a fine, clear voice and very pleasing manner; her lecture on Thursday, on the "Uses and Abuses of Spiritualism," was full of good things and against earlifection to roursday, on the "Uses and Abuses of Spiritualism," was full of good things and gave great satisfaction to her audience. The discourse on Friday was a beautiful effort, and her appeal to the Spiritualists to live up to the grand principles of their philosophy touched the heatts of her hearers deeply. We hope to hear more from this gifted speaker.

Miss Truax has kindly furnished the music for this weak

The Schubert Quartet of Boston will be with us on Saturday, to remain during the season. J. E. T.

Central New York Camp. To the Editor of the Banner of Light:

"The Central New York Camp Association" is a proven fact, and the new camp is a decided success. Although the weather was very much against us we had a good attendance, especially on Saturdays and had a good attendance, especially on Saturdays and Sundays. J. Frank Baxter came for Sunday, Aug. 2, and drew well. Our stock company consisted of Mrs. Augusta Armstrong, M. D., of Buffalo. N. Y., Frank T. Ripley as test medium, Mrs. S. A. Walters, of Auburn, N. Y., who made a good choir, and gave us good music for the whole camp season. A regular and well established Board of Directors was chosen, with B. L. Robinson, of McLean, N. Y., as President; Postmaster James Carr, as Treasurer, H. C. Sessions of Cortland, N. Y., as Vice-President, and Mr. A. C. Stone of Freeville, N. Y., as Secretary.

Next year's meeting will be held for sixteen days, beginning on the last Saturday of July, 1897. There

beginning on the last Saturday of July, 1897. There is a fine large hall at Freeville, which has been secured and really owned by Spiritualists, and the use of it has been given us in stormy weather. In behalf of the Association, I hereby thank the people of Freeville for their aid and kindness to us this season. A large camp meeting is expected next year, as there are thirty thousand people living within thirty miles of this camp, and they are located in the gar-den of the United States. There is room for thoucome, and good accommodations for all who may come, and cheap at that—botel board for \$5 per week, and good board at private houses at \$4 per week. Flowing water from artesian, or driven wells, make good water abundant, and the camp location is good. good water abundant, and the camp location is good.

Speakers and mediums should apply early for next
vear's engagement; to B. L. Robinson, McLean,
Tompkins County, N. Y., as he is the permanent
President for the year.

Fraternally yours,
J. W. DENNIS.

120 Normal Avenue, Buffalo, N. Y.

Ohio.

LAKE BRADY, -E. J. Bowtell writes: "The weather, which during the first month of the season was very wet, is now bright and cheerful, and the camp is filled with seekers after spiritual truth. It is but justice to the speakers and mediums to say that they are furnishing an abundant supply of facts and

A report having been put in circulation and appearing in print, to the effect that I am here in a condition of great distress, and have required and received the aid of 'charitably-inclined Spiritualists,' I beg to assure my Eastern and other friends whom it may have reached that it has no foundation. In fact, I have received the fees charged for admission to lectures I have given. As these have been sufficient to defray my expenses up to date. I have required nothing more. I trust that the att-ndance at future lectures which I hope to give before the close of the season will warrant my making the same statement

I wish to thank Miss Maggie Gaule for the aid ren-

dered by her in giving tests at the close of one of my lectures. One of these tests was of a remarkable character. She gave the description and name of a spirit recently passed away, of whose transition the lady receiving it was unaware. Two days later the mail brought information which proved its accuracy. I must also thank Mrs. Archer and Mrs. Else for their help freely rendered in the music and singing on the occasions referred to. And before I conclude I must thank all on the ground for the general good wishes and kindness with which they have received me, a stranger, among them, and which I have sensed even more than they have expressed.

I am negotiating for the coming lecture season, and

shall be glad to hear from all who may desire my services. My address will be at this camp, via Kent, O., until its close, September 6."

August Magazines.

THE ATLANTIC MONTHLY has a fine table of contents. "Days with Mrs. Stowe," by Mrs. James T. Fields; "Present Conditions of Literary Production, "Paul Shorey (of Chicago University); "The Spirit of an Illinois Town," a threepart story, Mary H. Catherwood; "Barnard and McCosh, and Present College Problems," D. C. Gilman (President of Johns Hopkins University); "Sintamaskin: a Winter Fairyland," (A caribou hunt in a charming Canadian region,) C Grant Lafarge; 'A Holiday with Montaigne," Henry D. Sedgwick, Jr.; "The Old Things. XIV.-XVI.," Henry James; "About Faces in Japanese Art," Lafcadio Hearn; "Poetic Rhythms in Prose," Edward E. Hale, Jr.; "A Literary Model," M. B. Sheldon; 'Judith and Holfernes," Thomas Bailey Aldrich; "D. G. Rossetti's Letters," (Concluded,) by Dr. George Birkbeck Hill; "Athenaise," (a story in Two Parts.) Part I., by Kate Chopin. "Critical Articles" and "Contributors' Club," are brought out in the admirable style of its publishers, and are worthy the close attention of the reader. Houghton, Mifflin & Co., publishers, Boston.

ST. NICHOLAS.—This number opens with a Russian story by Fannie Locke Mackenzie, "The Little Duchess and the Lion-Tamer." The story has striking illustrations by C. M. Relyea. Elizabeth Robins Pennell tells of an odd annual race in a quaint old Italian city, "The Palio at Siena." Joseph Pennell furnishes the illustrations for his wife's article. Eugene Field, the children's poet, is made the subject of two sympathetic articles-one by Mary J. Reid and Henrietta Dexter Field, and the other by Martha Nelson Yenowine. Both are full of pleasant anecdotes that illustrate the genial, sunny nature of the poet, and his love for and friendship with children. Harry M. Lay shows the surprising things that can be done with a "Sand-Pile." Ernest Ingersoll, in "The Tricks of Torpedo Boats," tells of night practices of these little scouts of the sea against the great white cruisers. All of the serials have interesting instalments. There is a clever poem written and illustrated by Oliver Herford, "A Bunny Romance," and the usual number of pictures and verses and jingles. The Century Co., New York.

Over the mantelplece in Mr. Gladstone's bedroom there is emblazaned a text which explains a good deal of the tranquility which has saved him from the nervous exhaustion that has carried off many other men. This is the text referred to: "Thou wilt keep him in perfect peace whose mind is set on Thee."

Young Mothers

Should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

THE BOY FOR ME.

His cap is old, but his hair is gold, And his face is as clear as the sky. And whoever be merts, on lanes or streets, He looks them straight in the eye With a fearless pride that has naught to hide, Though he bows like a little knight, Quite debonair, to a lady fair, With a smile that is swift as light.

Does his mother call? Not a kite or ball Nor the prettlest game can stay

His eager feet, as he hastens to greet
Whatever she means to say.
And the teachers depend on the little friend
At school in his place at time.
With his lessons learned and his good marks earned,
All ready to toe the line.

-Christian Union.

Lake Pleasant Lyceum.

Sunday afternoon, Aug. 2, Mrs. Lillie not being able (through illness) to be present, the time she was to occupy was given to the Lyceum.

It was the opening of the regular session for the season. Mr. and Mrs. J. B. Hatch, Jr., the Conductor and Guardian, the Assistant Conductor, Judge Dailey, Miss Lizzie Harlow of Haydenville, Mr. J. B. Hatch, Sr., Mrs. May S. Pepper, Mrs. Concklin of Worcester, Oscar Edgerly, and a representative of THE BANNER and others were on the platform.

The dull weather of the morning had cleared away, and the sun shone warm and bright. Every child seemed eager and expectant, and hurried with parents and friends to the audi torium, until every seat available was occupied. It was a grand opening, and presaged a successful future.

Mr. Hatch, Jr., made the opening address, and the exercises were opened by all singing "America." Mrs. Pepper followed with an impressive invocation, after which all sang again, and then, it being the first Sunday, and not having had a subject given previously for discussion, Mr. Hatch presented Miss Lizzie Harlow of Haydenville, who spoke in part as follows on "The Lyceum and Its Uses," and illustrated well the material side, or left hand of the Lyceum, wherein the child is trained to become graceful, to keep time; that every law that controls our nature may keep in time—that it may give us perfect health—may unfold the beautiful—becomes symbolical to the Picture that Most Influenced Me, although I child. Now, what will the right hand unfold? It unfolds love, the power to understand ourselves, and teaches us to love mankind, that spiritual element in our nature. We learn patience with one another. Patience unfolds a new thoughts to me. I shall go home and study spiritual atmosphere; with patience we surmount all obstacles.

We teach not with text-books and subjects that they cannot understand. We give them a little flower, and the young bud unfolds. We teach them the use of thought, and the result is a race of thinking men and women who dare to not be responsible to any book.

We shall have love and thought in its perfectness, and naturalness shall be the product of your Lyceum.

The Grand March then followed, after which Judge Dailey was introduced, and remarked that inasmuch as he was always present, he fall on my slippery walk, and the wood is thought it would be better for him to give almost gone, and if the pump is n't run down place to some one else who was not.

Edna Cook, of Boston, recited in a very creditable manner "The American Flag"; Little right opposite Mrs. Stone.
Gladys Atwood and Mollie Blinn, recitations; Charlie Hatch, violin solo (excellent); Miss Harding of Boston, recitation; song, by four little right opposite Mrs. Stone. "I've been a thinkin' 'bout s'prisin' Mrs. Stone," he said slowly. "'cause she's sick, you know, mamma, and 'cause she's all alone without any little boy to help her!" little girls, very sweetly sung; Ruby Sower, Freddy Hill, Master Sower, recitations.

Mr. J. B. Hatch, Sr., was then introduced, and expressed surprise that any one who had had experience as a Conductor in a Lyceum, should (as a correspondent in THE BANNER had recently) say that he had failed to find a catechism from which the children could be taught. He referred to a child who needed no catechism; nature was all the teacher or catechism the children needed; it was a book of endless possibilities. He continued: "I could not help thinking, when the little one was speaking of the dear old flag, there was many an old veteran who would have been moved to to tears as Bradley, the color-bearer of the Ancients, who visited the Queen of England, told of, when the Princess of Wales pressed the American flag to her bosom, showing her love for Old Glory."

He alluded to the matter of the Lyceum movement, as it was brought before the Convention at Washington last fall, and continued: "I shall always speak, in behalf of the children, that the Lyceums may be instituted all over the country. Teach Spiritualism to the children while they are young, that they may grow up to be true men and women."

Mr. Edgerly then spoke, controlled by John McCarthy, much to the amusement of the children, illustrating that as the Chinese cramped their children's feet, so the Christian hung the catechism round his children's necks and chained them down, until they were made free through the truths of Spiritualism.

He explained that they were like the diamond in the rough, before it was polished and

rubbed smooth to show its beauty. Mrs. Conklin of Worcester, controlled by a band of spirit boys, talked to the children. THE BANNER representative made a few remarks, and Miss Harlow closed the exercises with a benediction, thus bringing to a close a very interesting session of the Camp Lyceum.

The Influence of Pictures.

BY MARTHA CLARK RANKIN.

It was a meeting of the Monday Reading Club, and the ladies were waiting, as usual, for one of the members who was almost invariably the

last to arrive. "What a pity it is that Mrs. Smith can't be a little more prompt," said the President. "She's so bright and well-informed that she is indispensable to the life of the club. I never like to begin without her, and yet it doesn't seem right that one person should waste the time of so many others. This lack of promptness seems to be her one fault, and I confess it

is so inconsistent with her character that I don't know how to account for it."

"I think I do," said jolly Mrs. Kittredge.

"She didn't grow up in a house where a picture called 'Procrastination' hung on the wall. My shortcomings are numerous enough, as you all know, but being behind hand is n't one of them. I believe I have never in my life been sider themselves abused, in a great many cases, late to an appointment through my own fault,

and I often thank that old picture for my habits of promptness.

Do tell us about it," said one and another. "What kind of a picture was it that could accomplish so much?"

"Only a little framed engraving, taken, probably, from some magazine where it served as a frontispiece. Very likely some of you may remember having seen it. It was in the days of the old-fashioned stage-coach, and a family, laden with satchels, bags and bundles, ready for a journey, arrived a minute too late. The lumbering coach is visible in the distance, and the father is frantically waving his umbrella

in the vain attempt to stop the fast-disappearing horses. The mother looks as if life had few more charms, while tears stand in the eyes of one of the children. At least, this my recollection of the picture, though it is years since I have seen it. As a child I must have spent hours pondering over it, wondering where they were all going, whether they took an earlier start next day and made the visit after all, or whether they were going to a wedding, which would n't wait for them, and so they missed it altogether. But I never failed to conclude my meditations with the resolve that I would always be on time, and the little old picture has

held me to my resolution."
"Yes, I can remember having seen the same picture," said Mrs. James, "but as I didn't grow up with it I can't recall it quite so vividly still I believe Mrs. Kittredge has touched upon an important truth. People often fail to real-ize the influence of pictures upon a family, especially upon children; if they remember it, I'm sure we should n't see so many ill-chosen, and often atroclous, creations on the walls of otherwise well-furnished homes."

"I believe you're right," said another. "I'm sure the beautiful paintings with which my father adorned his home had something to do with my becoming an artist. In those days good pictures were less common than now, and can remember often feeling a sense of relief when I went to see my friends that I did n't

have to look at their pictures every day."
"I often have that same feeling now," said
Mrs. Brown, "and I sometimes think that more
people fail in the selection of their pictures than in any other part of their house furnish-

ing."
"I had never connected the two things before," said little Miss Wilder, "but perhaps my love of animals is partly due to the wonderful pictures of horses, dogs and cats which made our home remarkable."

"Of course it is," said Mrs. Kittredge. "And no doubt every one of us has been more or less confess to thinking that that sort of thing has

gone quite far enough already."
"There comes Mrs. Smith now," said the President, "and for once I feel grateful to her for her tardiness. This talk has suggested many my pictures with a fresh interest, and I fear that a 'divine discontent'"—

By this time Mrs. Smith was fairly in the

room, and the Reading Club promptly began the regular work of the day.—The Congrega-

The Gentleman Brownie.

BY MARGARET DANE.

Mrs. Stone was sick with a cold and could not go out-of-doors.

"Dear me!" she said to herself as she looked out of the window, "I'm afraid somebody will prised. I hope I may hear from him again. His wife, M. P. POTTER. it'll freeze! Dear me! What shall I do?"

Little Fred Crosby stood at his window,

"That would be very kind," said mamma "What do you want to do?" "She's pulled down her curtains and lighted her lamp!" exclaimed Fred, joyfully, "and I

can go right over now! I'm going to put ashes on the walk and pile up her shed wood-box, and then I'm goin' to run down the pump! "I can do it," he asserted stoutly, as mamma looked doubtful, "'cause Mrs. Stone showed

me how Wednesday night." He put on his gray ulster and big rubber boots, and was across the street in about a

minute. Very softly he laid the sticks of wood one upon the other in the big wood-box till it was full to the top. Then he let the pump down. That was great fun and almost made him laugh out loud, because the water gurgled and

And now there was the walk. How fast Fred worked, for fear Mrs. Stone might pull up the curtain and see him, but she didn't; and at last the coal-hod was empty, and the icy walk

was covered.

"Hard at work, Fred?" called Mr. Green, as he spied Fred in the twilight.

"Guess so!" stammered Fred, as he shut

the gate hurriedly and ran quickly across the street.

"Mr. Green almost told on me, 'cause he talked so loud," said Fred; "but I guess Mrs. Stone did n't hear him," he added thought-

But Mrs. Stone did hear him, and when she found her wood box full she knew all about it.

"Fred is the dearest little friend I have!" she said, wiping her eyes very hard. The next morning Fred went over to see

how she felt. "I feel very happy, Fred," she said, smiling, because last night all my work was done for me. I think it must be some good little Brownie who walked out of one of Palmer Cox's pictures to help me; do n't you?"

Fred's eyes danced.
"I 'spect it was," he answered. "Which one do you s'pose it was, Mrs. Stone?"

It was such fun being a Brownie that Fred smiled and smiled.

smiled and smiled.

"It was n't the dude," said Mrs. Stone, decidedly, "nor it was n't the king! I think it must be the gentleman Brownie!"

"I do n't think there is any gentleman one,"

said Fred, doubtfully.
"Oh, there must be!" answered Mrs. Stone, knowingly, "for this particular Brownie was a true little gentleman."

"I'm very glad you think so," said Fred,
"very glad indeed, Mrs. Stone, and the Brownie is, too."
And then he smiled again.—Youth's Com-

Girls and Money.

The average American girl has practically

panion.

no idea of the value of money. It is one of the most discouraging signs of the times to see the manner in which our young women spend their pocket-money. And nothing in this wide world keeps so many young men from marrying as the constant proof they see of the lightness in which our girls value money. Money is spent upon trifles, as if silver and bank notes grew on trees. A dollar has not its real value in the eyes of one girl out of a hundred. Where the saving instinct exists it is simply employed as a means to making possible a larger expenditure in the near future. The result is that our young women get false notions of living and its cost, and they con-

when, upon marriage, they must be content

with less than in their father's home. The popular notion with the young people of to day is that they must start where their fathers left off. Our young men only have a truer sense of the value of money because they are compelled to earn it, and where the money comes hard its value is better impressed. But even among the most moderate classes in this country, it is simply amazing to see the extent to which money is spent—not only spent but wasted-and the absolute disregard to make provision for a "rainy day" which exists. The great trouble is that we have been educated in this country too much to accept luxuries as necessities, and when they are beyond our reach we cavil at fate. - Selected.

BANNER

A SUMMER-DAY RHYME.

The buttercups bloom in the meadow, the clover pods on the hill,

And the violets blow in the shadows where the summer winds are still;

The breezes, in wild commotion, sweep down from the step hillside And the meadow sways like an ocean at the rising of the tide;

The sunshine drifts like a shower across the biliowy grass,
And sprinkles with gold each flower that laughs to see it pass;

I can hear the honeybees humming as they gather in their sweets,

And I hear the whispers coming from the waternymphs' refreat;

The pinks by the walk are bending their stately heads to the gale.

And the lilies their sweets are spending where the

morning glories pale; The robin sings on the cherry a song that is plaintive and sweet. And the blackbird's answer is merry as he looks at

the ripening wheat; The mountains are wrapped in a grandeur of purple and rosy mist,
And the sunshine plitters like amber through the shadows' amethyst;

There is peace over hill and meadow, and the brook sings a song of rest As it runs away in the shadow across the green earth's breast:

I hear the song of the mowers, I see the sharp scythes' gleam, And the life of the grass is over, vanished as fades a

Oh, summer, whose radiant sweetness will fade in the frost wind's breath.

The glory of your completeness presages the change of death.

Robed like a queen at her crowning, in the brightness of your charms,
You will fall asleep forever in the royal autumn's

And shrouded in regal splendor they will lay you down to rest, And with dead leaves cover you over on the kind earth mother's breast.
- Eben E. Rexford in Vick's Magazine for July.

Enigma.

I am composed of nine letters. My 1, 7, 9, is masculine gender. 2, 5, 4, at a distance.

My 3, 7, 4, pointed instrument. My 8, 5, 6, is an habitual drunkard.

My whole is a popular phenomenon of the resent time. present time. Ludlow, Vt.

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CAPT. THOMAS POTTER. To the Editor of the Banner of Light:

I wish to thank you for publishing the mes-

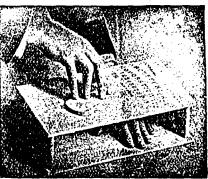
sage of CAPT. THOMAS POTTER, given March 13-also the medium of your BANNER OF LIGHT Circle. I wish to say he died from heart trouble. which must have been sudden to him, although he had been sick for some time with lung

Noank, Conn., July 22, 1896.

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Mr. R., although not at the time a believer in the Spiritual

Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Phenomena of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he galiantly and fearlessly comes to the front and wields his weapons with strong, unerring alm in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II. III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VII. In a for its mottor "In my Father's House are Many Mansions"; Chapter VII. contains O. O. Massey's Open Letter on "Zöllner" to Professor George 8. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society" made in 1869; Chapter X, Liyes an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectica

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ADDENDUM

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conceied articles.

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

Banner of Pight.

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Two Dollars Per Year.

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

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

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

The Breaking Forth into Singing.

This is the season when, as in the olden time, the mountains and the hills break forth before us into singing. They are the forerunners of the better and always better time to come. And they symbolize the stern duties whose rugged hills are to be climbed, the cross that is to be carried up-the Calvary we all have to climb. These mountains and hills break forth into song when we have performed our duty and feel a consciousness of having overcome our fears and doubts and difficulties. It is the song that is heard with ecstasy by all unselfish seekers after the truth. Again are the mountains and hills breaking forth into singing, and in this our own time. A larger joy than that of old is reserved for us. It is the old churches, the old creeds, the old dogmas, that are singing. As an eloquent sermonizer expresses it, from the dark and threatening mountains and hills of a theology that once flashed lightnings and hurled thunders against us, we begin to hear the echoes of our own cherished faith. The frowning mountains and the rugged hills are breaking forth before us and all around us into singing.

We sit and face the mountains and hills of life now. Some of them have not yet come into view. We are ignorant what a day or an hour may bring forth. We may come to a little bend in the road, or there may be a slight lifting of the mist, and there, right in our smooth and easy path, the great dark mountain may be confronting us. We would best be prepared for it, and there is no better preparation than the assurance that all things may be made to work together for our good. But we are not to sit down in the time of trouble, or fall down before the mountain in our path. There is no breaking forth into singing save as we go on. We must do it in trust and hope, which constitutes the highest bravery. We are to be collected at all times, believing that all is for the best; that there is no evil save as we think it; and knowing that | challenged, in the Boston Globe, Dr. Bowditch | lin West 28th Street. Gardner man a good education no evil save as we think it; and knowing that | challenged, in the Boston Globe, Dr. Bowditch | and took delight in relating traditions of the Narra-

who have not had their mountains to olimb and their rugged hills of difficulty to over-

Development Only Through Discipline.

The question is often asked whether the desire and the effort to develop the faculty of mediumship are to be approved. Ordinarily, the answer is to be made affirmatively. But let the faculty, precious as it is as a gift to indiare in all respects normal. On the other hand. where the candidate or aspirant is of a strongly nervous and excitable temperament, or is in an extremely delicate or a broken state of health, or the mind is indisposed to be receptive and trustful and humble, there is manifest danger that the physical health may be overtaxed and the brain become wholly incapacitated for the rare service it would otherwise perform. But, when the candidate is in perfect health, bodily and mentally, and body and mind are in harmonious relations, there can be no reasonable hesitation in counselling the seeker of the gift to proceed in the path that is inviting him on. In the development of mediumship there are many things to be considered and remem bered. One is first of all to remember that he specially owes a serious duty to himself, to his fellow beings around him and to the God from whom the precious gift that is to be developed is derived. It is to be kept in mind, too, that there is the averting faces of friends to be encountered as the price one has to pay for what he possesses and cherishes; that oftentimes the intending aspirant is threatened with the loss of his occupation; and that he is kept in constant apprehension of the deprivation of many of the things belonging to life that are held dear and are parted with only regretfully and with pain. But this is to be expected in every state and condition of the present life. We are all soldiers here on earth, and are commissioned to fight the good fight. The brave soldier does not seek safety first; he knows his duty is to fight; he feels that he is here to win the crown of victory. Flight is the last thing he thinks of.

Not only the Spiritualist puts that question to himself. Even Jesus was driven by the tortures he suffered to ask of God if he had really forsaken him. These priceless gifts are rarely accompanied with corresponding pleasures. They come with pain and in darkening doubt. They are enigmatical, propound to us strange questions that we cannot answer, and in our varying moods of thought and feeling throw all things into temporary confusion. Nevertheless, those who are chosen of heaven to be the possessors of this most select of all endowments are the ones who are delegated to prepare the way in the wilderness of human life, who are summoned to go into the desert and make "a highway for our God." And if any portion of the human race has been selected to be the servants and agents of a benevolent Creator in the free dispensation of his blessings, they cannot expect to be exempted from the fate of a special discipline therefor.

Good Doctrine Malpractised.

Under the head of editorial notes the Richmond (Va.) Christian Advocate of June 18 last | in proof of the value of the revealments from made the following observations, which possess more than the usual interest under the circumstances: "It is right to set a high value opinion over against a matter of fact, and it is ciated. just as absurd to claim that our opinion about any matter is as good as any other man's opinion. Every man has a right to an opinion, but he has no right to an opinion that disputes a fact, nor has he a right to an opinion formed in ignorance which disputes an intelligent opinion. There are many people who conright way, whatever the dictionary may say; P. M. but there are multitudes who think their doctrine is the right doctrine because it agrees with their opinions. We are not saved by opinions, but by faith." Like the scorpion's sting, the orthodoxy of the above paragraph is to be found in its tail. Faith, of course, but always faith in the same old speculative ecclesiastical opinion.

The clergyman whose hand wrote the above will not fail under all circumstances to exercise the right to discriminate as to what shall be called facts, and will relegate to the realms no matter how well attested, which may be brought to view by Spiritualists. If he will only look for facts-that is, the truth-and will stick fast to them after finding them, regardless of opinion and all things else, that is all that can reasonably be asked. But what right has he to discard facts that are plainly ascertained because they disagree as a diet with his orthodox stomach? Clearly no more right than he denies to the person whose opinions derived as good as the opinions of persons derived from intelligence. Facts are facts, and not opinions. Let him only make acquaintance with the known facts of Spiritualism, and renounce all the former opinions he was blindly determined to hold against them.

Fighting Down the Vivisectionists.

The opponents-especially those belonging to the medical profession-of the bill introduced in Congress by Senator Gallinger of New Hampshire, to abolish the cruel and needless vivisection of animals, are very extensively alarmed, being evidently aware of the enormous damage sustained by their cause from the extensive ventilation, in the public press, of the real horrors of vivisection. So many persons of eminence and brain-power never before supported a bill brought before Congress as was manifested in the present instance. As the testimony disclosed itself, it became apparent that the only reason why vivisection had been so generally permitted | Mr. Cordingly was en route to Lake Pleasant, was that the public knew next to nothing concerning its true nature and enormous extent. The public has lost all faith in the reliability of vivisectors' statements. While a noted Doctor duplicates the statement of a brother Professor of Harvard, that he knew nothing whatever of painful vivisection ever being done there, frightfully painful experiments of his own on cats were recorded in the printed reports of the Harvard College laboratory! Over nine hundred cats in all were vivisected there. Even vivisectionists themselves admit that the bill introduced into Congress is but the

forerunner of similar vigorous attempts to secure humane legislation throughout the United States. President Peabody, of the New Eng-States. President Peabody, of the New England Anti-Vivisection Society, has recently He had been employed as a butler by a woman fiving the Poston Clobe. Dr. Bowditch in the Poston Clobe. Dr. Bowditch in West 28th street. Gardner had a good education, there are few men and women of much worth | -before referred to-to prove his claims for gansett tribe.

viviaection made before the Massachusetts Medical Society. No response has as yet been made to it, which was precisely what was expected; and the challenge is likely to remain unaccepted permanently, for the best of all possible reasons. The next step in the natural evolution of the practice, of course all strictly scientific, is to convert the vivisectionist doctor into the "medical murderer." For so bloody and barbarous a term vivisection is without doubt responsible, as the facts as a whole will prove-from "Jack the Ripviduals, be cultivated under conditions that per," known to be a medical man, down to the multi-murderer Holmes, who compared the eyes of the little son he was murdering to those of a rabbit quivering under the vivisector's remorseless knife.

Prof. Stowe Saw Visions.

In a biographical sketch of the recently deceased Harriet Beecher Stowe, in the August Review of Reviews, the writer says, after describing her husband as a lover of "knowledge -exact, certain knowle 'ge," that Prof. Stowe was not by any means a mere Causobon, that, in fact, "he was a man who very literally saw visions." Mrs. Fields tells a story illustrating this peculiar power he possessed of "seeing persons who could not be perceived by othersvisions so distinct that it was impossible for him at times to distinguish between the real and unreal." The reader will not fail to note the tribute so freely volunteered to the external, the material, the physical, as the only "real," and the thoughtless discarding of all else, or the spiritual part, as only the "unreal." She recalls one illustration of this peculiarity in Mrs. Stowe's husband which had occurred only a few years previous to their departure from Andover. She had been called to Boston one day on business. She made hurried preparations, bade the household farewell, and hastened to the station only to see the train go out just as she got there.

Nothing was left for her to do but to return home and wait patiently for the next train. But wishing not to be disturbed, she quietly opened a side door and crept noiselessly up the staircase leading to her own room, sitting down by her writing table in the window. She had been seated about half an hour when Professor Stowe came in, looked about him with a preöccupied air, but did not speak to her. She thought his behavior strange, and amused herself by watching him. At last the situation became so extraordinary that she began to laugh. "Why," he exclaimed, with a most astonished air, "is that you? I thought it was one of my visions!" Let it not be asserted more that the seeing of visions is alien to human beings. It is never forced on them, however; but as the wind bloweth where it listeth, so is the faculty of seeing visions and of hearing voices a gift not to be slighted with ridicule or spoken of with shallow contempt. The endowment is in truth an endowment, to be welcomed with grateful humility and exercised as the spirit only inspires and directs.

A Rare Work

Is the pamphlet on "The Necessity and Universality of Spiritualism," which George A. Bacon contributes at this time, regarding the modern manifestations (also the earlier ones) the next stage of being.

It should receive the widest attention at the present, when so many are for the first time on our opinions, but it is absurd to set an giving attention to the facts so carefully enun-

THE BANNER OF LIGHT PUBLISHING COM-PANY has the work on sale.

Golden Wedding.

The fiftieth anniversary of the marriage of Giles B. Stebbins and Catherine Anne Fish occurs at 143 Pitcher street, Detroit, Mich., tend that their way of spelling a word is the on Monday, Aug. 17th, from 2 to 5 and 7 to 9

Mr. Stebbins is well known to the Spiritualist public-his work for years being in its interest. His wife must also be known to the friends by her earnest devotion to him, and the truths he has devoted himself to advancing. Success to the enterprise.

As the dirty habit of smoking increases. so does rowdyism and rowdy selfishness also It promises a positive development in the generation that is coming on and the race that is to have the future for its own. There can be of delusion and hallucination any and all facts, | nothing more defiantly offensive, or so little amenable to discipline, or so regardless of the wishes and feelings of other people, as the young new-comer who affects to know everything and comes at us with a pipe or a cigarette in his mouth, and with his callow brain filled with a conceit of his individual importance. When this kind of a youngster comes to know more, he will swagger and swell less. The habit he practices is one of pure selfishness. He thinks of nothing but his own gratifrom ignorance are claimed by him to be just | fication. What an offensive habit it is to go into a room where a conference of some sort is being held, with a lighted cigar between the teeth, and the smoker puffing away. He cares not how many are made sick or to how many he is odiously disagreeable. The very spirit of the young smoker is that of selfishness, and his conceit fully corresponds.

The marble bust of Thomas Paine, which was rejected twenty years ago, and since that time has remained in the office of Mrs. Carrie B. Kilgore, Philadelphia, Pa., will, sometime during the coming autumn, be brought before the Mayor and Council with the hope that time has brought a change in the city feeling and that the offering will now find acceptance.

A very pleasant call from Rev. G. V. Cordingly of Chicago was received at this office Saturday P. M., Aug. 8. Mr. Cordingly has been reëngaged by the Society to which he has ministered the last year. This is the best of recommendations. At the time of his call at which place be will remain until August 18.

Bro. George A. Bacon called on us, on the afternoon of Tuesday, 11; he looks as if time, whose marks are on his countenance, is yet kind—as is its duty. Bro. Bacon will visit the camps hereabout before his return to his home in Washington, D. C.

A new spiritual journal, to be published monthly, and entitled "Revue Scientifique et Morale du Spiritisme," is announced. Its editors and founders are MM. G. and A. Delaune, 5 Rue Manuel, Paris.

Stephen Gardner, said to have been the last full-blooded member of the Narragansett tribe of Indians,

Physiognomy.

INGERSOLL VS. SHAKSPEARE.

"Courage mounteth with occasion," or we would never dare to rise in combat with any wise or unwise thing the great Col. Ingersoll might utter.

Without reference to the many "isms" which he in his greatness denounces as "fakes, pure and simple" (for which see his expressions printed in the New York dailies of week before last), we take only one!

When he quotes Shakspeare in denial of so vast a truism as physiognomy to prove his assertions, then speak we must.

Notwithstanding his rhapsodical lecture on the man, Col. Ingersoll is not a very clever ex ponent of Shakspeare, because he is not at all acquainted with the deeper meanings, purposes and intendment of the poet; but this is an extra bad one. To quote an author is one thing; to comprehend him is quite another. For the one sentence that can be used in corroboration of the Colonel's argument (uttered by Duncan, who has been deceived by Cawdor), there are countless passages confirming his belief in the science of physiognomy and the knowledge of the reflection of the mind being charactered upon the face. In this same play from which our valiant Colonel quotes (incorrectly), Lady Macbeth, fearing others may read her lord's face, says to him: "Your face, my Thane, is as a book, where men may read strange matters to beguile the time. Look like the innocent flower, but be the serpent

Hastings says of the Lord Protector: "His grace looks cheerfully and smooth this morning.... I think there's ne'er a man in Christendom can lesser hide his love or hate than he; for by his tace straight shall you know his heart." (Rich. III. iii., iv.)
In the Merchant of Venice, Gratiano says:
"There are a sort of men whose visages do

creame and mantle like a standing pond. Even the poems contain numerous references on this subject:

- "The light will show charactered in my brow. Yea, the illiterate that know not how To cipher what is writ in learned books.

Will quote my loathsome trespass in my looks. Poor women's faces are their own faults' books"—

says unfortunate Lucrece.
What finer description of facial expression can be found than that of the physiognomy shown in the "Skilful painting made for Priam's Troy"?

The Colonel's story of the preacher in India fits his own case! "There is no art to read the mind's construction in the face," said he, to quote Shakspeare. "I never saw a seraphic expression on the countenance of a priest. It is always a solemn visage, indicating stupidity. Solemnity and stupidity go hand-in-hand. The typical priest looks a criminal. No lawyer defending a client indicted for crime would take a clergyman on the jury." He knows a priest by his expression of countenance. Is n't that his physiognomy? "Out of thine own mouth do I condemn thee." He says "the typical priest looks a criminal." (We know several, then, who are not of the typical kind.)

Yes! Shakspeare says: "With devotion's visage and pious addice we do snow e'en the

visage and pious advice, we do sugar e'en the devil himself." Is n't that the hypocrite's correct physiognomy? According to the Colonel's own argument he would not expect the countenance of a priest to be seraphic. He seems to understand the correct meaning of words a a little crooked from Shakspeare. New York, July, 1896. MAXWELLAN.

To Stockholders and Spiritualists Generally.

To the Editor of the Banner of Light:

The Lookout Mountain Camp-Meeting Association of Spiritualists met on July 21, with a full quorum-present and by proxy.

Report on grounds showed the land divided into three divisions, viz: Three acres, more or less, set apart for Hotel Block; three and a half acres for spiritual grounds, in perpetuity; the remaining seven acres, more or less, into lots, for sale or lease.

Report of indebtedness showed debt reduced to twenty-four hundred dollars, at six per cent. interest, for which a new note was given, payable in 1898, and a lien on Hotel Block as security. Now under consideration, the leasing of Ho-

tel Block-for hotel or sanitarium, under the management of the most progressive modes of healing, from which the Association will derive an annual ground rent, to pay all expenses, and it is hoped to pay a per cent. on the stock.

The attendance upon the camp meeting was quite large, and the very able ministrations of Mrs. Helen Stuart-Richings, Mrs. Annie E. Thomas and others, highly appreciated by all

persuasions of those present.

New life and interest has taken hold of all people here in Spiritual Philosophy, and we hope for success hereafter.

JERRY ROBINSON, President.

THE HON. A. B. RICHMOND is doing excellent service by showing up the maladministration of the Seybert bequest in America. Our readers will remember that Henry Seybert, in his zeal for Spiritualism, lett \$60,000 in trust to the University of Pennsylvania for the purpose of enlightening mankind on that and kindred subjects. About ten years ago the appointed Commissioners made a sort of preliminary report, and promised to continue their researches and report further. What they have done nobody seems to know. Eight years ago Mr. Richmond read the Seybert Commissioners' Report and enjoyed their jests, their innuendoes and their superfine sneers. Now he is a good Spiritualist, and he has these same Commissioners in his grip. The only sign of movement is the appoint

ment of a sort of professor whose blend of dusty metaphysics and blank agnosticism nat urally astonishes people who know what Henry Seybert was and what he meant. At all events, we rejoice to see Mr. Richmond using capitals that do not look ashamed of themselves, when he asks: "What has become of the Henry SEYBERT BEQUEST? Moral: If any one wishes to leave money for

the purpose of isolating, sustaining and testing mediums (a worthy object!), let him appoint trustees who are known to be in sympathy with the trust.-Light, London, Eng., Aug. 1,

THE BANNER OF LIGHT PUBLISHING COM-PANY has on sale this pamphlet, in full, by Mr. Richmond.

W. J. Colville,

Who is still in California, is an appointed and accredited representative of the Banner of LIGHT, and entitled to collect news and receive subscriptions for this paper.

We shall print next week "A Letter from Southern California," from Mr. Colville's pen -by which it will be seen that he is active in his work.

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

Rev. S. G. Brown, for over forty years a Baptist clergyman, but now a firm Spiritualist, can be engaged to lecture, and Mr. F. H. Roscoe, the phenomgaged to lecture, and Mr. r. H. Roscoe, the phenomenal test medium of Providence, R. L. to give tests. All societies desiring their services may address Mr. F. H. Roscoe, 151 Broadway, Providence. They can be engaged for week-day evenings as well as for Sundays. Mr. Brown is considered an elequent speaker, and Mr. Roscoe a remarkable test medium.

Parkland, Pa.

F. H. Morrill, Sec'y, writes: "We are just getting established again at Parkland, in a small way, and it takes hard work to make any progress. But we have interesting meetings and feel much encouraged."

Oneot Wigwam, Mass.

To the Editor of the Banner of Light: On Monday, July 27, Violet Brooklyn Tatlow, Lily Onect Tatlow, and Benjamin Elma Thomas (aged respectively two and one half years, six weeks, and two and one-half years,) were consecrated to the spiritworld and its work by their parents, Arthur E. and Annie Tatlow, of Ouset, and Benjamin F. and Susie M. Thomas of Middleboro', the service being conducted in and under the auspices of the Wigwam. Mrs. Mary C. Weston officiating.

The north door of the Wigwam was closed and prettly draped with the national colors. The consecration couch was a rustle seat covered with a cloth cration couch was a rustic seat covered with a cloth of a rich white material, with red and blue bows at either corner, and in the centre of the back was a large bouquet of wild flowers. Over all the mountain cranderry-vine was clinging. This was placed upon a white robe, with the door for a background, and around all were branches of oak, signifying strength. At 3 o'clock, the time for opening the services, not another foot could be placed within the Wigwam, and crowds stood about outside.

another foot could be piaced within the wigwam, and crowds stood about outside.

The exercises opened with singing by the audience, after which the children were consecrated to the spirit-world and the promulgation of the Philosophy. by il e parents. Mr. Thomas, in a few words, invoked the aid of the friends, and particularly her mother, in the following simple but earnest lines:

"Angel friends, to thee I come, Bringing to thee my little son; Guide and guard him well, Dear angel friends, For on thee ever I'll depends Mother, dear, I call to thee, Be with bim and make him free— Free from this world's

Creed-bound condition— Is all I ask; 't is my petition." President Weston offered an invocation to the spirit-

President Weston offered an invocation to the spirit-world—an earnest appeal to the friends to receive the little ones as its especial charges.

Dr. Storer then controlled A. E. Tatlow, and in an earnest, thoughful speech, assured those present— especially the parents of the consecrated little ones— that the angel world would guard and protect them; that guides had been appointed for each, and that the loving petitions sent out by the parents had already borne fruit.

Mrs. Thomas read "Drifted Out to Sea"; Miss Flora Tatlow also gave a reading; Madame Bruce of New Bedford, controlled by Red Jacket, delivered what may be called the consecration address, placing in the hands of Violer and Lily Tatlow, flowers appro-

priate to their names, and in the hand of Master Thomas, a sprig of oak. Red Jacket rave grand words of advice and beau-tiul prophecies regarding the future of the children. Other mediums followed in the same line, with the result that such an outpouring of the spirit has not been seen in Onset as took place at that time.

been seen in Onset as took place at that time.

One of the prettlest features of the service was the singling of "I am Trying to be a Sunbeam," by Flora, Josle, Percy and Violet Tatlow, aged eleven, nine, six and two and one-half years respectively.

At the regular test circle, which followed at the close of the consecration service, nrarly four hundred people must have gathered: so many, in fact, that an overflow circle was held in the park in front of the Wigwam, with Rev. Mr. Cordingly of Chicago leading. The family of Levi Pictou of the Indian colony, who are from Anapolis, N. S., and have been coming here for sixteen years, has met with more than its share—so it would seem—of affliction.

On Sunday, July 26, the mother gave birth to a child which lived only an hour. That was a severe blow to the parents. Their little son Frankie was ill all this time, but no one thought seriously. On Thursday, however, he succumbed to the disease and

Thursday, however, he succumbed to the disease and passed out. Then the third and only child left was

By request of the aged grandmother, acceded to by the parents it was decided to have a spiritual fu-neral. At noon on Friday, the little body. In a whita neral. At noon on Friday, the little body, in a white casket covered with flowers, was placed at the rear of the tent, in a little enclosure roped off from the crowd of friends that stood about.

At the foot of the casket sat the father, with his

head in his hands. Gathered at his side were the other members of the stricken camp, but the wife and mother lay within the tent unable to move or to min-gle her tears with those of her husband, while in another tent close by the remaining sick child was being nursed by kind friends.
Standing around beneath the shade of the oak

trees were gathered at least a hundred of friends and sympathizers.

sympathizers.

As Mrs. Mary C. Weston of the Wigwam stepped to the head of the casket and raised her hand to speak the words given to her by spirit-friends, every head was uncovered, and as the words of comfort, peace and love fell from her lips the dry eyes in the audience were few. At the close of her remarks Mrs. pathy to step forward and offer an invocation.

Madame Bruce of New Bedford responded.

Mr. Charles W. Sullivan started "In the Sweet By-

and By," the friends took up the strain, and that grand old assuring hymn rolled out and up among the trees, which took it up and sent it on and on into space, leaving comfort, peace and harmony in its

The third anniversary of the Wigwam was cele-brated on Thursday afternoon, July 30, at 2 o'clock. It was left entirely with the spirit-world. The mediums gave themselves up unreservedly to their controls, with the result that a glorious meeting followed. Two regular M. D.'s visiting here have been so much impressed with the good radiating from the Wigwam that they have become members.

People, especially those who get to the meeting late and find the seats all taken, are asking that the Wigwam be enlarged.

At the annual meeting, held Saturday, Aug. 1, the

At the annual meeting, held Saturday, Aug. 1, the following were unanimously elected to carry on the business of the Wigwam during the coming year: President, Mrs. Mary C. Weston; First Vice-President, Dr. J. L. Wyman; Second Vice-President, Dr. Cobb, of Boston; Secretary, C. D. Fuller; Treasurer, Charles Wilder; Directors, Dr. T. Gibbons, J. H. Young, A. J. Dexter, Benjamin Westgate, Mrs. H. V. Ross. There are three regular M. D.'s on the list. At a meeting of the Board of the Directors later, Mr. A. J. Dexter, who has so faithfully labored the past year as Chairman, positively refused to allow his name to be used in connection with the office again, and James H. Young was elected to the office. Aug. 1, 1896. Russ H. Gilbert.

RUSS H. GILBERT.

Lake George Camp, New York. To the Editor of the Banner of Light:

The week just closing has been one of interest at this most charming spot. Dr. J. C. Street, the well* known author and Oriental traveler, has been the principal speaker, giving on Wednesday an address on "Reëmbodiment or Refucarnation," which was received with more than ordinary interest.

On Thursday atternoon a paper was read by J. Milton Young, of Haverhill, Mass., upon the topic "Communion with the Living." On other days Conferences have been held, at which

there has been some good speaking. NOTES. Several parties have made the trip to Paradise Bay, a sail on the lake which will long be retained in me

There are several fine flower-gardens here, notably those of Mr. Chism, Mr. White, and Dr. Carl.
The "Woodfin" is a most excellent abiding place. A visit to the rulus of Fort George, and a climb to the summit of French Mountain, amply repaid us for each effort.

Rev. Thomas J. Mellish, of Cincinnati, O., has been an interested auditor at the meetings during the week He is one of the progressive clergymen, whom it is a The meetings on Sunday were held at Woodfin Hall,

the addresses being given by Mrs. Ida P. A. Whitlock of Providence, R. I.

The subject of the afternoon address was: "If Spiritualism be True, of What Use is it to Human-ity?" The singlog was by Mrs. Whitlock, and Mrs. Addie P. Young, of Haverhill. Mass. J. M. Y. Lake George, N. Y., Aug. 9, 1896.

Camp Progress, Upper Swampscott.

To the Editor of the Banner of Light:

It was fearfully hot in the grove to-day, but we had one thousand strong to listen to the remarks of the speakers and mediums present.

Meeting begun at 11 A.M.; remarks and invocation, L. D. Milliken of Lynn; song, quartet; remarks by Mrs. L. S. Hand of Lowell; violin solo by two young Mrs. L. S. Hand of Lowell; violin solo by two young ladles; remarks by Mr. Kelty of Lynn; invocation by Mrs. H. A. Baker of Danvers; song, quartet, solo, Miss Balley—"Sowing the Tares"; remarks, Dr. Huot of Boston, "Two Conditions Needed for Spiritual Maulfestations and Tests"; inspirational poem and tests by Mrs. R. B. Robertson; song, "When the Mists are Cleared Away," Balley Sisters; duet by the unknown sisters; remarks William A. Paterson of unknown sisters: remarks. William A. Peterson of unknown sisters; remarks, William A. Peterson of Salem; song, quartet; remarks by Mr. King of Waltham, subject, "Ancient and Modern Spiritualism"; song, solo, C. H. Legrand, assisted by quartet; remarks, Abby N. Burnbam of Malden; song, by request, Miss Bailey, Salem; song by Miss Bailey and Mrs. Hall of Salem; remarks by Mrs. Knowles of Dorchester; remarks and tests by Mrs. T. L. Hanson Caird of Chloago; remarks and poem, Mrs. M. R. Cross of Lynn: quartet song; meeting closed by singing "America."

ing 'America." Next Sunday we expect Jennie K. D. Conant and Mrs. Soper of Boston.
All mediums who are willing are cordially invited to take part in our meetings.

BANNER OF LIGHT for sale and subscriptions taken.

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

EF If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

MEETINGS IN BOSTON.

Elysian Hail, \$50 Washington Street.—Meetings are held every Sunday at 11 A. M., 23, and 75, P. M.; Tuesday at 23, and 75, P. M.; Tuesday at 24, and 75, P. M.; Tuesday at 13, Friday at 23, and 58 turday 75, P. M. W. L. Lathrop, Con luctor.

Harmony Hall, 734 Washington Street, one Flight.—Sundaysat 11 A. M., 34, and 75, P. M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) wednesdays and Saturdays, 8 P. M., Fridays, 8 P. M. Seating sapacity, 100 persons. B. H. Nelke, Conductor.

Hathbase Hell 2004

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Solety of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½; Tuesdays at 1 o'clock. Mrs. M. Adeline Wilkinson, President

Allerton Hall, 1284 Washington Street.—The United Spiritualists of America (incorporated) hold meet-ings S indays, at 11 A.M., 114 and 74 P. M., and Tuesday at 3 and 74 P.M. Dr. George E. Dillingham, President.

Hinwatha Hall, 241 Trement Street.—The Gopel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Bundays 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 Mail, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2% P.M. N. P. Smith, Chairman.

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

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

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reductantly 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

Rathbone Hall .- A correspondent writes: Sunday morning service opened with singing, led by Mr. Bartlett; invocation by the Chaplain; developing and healing circle conducted by Mrs. Collins, which was very successful, and great benefit derived. A number of very good tests were given, and all recognized.

ber of very good tests were given, and all recognized. Afternoon session began in the usual way—singing, reading and prayer. After a song by Mr. Bartlett, Mr. G. A. Badger gave a short address; Mrs. J. Collins, Mrs. E. Nutter, Mr. Bartlett, Mrs. Osgood, Mrs. Deey, Mr. Robinson, Mrs. Woods and Miss Wheeler, tests and readings—all very satisfactory. Mrs. S. P. Treen closed the meeting by giving a beautiful address through the control of her guide.

Evening service op-ned with singing and invoca-tion; Mr. Bartiett pave a short address, also several tests, followed by excellent readings and tests from a number of mediums, interspersed with singing by Mr. Bartlett. BANNER OF LIGHT for sale.

Elysian Wall .- A. R. Gilliand, Sec'y, writes: Spiritual meetings held all day Aug. 9, 1896. The developing circle in the morning was very large-as was also the test circle in the afternoon. There were only a few present in the evening, and we turned that session into a circle, which was much enjoyed. Mediums present during the dav: Mrs. F. M. Mellin, Mrs. Ratzell, Mrs. Fredericks, Mr. Colbaugh, Mr. Martin, Mr. Hardin,

dy. We will open in Hollis Hall on Sunday, Aug. 30, 1896. Mrs. Gilliland, Conductor.

Onset Bay, Mass.

To the Editor of the Banner of Light: Onset in the evening is more enjoyable than ever, the electric lights having been in perfect operation since Aug. 1st, making promenading a perfect luxury.

The weather of Sunday, the 2d, prevented the New Bedford Spiritualists' Children's Progressive Lyceum from coming to Onset; but this morning [Sunday, 9,] they came in full force on steamer Martha's Vineyard, and marched direct to the Auditorium, where they opened the morning services with songs, after which they repaired to the Temple and disbanded. At noon they gathered at the Temple and disbanded.
At noon they gathered at the Temple and gave a very neat exhibition of Lyceum movements, closing with a musical program, all of which showed much painstaking on the part of the instructors and Leader, Mr. Thomas Thompson of New Bedford.

Mr. F. A. Wiggin during his stay at Onset has been besleged on all sides for sittings and circles, and gave two standards at the Temple to good sized wild near

two scances at the Temple to good-sized audiences, some of the tests being very remarkable, as test-fled

some or the tests being very remarkable, as test hed to by those receiving them. He has left for other fields, to be missed by his friends here.

Tuesday evening the Temple was filled to overflowing on the occasion of the grand masked ball and concert given by the Association and Poole's Orchestra. It was the event of the season, and many came in carriages from all directions.

Prof. I lay Watson, who is spending a few days

Prof. J. Jay Watson, who is spending a few days with friends here, is giving to the public several treats in music by selections on the Ole Bull yiolin, and is to

ministe by selections on the Ole Bill Young, and is to receive a benefit Tuesday evening at the Arcade.

Miss Alice Sinclair, who has numerous friends throughout Onset, will be tendered a benefit by friends at the Temple, and the advanced sale insures a great

success.

I here give a corrected program of the balance of the season, which is correct in all details:

Thursday, Aug. 13, Mr. Theodore F. Price; Friday, Aug. 14, Mrs. C. Fannle Allyn; Saturday, Aug. 15, Veteran Spiritualists' Union; Sunday, Aug. 16, Mrs. C. Fannle Allyn, Mrs. A. M. Glading; Monday, Aug. 17, Mr. Charles A. Day, Mrs. May; S. Pepper; Tuesday and Wednesday, Aug. 18 and 19, Mrs. A. M. Glading; Thursday, Aug. 20, Mrs. Carrie Loring, May S. Pepper; Friday, Aug. 21. Woman's Congress. morning, after-Friday. Aug. 21. Friday, Aug. 21. Woman's Congress, morning, atter-uoon and evening; Saturday, Aug. 22, Woman's Con-gress, morning and afternoon, and in the evening the gress, morning and afternoon, and in the evening the Association dance will be entirely in the hands of the ladles. The following ladies will be present: Mrs. C. Fannie Allyn, Mrs. Abbie Morton Diaz, Mrs. A. M. Glading. Rev. Mrs. Mary Whitney, Mrs. Carrie Loring, Mrs. Ellen A. Richardson, Mrs. Cora L. V. Richmond, Mrs. Carrie E. S. Twing. Sunday, Aug. 23, Dr. George A. Fuller, Mrs. Cora L. V. Richmond; Monday, Aug. 24, Massachusetts State Association of Spiritualists, all day; Tuesday, Aug. 26, Dr. Geo. A. Fuller; Thursday, Aug. 27, Mrs. Cora L. V. Richmond; Friday, Aug. 28, Mr. Willard J. Hull; Saturday, Aug. 29, Mr. Charles A. Day, Joseph D. Stiles; Sunday, Aug. 30, Willard J. Hull, Mrs. Cora L. V. Richmond, Jos. D. Stiles, Mrs. Alice Barry of Philadelphia has occupied the

Mrs. Alice Barry of Philadelphia has occupied the platform on two occasions this week, and is a new worker upon the public platform to this section; she

A fine souvenir of Ouset is on the press. It is in the hands of Mr. H. E. Gifford, of the Headquarters' Bookstore, and will give to the public the advantages of Onset in a very clear manner; it will be assisted in so doing by fitteen half-tone cuts of fine quality. The work is upon coated paper, and superior to many souvenirs, so-called. A small extra edition will be pub-lished by the compiler, for which a fee of ten cents will be charged. Those interested in Onset, and es-pecially strangers to this beautiful locality, should secure a copy of this work before the edition is ex-

Onset is to be treated to a specimen of the handiwork of Prof. Lee in Hypnotism; and Prof. W. F. Peck is presenting to the audiences a varied program of vocal music, including solos, duets and quartets that are intensely pleasing. He has also inaugurated congregational singing for the weekly meetings, and Mr. H. E. Gifford has printed song-sheets containing the words of twenty sougs adapted to tunes in the Gospel Hymus, and selected or composed by Prof. Peck. These sheets have become very popular, and in response to calls for copies by representatives of societies have been published by Mr. Gifford at a moderate price for such use.

Jennie K. D. Conant, of The Banner, is spending

a pleasant day at Onset, and is sought by friends on

all sides.

Onset has the largest crowd of the season to-day. The lecturers, Mrs. Carrie E. S. Twing and Mr. Theodore Price, and Mrs. May S. Pepper in tests, have spoken to the largest congregations of the Aug. 9, 1896.

A Musical Treat.

To the Editor of the Banner of Light:

The citizens and sojourners at Onset have been fa vored with many entertainments of a high order this season, but, so far as music is concerned, none of the events of the summer rank with the concert given on the 5th inst., in the Temple, by those eminent artists, Prof. J. Jay Watson and his daughter Annie. Prof. Watson easily holds the first place among American violinists, and Miss Annie Watson has few rivals as a planist, while as a violinist and harpist she is im-

mensely popular.

The most interesting features of the concert were the violin duets, in which Miss Annie used the Cremona violin presented to her father by the famous Ole Bull. This instrument is two hundred and eighty

On the evening of Aug. 7, Prof. W. and his daughter attended the regular Friday evening reception in Dr. cottage, West Central avenue, corner of street. The double parlors were crowded, and Eighth street. begins street in the overflow filled the versuda and yard. Dr. T. A. Bland introduced Prof. Watson in a brief speech, in which he referred to his character and career in a which he referred to his character and career in a most felicitous way. The musical treat that followed was intensely enjoyed, as was also the phrenological analysis of Prof. Watson's character by Dr. Bland, By general request, Dr. M. Cora Bland gave a brief talk on physical culture.

The friends of the Watsons have tendered them a complimentary benefit on the 11th inst., in the Arcade, which has been generously placed at their service, free, by the officers of the Association.

On the 12th Prof. W. and family will go to his native ty, Gloucester, Mass., for a short visit.

Explanatory.

To the Editor of the Banner of Light:

In reading the Fourth of July number of the BAN-NER OF LIGHT, I find an article giving publicity regarding my healing powers and cures that I have performed in New York and other parts of the country.

While I thank the writer for the conscientious report of her case, still I feel to make it a little clearer to the general public. The question has been asked me: "How did you come in contact with Lillian Medora Stone, the writer of that article?" Some weeks ago I was at the Carnegie Hall Spiritualist Society, listening to that which might be demonstrated. Mrs. H. J. Newton, the President, called for volunteers to speak, and, though I had not been before the public speak, and, though I had not been before the public for over a year, I went to the platform and made a few remarks. When I was through, my guide said to me: "In the fourth row there is a young lady who is sick." I went into the audience, picked out the young lady, and gave her a diagnosis. I have always been able, with the assistance of my guides, to go out in a large audience, strangers to me, and pick out the sick ones. I did that last year, when I challenged an M. D. in the presence of a crowded house. In Clark's Hall, Lynn. My experience with spirit demonstrations is this: If

My experience with spirit demonstrations is this; If a medium is interested in Spiritualism, his guides must be also, and every time I come in contact with opposition I say to my guides, "It is now—right here—that you must demonstrate spirit intelligence," and, if that you must demonstrate spirit intelligence," and, it he or she cannot do so, I say. "Leave me, and let some one come who can." Spirits should be able to demonstrate the various phenomena, and to skeptics especially. Mediums should be honest and earnest, if they love the truth, and they will attract spirits of that kind; but I ciaim that spirits can only control the faculties of the brain that the individual has cutting the same appropriated being the state. vated. I take my stand from a phrenological point of view. When I look at a man's or a woman's crantum and facial expression, I am satisfied that the individ-

ual can only demonstrate intelligence from the spirit-world with a limited capacity. Before we can have respectable mediumship all around, we must cultivate the fine faculties. If you want to convince your hearers, make them friends, show them that you love them, no matter what their belief may be, and when you have overshadowed them with that and the psychological forces of honest and earnest spirits, you cannot fall to make converse. cannot fall to make converts.

Those of my readers who know me best in New

York and elsewhere can vouch for my statement that I have made hundreds of true Spiritualists in and out of the city.

My friends in Australia know I sat for development of my gitts two nights a week for four years, missing only about three months' vacation, and performed many and marvelous cures in Melbourne and never account of the metal of the same received pay for them, until I realized that my spirit guides could continue with this—not till then did I take up my healing professionally, and every one that thave treated since I have been in America I have taught to so love me and place that confidence in me that I never falled to cure them with the power of my guides, who materialize regularly at Mrs. Effe Moss's

guides, who materialize regularly seances, wherever she may go.

The address of Miss Lillian Medora Stone, in connection with my cures in healing, should be 180 West Sixty-fourth street, instead of 180 West Eighty-first Louis Freedman. 739 Sixth avenue, New York City.

Lake Pleasant, Mass.,

To the Editor of the Banner of Light:

Than this place the New England Spiritualists Camp-Meeting Association could not have chosen a fairer spot for their annual convocation. Rich in the varied scenery that the Connecticut Valley is so noted for, in whatever direction one turns, the eye rests on a picture beyond description, that would do justice to the scene. Trees of every kind, especially the pine and maple, make the grounds shady and healthful, the purest of air, water from Jacob's well, which possesses remarkable curative qualities, freedom from mosquitoes and other insects, constitute it an ideal place as a summer resort.

Everything to induce rest and harmony of body and soul—meetings and conferences, entertainments of all kinds, each one can be suited. Sad are made glad, the happy are made more so; the stranger is made welcome, and treated with kindness and courtesy, as a representative of THE BANNER can truthfully testify, and will take this opportunity of thanking all for courtesies extended and kindnesses which made this first visit to Lake Pleasant Camp so pleas made this first visit to Lake Pleasant Camp so pleasant, particularly President A. H. Dailey and wife, Mrs. A. S. Waterhouse, Mr. and Mrs. J. B. Hatch, Jr., and Senior, Mrs. Clara Field Conant and Mr. Conant, Mr. H. A. Budington, Mrs. May S. Pepper, Miss Lizzie Harlow, Mrs. Hill and Sparkling Water, and many others too numerous to meution, not forgetting the children, who always have a warm place.

Those visiting Lake Pleasant will find Messrs. Squires and Conant of the Lake Pleasant House courteous entertainers, gentlemen, who desire the com-

four entertainers, gentlemen who desire the comfort and welfare of their guests.

Mrs. Eva Hill, musical medium, invited the writer to a special seance or exhibition of her gifts as a musical medium.

sical medium. Words cannot express the pleasure and surprise experienced while listening to the phe-nomenon of a person who cannot sing in her normal state a note of music, singing in three different tones of voice and in a foreign tongue, music that has been

of voice and in a foreign tongule, music that has been pronounced by those who were judges could not be outdone by any knewn artists of the present day.

The cottages of Lake Pleasant are unique in style and structure. Every inch of ground is made use of the tall pines that surround many grow very close, and even appear through the roofs of some when the cottage is built without removing the tree. The cottagers show interest and taste in decorating the outside as well as inside of their homes, and the result

side as well as inside of their homes, and the result is very pleasant to theeye.

I would make special mention of Mrs. Barber (mother of D. P. Barber of Nashua, N. H., one of the Directors of Lake Pleasant Association), who is a sweet old lady of 93, and embroiders the most beautiful centre pieces and doylies for the table (one of which she kindly presented to THE BANNER representative); also makes lace curtains by darning elaborate designs on net lace, much to the wonder and admiration of every one who has the pleasure of seeing her collection. Every visitor to Lake Pleasant must call on Grandma Barber. J. S. S.

A Word from the West.

To the Editor of the Banner of Light: The First Spiritualist Church closed its meetings in May, to reopen in September. A lawn fête was given the Fourth of July at Mrs. Andrews's by the members of the church. Other societies are holding their meetings as usual, Ben. F. Hayden addressing one

meetings as usual, Ben. F. Hayden addressing one and Mrs. Anna Annabil another.

Mrs. Annabil is prescuting a new phase at her séances—that of picture production on paper. A wood frame, covered with light wrapping paper, is placed over a lamp, and during the circle faces manifest, some distinct as to white beard and hair, the paper being light brown.

Mrs. Kates recently lectured at the First church, and an entertainment of songs, recitations and tests was given by Mr. and Mrs. Kates.

Mrs. George, clairyoyant, has gone to camp at

Mrs. George, clairvoyant, has gone to camp at Chesterfield. The camp is prettily situated near An derson, though without water attraction.

Mrs. Jacobs, the local trumpet medium, has returned from a lake trip, taken for her health. Mrs. Jacobs has slate-writing, independent and trumpet speaking. I have heard both in the light through

ner medlumship.
Spiritualism is quietly spreading here. Everywhere one hears of developing mediums.

Indianapolis, Ind.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James reports: The Spiritualists held services as usual Sunday evening in the hall, 33 Summer street. Although it was very hot there was a fine audience. Appropriate selections were ren-dered by Misses Leua and Elsie Burns; Mrs. Alice M. Lelayour gave one of her independent musical seances; she also gave many tests; Mrs. D. E. Mat son gave remarks on "The Communion of Spirit with Mortals"; Mrs. Annie J. Brennan, Mrs. Vina P. Goodwin and others, presented many recognized tests; Mr. E. A. Warren and others, afforded mag-

tests; Mr. E. A. Warren and others, afforded magnetic treatments to quite a number.

Next Sunday, at 7:30 p. M., test, healing and developing circle by Mrs. L. A. Prentiss, Mrs. Lizzie D., Butler, Mrs. C. B. Hare, Mrs. Annie J. Brennan, Mrs. Vina P. Goodwin, Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mr. Edward F. Murray, Mr. E. A. Warren, W. H. Rounseville, I. A. Peirce and others. Every-body invited

RHODE ISLAND.

Providence.-Joseph Cooper writes: The Providence Spiritualist Association held its meeting at Mr. Parmerly's residence. Roger Williams Avenue. on Sunday evening, Aug. 9, 1896.

A Special Meeting of the Providence Spiritualist Association will be held in Columbia Hall on Sunday, Aug. 16th, at 7:20 P. M., for the purpose of electing a President and Members of the Board, and such other business as may be brought before it. Every member of the Association is requested to be present.

BENJ. F. PROUTY, Sec'y P. S. A.

The Providence Spiritualist Association holds its meetings in Columbia Hall on Sunday, Aug. 16th, and at the thome of Mr. Joseph Cooper [46 Zone street,] Sunday, Aug. 23d.

Come up and subscribe for the BAN-NBR OF LIGHT. Remember you have a standing invitation:

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

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

Upon one corner of his desk there lay a pile of letters, probably seventy-five, a hundred or more—the number usually received daily. Looking into his "shipping express book," we saw that he had shipped that day thirtyeight boxes by express, and a larger number of packages by registered mail. The Doctor's business is continually increasing, and for the reason that he cures the sick. He cures them ! His charges we know to be very moderate; just enough, in most cases, to pay for the expenses of medicines, with their compounding and shipping. Though he has five assistants he attends personally to each patient. These write him every week or ten days, so that he keeps in close magnetic sympathy with each

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

The doctor devotes his whole time to his pa

tients, sending out such vibratory thoughts with his medicines as "God and the good angels bless you," "Be of good cheer," "Your health

star is rising," "All is well," etc.

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

Peebles, whose cures are positively wonderful Inquiring of the doctor how he could accomplish so much at his advanced age, he replied smilingly, "I keep the commandments; my body is not puffed up with pork and beer; my garments are not saturated with tobacco smoke nor my brain befuddled with whiskey. A person's vitality, strength and terrestrial magnet-

ism partakes of his foods, drinks and habits.
"An hour in my garden," said the doctor,
"and an hour at book-writing in the evening, is my pastime-my rest!"

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

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

ing."
You are, in one sense," writes Mrs. Hartley, cured of chronic neuralgia by a single psythic treatment. a grave-robber the sick-room of its suffering and the coffin of its prey." Life is worth living only with good health. The doctor is certainly curing hundreds considered "incurable."

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

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 Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the **Platform Speakers** will not fail to call attention to it as occasion may offerthus coöperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Onset Bay, Mass. -- Commences July 5-closes

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

Queen City Park, Burlington, Vt. - Opens Sunday, July 26, closes Sunday, Aug. 30. Haslett Park, Mich.-Aug. 2-Aug. 30. Cannadaga 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 June 7, closes Sept. 27.

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

Mount Pleasant Park, Clinton, Iowa .- Commencing Sunday, Aug. 2, closing Sunday, Aug. 30. Island Lake (near Detroit, Mich.), opens July 15,

Einn, Me. (Buswell's Grove), commences Aug. 28,

Maple Dell, Mantua, O., opens July 19, closes Aug. 23 National Spiritualists' Camp, Parkland, Eden

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

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

Buswell's Grove, Eina, Me., Aug. 28-Sept. 6. 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 benefit of The Revenue and the country of the secretary of the secretaries of the secretarie 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 camps.—ED.]

To the Liberal-Minded.

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

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

to Come up and subscribe for the BAN NER OF LIGHT. Remember you have a standing invitation!

Buswell's Grove, Me.

To the Editor of the Banner of Light: The First Maine Spiritualist State Camp-Meeting Association will hold its nineteenth annual meeting at its camp-ground in Buswell's Grove, Etna, Maine, from Aug. 28 to Sept. 6, inclusive, 1896.

The grove is pleasantly situated within forty rods of the Maine Central railroad and near the county road. There have been quite extensive improvement made during the year.

A supply of good spring water has been placed on the grounds since last season. Reduced rates on Maine Central R. R. from Aug. 24 to Sept. 7, good to return Aug. 28 to Sept. 7, and half rates on Bangor and Aroostook R. R. from Old Town to Dover. Sunday excursions from Old Town and Bangor, and

Diver and Foxeroft both Sundays, Aug. 30 and B ard and lodging on or near the grounds at rea-

Admitta ce to grounds 10 cents a day; season tickets. 25 cents.

ets, 25 cents.

A most excellent choir will be in attendance, led by the accomplished bass singer, Mr. Luce, of Newburg, Me., Mr. Wetherbee as tenor, Miss Dearborn as suprano, and Miss Davis as alto and organist.

The Directors have engaged the following notable speakers, all of whom are well known, and the following program arranged:

Evident Aug 28, 100 M. Opening some address of

Friday, Aug. 23. 10 A. M., Opening song; address of velcome by the President. A. F. Burnham, Ellsworth, Me.; 2 P. M., lecture by Mrs. Abby Morse, Searsmont, 1e.; 7 P. M., social meeting. Saturday, Aug. 29, 10 A. M., Address by Mrs. N. J.

Willis of Cambridge, Mass.; 2 P. M., lecture, to be suppiled.
Sunday, Aug. 30, 10 A. M., Address by Mrs. N. J.
Willis; 2 P. M., lecture and tests by F. A. Wiggin of
Salem, Mass.; 7 P. M., Fact Meeting.
Monday, Aug. 31, 10 A. M., lecture by Mrs. Abbie

Monday, Aug. 31, 10 A. M., lecture by Mrs. Abbie Morse; 2 P. M., address by Mrs. N. J. Wilhs; 7 P. M., social meeting.

Tuesday, Sept. 1, 10 A. M., lecture, to be supplied; 2 P. M., lecture and test by F. A. Wiggin; 7 P. M., address by Mrs. Morse.

Wednesday, Sept. 2, 9 A. M., Fact meeting; 10 A. M., lecture by Mrs. N. J. Willis; 2 P. M., lecture by Moses Hull, of Chicago, 111; 7 P. M., mediums' meeting.

Thursday, Sept. 3, 10 A. M., lecture by Moses Hull; 2 P. M., concert; 7 P. M., lecture and tests by F. A. 2 P. M., concert; 7 P. M., lecture and tests by F. A.

Friday, Sept. 4. 8 A. M., Society meeting for choice Friday, Sept. 4, 8 A. M., Society meeting for choice of officers, and any other business that may come before the meeting; 10 A. M., lecture and test by F. A. Wiggin; 2 P. M., lecture by Moses Hull; 7 P. M., entertainment by the children.

Saturday. Sept. 5. 9 A. M., Social meeting; 10 A. M., lecture by Mrs. N. J. Willis; 2 P. M., lecture by Moses Hull; 7 P. M., to be supplied.

Sunday, Sept. 6. 9 A. M., social meeting; 10 A. M., lecture by Moses Hull; 2 P. M., lecture and tests by F. A. Wiggin; 7 P. M., farewell lecture by Mrs. N. J. Willis.

A cordial invitation is extended to all.

SPECIAL NOTICES.

Programs can be obtained of the Secretary, H. B. EMERY, Glenburn, Me.

Dr. F. L. H. Willis may be addressed at lenora, 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.

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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. 18 Send for our Free Catalogue of

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Mrs. Dr. Alden,

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rest the attention at once.—B. O. Flower, Editor of The Arena Prof. Lloyd, the author of "Etidorhpa," is one of the deep est students, and is well known as a profound writer on subjects pertaining to his profession, as well as one who has taken much pains in studying the occult sciences.—Clere-

land Leader.

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faces are now set toward the sunlight of world-THESE PAGES, Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-

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SPIRIT Message Department

SPECIAL NOTICE.

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

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

John W. Day, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held July 3, 1896.

Spirit Invocation. Oh! thou Divine Spirit, again do we enter our circle to sit at the open door, and to not only receive blessi as for ourselves and knowledge for our own unfoldment, but to open up the channel that others may voice their sentiments and send forth glad tidings of immortality. May we cheer those that are in trouble, and bring light to those that are in darkne's. May we bring strength to the weak, and make all feel truly there is a divine power-that as we struggle with the trials and tribulations of life we can sense thy divine blessing to streng hen us to perform whatever duties are called upon. May we feel truly the work can be done, and will be as thy Div ne Spirit teaches. Send forth thy ministering angels to enlighten and strengthen all humanity, for we feel that we live in an ealightened age. Bless us while we have met, here this morning; give each one the strength they eem to need. May we bring

ourselves still el-ser to them -closer to thy great spirit. We will feel thy divine power as it sends forth its truth and brings many, many to the consciousness that life immortal is a truth, that we live for the life beyond, and that as it is done in the body do we ornament our home on

Bless us while we are here. Guide us, is our prayer this morning, now and forever more. Amen.

INDIVIDUAL MESSAGES.

Robert Grew.

Good morning, Mr. Chairman. I am very glad to be here this morning, and to have permission to come in and talk a little while with vou, because it seems to me a great privilege indeed to have an opportunity of sending one's thoughts forth-some knowledge that will not flatter our friends but benefit them. We real ize how much encouragement is to the mortal. and how, oftentimes, they need encouragement; and especially those who look upon death as one of the dark circumstances and conditions that surround the mortal-especially those that have no consciousness of the spirit return, or what they have met with after we pass beyond the earth-sphere.

I desire to return this morning merely to show my intention was good, as I oftentimes have thought, since passing on to the spiritworld, how little one mortal knows of another; even how close we are associated one with the other, yet how little we understand each other. I desire to bring not a flattering communication this morning, not telling of the great won ders I have found in the spirit, but merely to say to the loved ones that were very near to me in my family that I have found more than I expected, and a world of more realities than the one I left; and a greater consciousness of the earth-life is mine, for I see so many things | and control a private instrument that I could | it was prophesied, I want merely to say: there that are necessary for the mortal to go through.

I desire more this morning to wake up a consciousness in those that come closely connected with me that we are not separated; that the body is separated but the spirit is not; that by and by we shall know each other again, and we shall understand, too, much better than we did before.

I desire Maria, my wife, to look more on the brighter side of life, and for her not to feel as if all things had changed and grown dark; and also for her not to worry so much over William. He must have his experience, as all young men have to, and hence I speak of this merely to convince her that she may feel within her own soul that truly I am not dead to what surrounds the mortal. I passed away some time ago, and there have been many changes; she has suffered more mentally, because no one but the angels and ourselves knew what she was going through.

I want to send this to give her to feel that she has not been alone; that although I have not been able to speak to her in the human voice, and to talk with her as I would while in the mortal, yet I have surrounded her so many times, and I have tried, in my feeble way, to sustain her and give her strength; also have tried to influence the brain that she must not take things so hard at heart, because it is only when the trials and tribulations of earth-life surround us, and we are alone, that we are apt to miss the ones that are gone more.

Mr. President, I was not a Spiritualist while in the body-I was what most people call a Liberalist. I believed in liberal thought, and I believed in one's living according to the dictation of his own soul, and thought that was right; and I felt that whatever the future may be I could return with the same spirit this morning. I ask no one to believe; I only want each one to use his own judgment and seek | to come in contact with them and how hard it for himself; and if they do, they will find there is much joy and much knowledge yet to be given while in the body. I have traveled some said, time and space are nothing to the spirit when it is desirous to reach the object of its affection.

ful to have this privilege this morning. May God bless you in your noble work.

Mary Chase,

I, too, am happy to have the privilege of identifying myself here this morning; I have been here so many, many times, and was desirous to meet the dear ones who are still in earth-life. I have those very dear to me, made through acquaintance and relationship. My own family are somewhat conscious of spiritreturn, and I know they feel my presence, and to some extent I have been satisfied that I could impress them and influence them; yet I have others whom I also love, who do not believe in our beautiful philosophy and do not understand how sweet it is to communicate with those who are gone; how much comfort can be taken out of it; what a pleasant feeling it is to know we can mingle with our own. With that idea this morning I have reached this open channel, and I might say also by request-as I have been asked so many times why did I not make myself known through the Banner of Light Circle-Room. They seem to think that your office is so far from our home, that if I were capable of administering here and sending forth a few words of encouragement, it would take hold, because they have some idea that when anything is gotten too near home it is the hypnotism of the minds of the mortal, and not the reality of the spirit; so I was very kindly invited this morning to assume control, and, although I do not wish to take up too much of your valuable time, I I would like to say to the dear ones: I am still progressing; I have not been disappointed since passing on to the spirit life.

I have met the dear ones of my own circle, and many of my friends who had gone before, and I merely wanted to voice a few sentiments to give them to understand that once in a while we can get an opportunity to manifest through your valuable paper.

I would say to those who have desired others to come also: You will hear from them in due season, for there are many spirits all the time around this open channel, desirous to meet their friends in earth-life and to give them to understand that they have not left them; it is not always that we can have the opportunity

I wish to say that Mary Chase is here, and I shall be best known in Florida, especially in Jacksonville and the surrounding towns; but there I was well known. I hope this letter will prove to the mortal ones that the spirit

Abby Gordon.

Good-morning, Mr. President. Oh, how beautiful it is here this morning! How sweet it is to commune with our dear loved ones that are gone and seem to be separated so far from the mortal side; yet it is so near that it is only a thin veil that separates us—if the mortal could only understand it. I have been assisted here this morning for the reason I, too, am anxious to make the friends know and feel I have arrived in that beautiful harbor of peace. I have not been out of the body so very long, but I had a very tedious time as far | come, yet it is not always we can fill up all as the physical body was concerned before I | that is expected from us. passed on to rest.

I was very, very sick and the body very wearisome, as I suffered a great deal with and go easy; take it naturally; don't grow rheumatism, that caused me to be not as impatient, and we will prove to you the spirit smart as the mortal would perhaps have liked lives. to have been; but my brain kept very clear, and it was sometimes very hard for me to sit you received some time ago, that you have around and have others wait upon me while I | questioned so much as concerning the genuinefelt I ought to be waiting on myself. But, thank God. I was released in his own good time, and I found a reward that was pleasant is like the voice. We have to partake some-- because it is beautiful to know that the | what of the instrument that we are manifesting body can be cramped and deformed but the | through, and many times are not capable of spirit is not affected. I want to say that only | giving you the real curve that you desire. Say for the assistance the good angels gave me to him: If you will watch carefully we will while I was in the body I do n't think I should | not only convince you, but you shall know have had the patience that I did, but I knew | that there is much more to earth-life than has the loved ones were around me, although I | yet been. did not know much about Spiritualism. I felt that God in his infinite mercy would see fit, and he did see fit, to bless me in many ways, independent of the environments from which

I suffered. I have got two daughters I am anxious to awake an interest in, one especially, because it is connected with her own personal surroundings, hence I do not desire to go into particulars. They have informed me if I would try perhaps be able to reach her better, and cause her to inquire as to what it is, and that I might assist her and encourage her in her troubles now.

that if I can come in contact with any medium that they will go to, I would like to say on myself, and since I passed out of the body. I should say to them, don't let Henry worry -for all things work together for good to higher life and higher knowledge and more light, so that they may not feel the weakness of the flesh.

You can put me down as Abby Gordon, and my home in Hartford, Conn.

Daniel Flagg.

Good-morning, Mr. Chairman. Your atmosphere this morning is very natural. As my home was in California, this feels more like our California breeze than it does your Boston | loftier science and religion, and we might air generally. I am very much interested in | help them to accomplish more. the progress of humanity, and was somewhat interested previous to leaving the body, in my limited conditions—and I tried to make the | home, or, that is, where I passed away, is some best of things, and tried to take the best ad- distance from here. I want communication, esvantage of life I could. I have been very much | pecially as my friends that are most interested interested in my experiences in spirit-life in are in Norwich, Conn. You can put my home attending these circles.

I was somewhat familiar with your paper previous to going out of the body, and knew there was such a thing as a circle held here; but how little does the mortal appreciate this act of kindness, and how little of the work, in one sense, is appreciated while we are in the body. It is only when we are separated from those we love that we see how necessary it is

is sometimes to make them understand us. you, and I should like to say to the dear ones interest in in earth life that I would like to ways from my home, yet as it is oftentimes on the Pacific Coast that I have not really reach, because I can see they are all believers, been absent, although perhaps you might say and I have got a niece that is somewhat inter-I had been absent from the body. I would ested in Spiritualism. I would like to reach also say I am very much pleased at the prog. | her; even if she doesn't really believe in all, My home was in St. Paul, Minn., and my ress our people have made during the last few it will bring up the law of inquiry, and may

bered there as Robert Grew. I am very thank | have been very much interested to see their improvement. Years ago Spiritualism first came out, and only a few of us tried to bring it before the minds of the people. They looked | body when we used to visit each other, and so upon it as something temporary, and by and by it would go under and be something of the past; but we see the truth was in it, and the truth they cannot kill. It came to set man and woman to thinking by their investigation and trying to satisfy curiosity. I am very anxious to show to others that it was not all fraud, and that it was not all mind-reading, etc.

I see that by their investigating powers they have become conscious that there was something more to it than merely the power; and I would like to say to my friends there-as I shall be more recognized in that section of the country than I am in your Northern States, although I will probably be remembered here, as I have yet relative connections still in the Northern States and am interested at home (I presume the same as all human souls are apt to be)—I should say to the dear ones in earthlife that I have been well pleased with the changes that have taken place, yet would be still more satisfied if I could bring those whom I desire to a consciousness that I am still near them-for truly when the Divine Spirit brings us together we don't stop to think whether it is a relative or a friend, because sometimes we feel friendship stronger than relationship, and for that reason I want to encourage them, You may find some of the skeptical things predominate; you may find obstacles placed in your way; but it is a ship, and Father is at the

You will find that there is much to be done the coming two or three years. I have an interest in you still, and shall be remembered by all. Knowing that my letter will be read by many desirous to realize I am still in the work, doing what I can in my own feeble way, you can put me down as Daniel Flagg, Santa Cruz, Cal., for that was my home.

William Henderson.

As one steps out another takes his place, and that seems to be the way with both those in the mortal and also the spirit-side.

We sometimes feel while in the mortal that our places cannot be filled; but as I passed on to the spirit life I find that while we seem to fill our places, yet as we step from one sphere to another there is also some one ready to fill

I was of an impulsive nature while in earthlife, and if nature did not just jump at whatever I wanted to do, my timid mind would not give me strength to do anything, so the good chairman this morning told me I might follow the one that preceded me. I was so afraid that I could not control the instrument, but I am happy to be able to do as much as this, for I wish I could make the mortal friends know and feel it is not the easiest thing in the world for the spirit to communicate with them. I should like to say to those that have recently commenced to investigate immortality or life progress: Be true to yourself, use your own reason, but do not expect too much. While we are many times more anxious to reach you than you are to have us

I should like to say to Henry: Seek the de velopment of your own mediumistic powers

I would like to say the communication that ness, was all right. You said the writing was not exactly my handwriting, but the writing

I would like also to reach others that have been much interested, and have dropped it for the lack of the knowledge. I would like to say to them, as they know I have reasons to: Rest; the day is coming when you shall not need to go after it, but it will be brought to you, when you will know within your own soul Mabel is in trouble. She feels very bad, but that there was no fraud in it. We have no consciousness of reckoning time as the mortal has, so although I have been disappointed at not having the prophecy come out on the time Wait; you will find by and by more truth in what you seem to call falsehoods now. I want to say to all investigators: Sow the good seed in your own soul, seek for the honest I also want to say there are many things comrades yourself, and do not bring criticism in until you understand more.

I am very pleased, Mr. President, to have -especially concerning some things that bear | this privilege of sending forth a few of my own independent thoughts to the world, for while I was one that believed, to an extent, I was them. I think they will understand. I would | not satisfied - but am more than so now. like to say that all things will come out right | Those that we left in the body, since our departure have commenced somewhat to call us them that trust God. I want them to put back, to bring us to a consciousness of commutheir trust in the divine power, and seek for | nication, to bring us near to each other through them, hence they are investigating more, and I can see where I did not perhaps put as much time to the spiritual things of life as I did to business - because it is oftentimes the case while we are in earth-life, we are too apt to confine ourselves to what we consider the necessities and things of life; so I seek as one of old not only to warn my brothers of the evil to come, but to make them realize that they must put their thoughts to a higher and

Thanking you very kindly, I would like to say my name is William Henderson, and my down as West Virginia.

Thanking you very kindly, I hope this message will prove what they wanted, or explain what they are desirous for us to do.

Hannah Walcott.

Oh! it has been many, many years since I have left the earth-form-I should think for nigh on to fifty years or more—and in that time many changes have come about, and many I left behind me are now in spirit with me, but I feel very happy this morning to be with all are not over yet. I have got those I have an family is there now; I think I shall be remem. | years in the development of Spiritualism. I | help others to open up a channel wherein we |

How much comfort we used to take in the it is with the spirit.

We long sometimes to make others know how happy we are, and also to make them feel we have not forgotten them in our happinessthat we have more time to help others. We can understand better how to help others, and I desire to come in contact with them, so that we may give them advice, not regarding Spiritualism, not directly regarding the spirit-world, but regarding the earth-life. I see their struggles, worriment and anxiousness prevailingespecially where they are anxious concerning Helen. Helen's mind has not been reached, and has caused them much worriment. I would like to say for them not to worry—she will be better, and also Lizzie.

I am not a great ways from home, and my friends are also close by here in Boston and suburbs. My own home was in Westboro, Mass. My husband is in spirit-life with me. and also my darling girl. I am satisfied with what I find in spirit-my anxiousness is for those left in the body. You can put me down as Hannah Walcott.

Fannie L. Whittemore.

I am only a little bit of a girl. I was only nine years old when I went to spirit-life, and my mamma has come to spirit since I have; I have a papa in the earth-life, and mamma is here with me; she wanted me to send a message, because she wanted papa to find me and I find her; and the good man said it would not take but a little while and I might come in now. I want to say I am awfully pleased to send this letter, because I know it will do them good. Aunt Mary takes your paper, so that I know my letter will get to him. I want him to know I come around home, and so does mamma, and he must not make any change in his home just now; mamma says it is better for him to remain as he is, because we can see by-and-by, toward the time when the snow flies, he will see a change that will be beneficial for him. I want him to sit, and we will come to him.

He don't believe much in it, but since mamma went away he has been so lonesome that he has wondered many times if he would ever hear from us again; and he has been talking to Aunt Mary, and she has wanted him to go to a medium and see what he could get, and he has not been successful in that desire. So many here this morning said that perhaps he would be more interested in this way, and so I have come. I want them all to know I am going to school, and I have got lots of pretty things here; but I am not going to tell them all now, because we want to talk to papa alone; he will more reconciled, and he will find that neither are banded together to protect the red, white his little girl nor his companion has left him or forgotten him. My name is Fannie L. Whittemore, and my papa's name is Alfred, and I want this letter to go to Concord, N. II.

Aunt Mary lives there, and so papa will see it. I am awful glad to get this chance. Good-

Messages to be Published.

July 10.—Bowman Sattlers; Alfred Smith; Mary Frances Howell; David Carr; Lucinda Milton Stowell; George Rob-July 11.—Benjamin F. Jackson; Hannah F. O'Brian; Hen ry Valenthe; Bridget Macintire; John Leahery; Rollin Reed; "Wild Briar," to his medium. July 24.—Capt. Silas Ingraham; Hannah Mears; Zaio Fehren, by "Sunflower"; Francis Slater; Hannah Fitzgerald: Susan Fletcher.

July 31.—Frank Jennings; Edwin McCommick; Mary T. Bland; Margaret Stewart; Thomas F. Quincy; Lillie Hutch mson.
Aug. 7 -- Mabel Frankchild; Mary Wingate; Frank Whit-tier; Benjamin Robinson; Mary E. Hasked; Robert Phil-llps (colored); Capt. William Pennell.

Lake Pleasaut, Mass.

To the Editor of the Banner of Light:

Monday, Aug. 3, the subject discussed at the morning conference was "Prophecy," and there were many experiences related in proof thereof.

The afternoon session was opened with singing by Mrs. Mason, after which Mr. Boch delivered a very interesting lecture, his subject being "Growth of Religion." The following synopsis hardly does it justice, but must suffice: He said: "It seems proper on this occasion, at the opening of the twenty-third convocation of the New England Spiritual Association, that we should take a retrospective view, and choose for our subject "Growth of Religion." If you go back to the first ages they will show you the successive gradations from one class of life to another till we arrive at man; but when we take religion and place it on the same basis the world holds up its hands in holy horror.

We are living in an age when every invention that is presented to the world-when every thought-must be weighed in the balance. Have we not been held down by the crude forms of religion? But we are rapidly nearing the time when man shall recognize his spirit

But we have to deal more particularly to day with religion and how it has grown. We shall take the position that it has as surely been a subject of evolution as anything in the universe.

Let us unite the religions of the past; the growth of every system has been slow; every thought that has been given to the world has been adapted to the time and individual. It is just as necessary that it should be as that the mother's milk nourishes the little child that it may grow to man and womankind. So should the milk of human kindness go out and make the world as one brotherhood.

If we go back into the past we will find that every stick and stone of peculiar form was deified. Is it wonderful that in the monuments they left they should picture their deities? All through the world each religion steps higher than the other, all in a line of progression.

We can go back to the earlier days of Egypt and learn the origin of the cross. The sluggishness of the Nile was what gave these people their first idea of the universe—their false idea of the earth, sun, moon and stars.

He related a story from mythology, showing how the tales of that day were incorporated into their religion. In their worship of the cross and serpent they placed a bronze serpent upon a cross and formed the first crucifix showing that long before the Christian era the crucifix was known-carried through the different periods when the lamb and goat were worshiped and used as a sacrifice. Other dei ties came, one after another, to the time of

hero worship. We are now living in an age when the physi cal does not take precedence of the spiritual The ideas of the people have changed. They found that it was not possible that a hundred thousand deities could exist. Then came the war of Olympus. All the ideas that we have are the outgrowth of that time. Did you not ever think it was strange that all the Messiahs were born on the 25th of December, and of virgin mothers? He gave the illustration of an old sun tale. Many of the symbols that are found in the churches originated in the old ideas. We can see the continued growth from one system of religion to another. There are sixty-six other Bibles, without the crude teachings of that which we are taught to look upon as the Book. We have reached the point to day where we are not a man but a great religion to raise humanity to that ideal where it has placed in its stead a grand principle of nature-the eternal force from which emanates man and spirit."

Mrs. Mason sang "Two Little Children Went Wandering One Day. Mrs. Pepper then gave test after test, to the

might communicate with them. Oh! it is so entire satisfaction of the large audience prespleasant to call on our friends occasionally. How much comfort we used to take in the Alone All Through the Day," and Mrs. Holmes

closed the meeting with the benediction.

Monday evening Prof. S. A. Lee gave a most remarkable hypnotic exhibition in the auditorium. Previous to the exhibition he said there was nothing mysterious about hypnotism-it is perfectly practical; said it could be used in surgical operations. He devoted some time to tracing hypnotism from the earliest histories of Assyria and Egypt down to the present time. It is an exact science which can be taught like any other. He then proceeded to operate on subjects taken from the audience as well as subjects who travel with him—much to the emusement and wooder of the many to the amusement and wonder of the many

present.
Prof. Lee was born at Bombay, India, of Franco German parents. When a mere boy he was fascinated with the study of hypnotism and other occult sciences, and left his home and went among the Hindoo adepts, where he devoted a number of years to this study.

Therefore many there was a very interest.

Tuesday morning there was a very interesting conference. In the afternoon the exercises were opened with singing by Mrs. Hattie C. Mason. Then Mrs. Waterhouse, Chairman of the meeting, introduced Prof. Lee, who delivered a very interesting lecture, showing that hypnotism is the basis of all religions. All that we know is given to us by an impression that is given to our brain. Anything that is brought to the brain is called hypnotism-is what the theosophist comes from to day—and is closely allied to Spiritualism. A song by Mrs. Mason was followed with tests

by Mrs. Pepper, and benediction by Mrs. Pepper closed the session.

The evening was devoted to a dance in the

auditorium. The band discourses high class music morning and afternoon, much to the pleasure of the

many who gather to listen. Wednesday A M (Mr. J. B. Hatch presiding), in place of the regular conference the children met in the auditorium to listen to a talk by Mrs. Conklin of Worcester, who also gave character readings of some of the children. THE BANNER representative also told the children some kindergarten stories, much to their apparent delight. Mrs. Mason sang, closing an

interesting session.

In the afternoon Mr. H. A. Budington presided. The exercises were opened with singing by Mrs. Mason; Miss Harlow made the invocation, then Mrs. Mason sang again; after which Mr. Budington introduced Miss Harlow, who, after reading the poem "On, On Forever," spoke in part as follows: "Good friends, I want to ask y u, in behalf of our dear sister who should have stood here and is now on a sick-bed, to concentrate your thoughts on Mrs. Lillie while she lies under the healing band of Lake Pleasant; and we come into your presence this afternoon, to occupy the time that

should have been by another, though we do not hope to fully. As we look back forty-eight years the soul of man spoke and was touched. As we look at the moment, creeds fade away; but Spiritualism rolls on and on, and we meet in convocation, not only here at Lake Plasant, but by the surging sea. It has been proclaimed that man is free from this day. Not only into palaces, but into the lowliest home it has come; but but into the lowliest home it has come; but the waters have become murky; we learn that we must build; Justice is knocking at our doors; there must be laws to protect us; men

and blue, and we must not be lax in our duty. A demand has come for greater fields of work, and we must not tamper with the law. Be not afraid to walk in the fields of light. Troubled waters will become clear, and out of fear shall come free physical expression, that shall bring to us the greater unfoldment of spiritual things. There is a difference between a legal law and that which, practiced, unfolds

men's souls. When we think of these things, there needs to be defense at this hour for our homes and spiritual progress. If the message of Spiritualism came to us for anything, it came to teach us how to treat our brother man, to put away creeds. Let men come together to concentrate; let justice reign; let the upright standard help us to abide in moral laws; they will keep us within the bonds of Spiritualism. Open your doors, and teach a pure manhood. Woman, it is time you should arise. It is time we took interest to be wise enough at least when our brothers talk on these mighty prob-lems, to offer a suggestion. We have sung and talked on the power of spirit, which fills all space and leaves its imprint on man. It is ime that we, as women, should be heard and should use our entire influence to suppress a press that will print all crime and vice; it is time we spoke, and not let this go forth to touch young lives; there is much that we should consider; that as we touch the greater law of growth, the troubled waters surround our feet, and we wonder how we can wade out. God forbid that war should ever touch this land, but we must be ready, for the great in-coming tide is going on, on, forever. The great law of Spiritualism will touch us. Childhood shall blossom and make one great bouquet. Harmony shall reign. All that is evil shall be

Mrs. Mason sang, and Mrs. May S. Pepper again gave forth her messages of comfort, advice and assurance of the presence of spiritfriends, much to the gratification of the large audience present.

washed away.

Mr. Natanael Mortonson, a well known citizen of Ishpeming, Mich., and editor Superior Postem, who for a long time suffered from the most excruciating pains of rheumatism, was cured eight years ago by taking Ayer's Sarsaparilla, having a ever felt a twinge of it since.

Newcastle, New South Wales. To the Editor of the Banner of Light:

A Spiritual Research Society has, within the last six months, been formed here, and with a good roll of members. Séances are held twice in the week, and on every Sunday evening a trance lecture is delivered in the Trades Hall, by Mrs. Hodgson, trance medium—the President of the Society, Mr. Albert Card, usually occupying the chair.

The Sunday lectures are attended by crowded audiences, and the verities of Spiritualism are rapidly permeating general society here. On Sunday evening (June 21) the usual pro-

ceedings were varied by a dedication ceremony, and the utmost interest was manifested in the service from first to last; the trance address on "The Morning of Life," and the address to the parents, being listened to with absorbed attention. The President's opening remarks, under inspiration, were particularly appropriate, having reference to religion as exemplified in nature

There is, without doubt, a big future before us here, and glorious success is already being ALBERT CARD, President. achieved.



Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unrifled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

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WHICH ARE YOU?

Now, the two kinds of people on earth I mean, Are the people who lift and the people who lean. Wherever you go, you will find the world's masses Are always divided in just these two classes. And, oddly enough, you will find, too, I ween, There is only one lifter to twenty who lean. In which class are you? Are you easing the load Of overtaxed lifters who toll down the road? Or ste you a leaver, who lets others bear Your portion of labor and worry and eare? —Elia Wheeler Wilcox, in Harper's Weekly.

National Spiritualists' Association

Convention.

To the Editor of the Banner of Light:

The Fourth Annual Convention of the National Spiritualists' Association will be held at Washington, D. C., October 20, 21 and 22, at Masonic Temple. This convention will be at tended by many of the most able speakers and mediums in this country, and questions of great importance to all Spiritualists will be considered. Railroad rates have been secured, on the certificate plan, for those who desire to attend. The officers of the National Association have endeavored to emphasize the chartered objects of the Association as an organization of Spiritualists for business and religious purposes. They have no personal axes to grind nor political ambitions to further. Their only desire is to sustain organization, as simple in form as possible, for the protection and promulgation of Spiritualism. They have always endeavored, in the responsible positions which they have occupied, to work as servants of the people, with no thought or attempt to dictate to those

who placed them in their respective positions—
the Spiritualists of the country.

Organization already has proved itself a
mighty power for good, and we earnestly request that each chartered society be represented in the next convention by able and competent delegates. The National Association
has nearly doubled its membership in the past
two years. Its officers have protested against two years. Its officers have protested against wholesale ordination, and have labored assidu-ously to prevent this form of endorsement of persons not qualified by gifts and character to publicly represent the truths of Modern Spir-

The Association has founded a library located only a few minutes' walk from the National Capitol Building, in Washington, D. C., a library which is constantly visited by eminent people of all denominations, from all sections of the country. This library now contains about five hundred volumes of the choicest productions of the ablest Spiritualist authors. As far as possible, it has collected the publications on the subject of Spiritualism from the earliest days of its history down to the present time. It has succeeded also in collecting many valuable souvenirs of the early days of our Cause in this country. It has also repeatedly said to legislators and politicians that, as the National Association represents thousands upon thousands of voters, they must be careful not to enact legislation that shall be a disgrace to this "land of the free and home of the brave." The liberal, fair and progressive position taken by the officers of this institution on the subject of God in the Constitution and extreme Sunday legislation has met with the almost unanimous endorsement of our people and the endorsement of hundreds of Christian citizens of all denominations. These have come to their aid, and are assisting in the defense of the Constitutional rights of the people. In Washington, D. C., Free-Thinkers, Materialists, Jews, Unitarians, Adventists, and Free-Will Baptists have united in this patriotic

Much has been accomplished in regard to se-curing clergyman's rates for speakers and mediums, especially in the West; and, while not endorsing particularly the discriminating of clergymen of any denomination as a privileged class, yet still while the present system is in class, yet still while the present system is an operation the officers of this institution will continue to labor to secure similar rates for all go through the button hole edgeways. They are very neat for either laddes' or gentlemen's wear. at the proper time in abolishing the granting of these permits to clergymen or to any other class whatsoever. Railroad managers, however, at the present time show the desire to be just and not to discriminate against any of our people simply because they are Spiritualists.

Thousands of pages of literature have been

distributed during the past season, while the worthy and talented President of the National Spiritualists' Association has accomplished a great and good work in proclaiming the grand "tidings of great joy" in many places where for years no presentations of the truths of our progressive religion have been made. The great mass meetings held in several large cities have been a grand success, the full results of which cannot at present be estimated. Through the columns of the papers, both spiritual and secular, fortune-telling, charm selling and all other fraudulent practices have been denounced as a disgrace to Modern Spiritualism, and all mediums who have indulged in such doings have been urged to abandon these practices; and all Spiritualists are requested to assist, counsel and aid them to present only genuine spiritual phenomena, and thus win the confidence and respect not only of the Spiritualists, but that of the public generally.

Through the influence of the National Spir itualists' Association, Spiritualism is gaining for itself a good name, which is to be sought for more than great riches. As far as its means would allow, it has constantly carried on a campaign of education, prevented persons who had no legal right to do so from performing marriage ceremonies, and has effectively assisted, as far as possible, in eradicating fraud and deception from our ranks. Eminent judges all over the country are discussing the question which the National Association has for some time agitated; that is, that spiritmediums, or sensitives, are not fortune-tellers and are therefore not subject to the penalties attached thereto; and if the mediums of the country will cooperate with the National Association by holding themselves aloof from such practices, both in their advertising and personal presence, much trouble will be avoided in the future. The cessation of scathing attacks upon Spiritualism and Spiritualists during the past year by pulpit and press; the invitations constantly received at National Spiritualists' Association headquarters from Boards of Trade, Chambers of Commerce and committees of citizens of the large cities of the land, politely inviting us to hold a session of our Convention in their respective cities, testify to the good accomplished by and through organization.

The future of Spiritualism in America on a happily organized basis may be more success ful than the fondest hopes of its most enthusiastic promoters have dared to expect. Will not all Spiritualists unite, not only to protect mediums, but also to protect themselves and the Cause of Spiritualism, working in harmony together until the day shall come when an ed ucated mediumship, when sensitives, developed in adapted institutions, sustained by the Spiritualists of the country, shall rapidly aid in truly blessing and saving the world? All interested in accomplishing these results, and much more of a kindred character, should fail not to attend the next Convention of the National Association.

FRANCIS B. WOODBURY, Sec'y N. S. A.

In 1492 Columbus discovered and landed on one of the Bahama Islands. Afterward, on the 28th of Octo-ber the same year, he discovered Cuba. This was the glory of Spain. In 1801, by royal decree, she authorized negro slavery in Spanish America, which was her shame, and for which sordid cruelty she is now doing penance in suffering Cuba. Her punishment is great; so was her offense.

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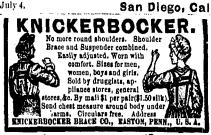
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NATIONAL

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July 27.

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Aug. 1.

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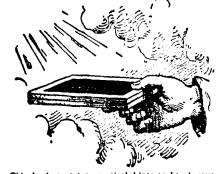
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The book is replete with experiences of individuals, and can be relied upon as being accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independent existence while still incarnate. Part second, comprising four chapters, sets forth the Philosophy of the Infinite, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifestations of decarnate souls.

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Banner of Pight.

BOSTON, SATURDAY, AUGUST 15, 1896.

Intellectual and Spiritual Lessons at Cassadaga Camp. To the Editor of the Banner of Light:

On Saturday, P. M., Aug. 1st, Rev. W. W. Hicks of New York City treated a large and attentive audience to a rare spiritual feast. His subject was: " A Visit to our Mother," meaning a review of Pagan or Heathen religions, as compared with that of the pres-

The speaker said in part:

"I am to speak to you of matters known to you in their newest relations, but unknown to you in their newest relations, but unknown to you in their first conception and in the times of their first apprehension. I am not desirous of shaking your faith but of quickening your hope, confirming your knowledge and broadening your charity.

Benevolence, said the great Chinese master, is love to all men, and knowledge is to know all men.

Humanity is old. It has grown. It had a beginning. There was a first man, He looked with delight and worship upon the young world: and he and his descendants and successors, down to this day and time, have lived, do live, and with you and the same world grow wise together.

It was anciently said by a learned master that in more ancient times men learned with a view to their own improvement. Nowadays, men learn with a view to the approbation of others.

If you conceive yourselves lineal, moral, spiritual and physiological oescendants of the low, lost, degen-The speaker said in part:

If you conceive yourselves lineal, moral, spiritual and physiological oescendants of the low, lost, degenerate type of man, who can deny you?

The wise Master truly says: 'By nature men are nearly alike; but by practice, and away from nature, they get to be wide apart—that is, they degenerate.'

The newness and freshuess of some potency just felt and realized by you sets you wild with the pride of discovery, and you say such was never known before. The truth is you have been discovered by some ancient benevolence. Little credit belongs to you, but ancient benevolence. Little credit belongs to you, but much humility and gratitude.

On a broader scale, the same is true of all civiliza-

tion recorded in history, and of which we may learn.
You can go back to Rome, to Greece, to Persia, to Chaldea, to Judea, to Egypt, and, arriving there, you touch the hem of a garment whose texture you do not wat know."

yet know."
This line of thought was extensively elaborated, and the speaker remarked: "I have said that we shall find the source and reason for, not races and languages only, but the civilizations of subsequent time, in the ancient Sanscrit age.

The avails of modern scholarship are accumulating

at this point, and I need not fear solitude in my assumption (or presumption, if you will.) Several authorities were quoted as agreeing with the speaker in the opinion that the history of Hindoo philosophy is the abridged history of the philosophy

of the world.

The speaker concluded by saying: "Perhaps you will now think less of the beautiful story of Mary, of Jesus, and of Bethlehem, and wonder what all these things can mean. But it you do, you will deny yourself great happiness, and rob your soul of the light that means to lighten each and all. Oh, friends! cannot you all see and feel and know that all these things, whather they are lighten to the light that they are lighten to the light that means to lighten each and all. whether they are literally true or false, are nevertheless proof of thes that bind us to the Infinite Help and

the Infinite Love?" Sunday, Aug. 2, was a day of great spiritual uplifting. Mrs. Cora L. V. Richmond, pastor of the Church of Souls, Chicago, Ill., who is always greeted with admiration and a warm welcome from the people at Cassadaga, and comes laden with food for the soul, ministered unto us in the morning. "The Next Step; or, After Spiritualism, What?" supplemented by the scriptural text, "What we are, we know; but what we shall be, we know not," were the words upon which her threateness reaches. which her discourse was based.

In the beginning of modern spirit manifestations," said the speaker, "people said: 'Oh, it will only be a nine days' wonder!' Little did they know the next step or the gigantic strides it would take in its upward progress as a liberator and an enlightener of

Theodore Parker, who had taken the next step in spiritual perception, said: I have no time to investigate Spiritualism, but I believe it is to be the religion

When the facts of psychology and mesmerism were first announced to the world, the people said: 'It is of satanic origin!' But now the theologic and the enthre scientific worlds are gradually not only recogniz-ing it and giving it a place in their category, but are claiming it as theirs.

Science has been slowly and steadily encroaching

upon our grounds- slowly and steadily appropriating our facts. It will continue to do this, and if Spiritu-alists do not avail themselves of their facts, and so organize as to make use of them in the building up not only of a republic of nations, but a republic of souls, theology and science will swing around and These are our facts; these are the foundation inciples of our religion; we have always believed Much more was said in this line of thought, and the

idea that Spiritualism was all embracing, that it was the next step forward which was to liberalize and enlighten the world, and establish a condition of fraternity and equality which shall inhere in all the nations of the world, was eloquently elaborated.

The closing paragraphs and the brief but exquisite

inspirational poem, and the sweet musical rendition by Mr. Lillie, harmonized and prepared the audience for the reception of the truly wonderful demonstra-tions of facts which go to prove the truth of our phi

The hour was late, and the dinner bells had already rung; but the appetite for spiritual food, for once at least, overpowered the carnal, and for at least three quarters of an hour the audience were fairly entranced by message after message that fell from the lips of Mrs. J. J. Whitney, the renowned platform medium. Her manner when under the controlling influence of William H. Salsbury (who is her guide) is commanding, her voice is clear and almost mascu line, and her messages seldom fail of going straight-way to the heart. When she finished, the applause

way to the heart. When she flushed, the applause of the audience was well-nigh uproarious.

In the afternoon Lyman C. Howe, the faithful and the true, was greeted by a highly appreciative audience, and voiced a series of choice scattments. His reputation in this, the vicinity of his home, for many ways as a man who yourse his life to be theory of years, as a man who squares his life to his theory of the golden rule, a ways brings out a large attendance wherever he speaks. His subject on the present occasion, "What is the Lesson of Modern Spiritual-ism to the World?" brought out his best inspiration, and the large audience listened with unwearied at-tention to his logical and eloquent words.

Monday, the 3d, was MEMORIAL Day-a special ay, devoted to the commemoration of those connected with the camp, who have passed to the bigher

ifto within the last year.

Rev. W. Hicks, Mrs. Cora L. V. Richmond, Lyman C. Howe, Mrs. R. S. Lillie, Mrs. Myra F. Payne, Mrs. Clara Watson (of Jamestown), took part in the sacred, beautiful and hope-inspiring exercises. Several tributes were given to the memory of our beloved, arisen friend and co-worker, Mrs. Marion H. Skidmore. The memory of her good deeds and earnest cooperation in every movement which goes to the upbuilding of Cassadaga, and the cause of truth and humanity everywhere, can never die out of the hearts of those who knew her, and were associated with her

On Tuesday afternoon Lyman C. Howe again occupled the lecture hour. The questions propounded for his discussion were treated in a thoughtful manner. Wednesday, the 5th, was Woman's Day, one of the special days which is always a red letter in the summer's program.

The camp was in holiday dress. National flags were waving from windows, balconies and every available spot, and yellow bunting, evergreens and flowers, were entwined over doorways, windows and verandas; and any man or woman who did not don the little flag and the golden badge which has been adopted as the suf-irage emblem, was at a discount at Lily Dale. The Northwestern Orchestra played "Yankee Doo-dle" and other national airs with a vim that made the

camp reverberate. The early trains came in laden with people and teams, and bicycles were a fly from early morn till the close of the day.

early morn till the close of the day.

The auditorium and rostrum were beautifully decorated with flags, mottos, buntings, flowers and evergreens. In the background was bung dear Mrs. Skidmore's portrait, draped in yellow slik, with a bank of white flowers, surmounted by a crown, underneath it.

The morning session was occupied by the different speakers on the grounds—Mrs. Cora L. V. Richmond

Could every housewife know

how much time, trouble and

labor is saved and how easy

cooking is made with a

being elected to the chair; Rev. W. W. Hicks, Mrs. R. S. Lillie, Lyman C. Howe, and our Chairman, Mr. Brooks, participated. The ugh equal suffrace was the central thought, the continent of frater ity and universal justice in every department of life was discussed in a most able and vital zing manner by each custed in a mos of the speakers.

BANNER

of the speakers.

Rev. Anna Shaw, the indefatigable champion of equal suffrage and universal education and justice, was the speaker, and centre of admiration to the vast rowd of people, who eagerly caught up her bright sciutilitations of wit and wisdom

Mrs. Chainy, the President of the Chautauqua County Suffrage Club, presided, and made fitting opening remarks.

remarks.

Upon being introduced, Miss Shaw said she was glad to be at Lily Dale again. She was deterred from coming last summer, because for the first time in her lile she was a genuine woman and was sick.

After paying a tender tribute to the memory of Mrs. Skidmore, who, on similar occasions in the past, had been foremost and untiring in her labors for the cause aver does to be the heart, woman's amanchisation from ever dear to her heart—woman's emancipation from everything that could hinder her spiritual growth—Miss Shaw proceeded to say: "I come to you fresh from the field of conflict—not the conflict of war, with sword and cannon, and the odor of powder and smoke

—but with the odor of roses and sweet pinks.

In California we are having one of the greatest campaigns ever known. California is one hundred miles long, and we have canvasted its entire length and breadth. We have held two-day conventions in every one of its fifty four counties. It has been work—work -work; and in all this work we have had but three halls that were large enough to hold our audiences, men as well as women."

Busan has had her hand on the helm.
Dr. Thomas, of Chicago, in his tribute to her, said:
February has been the birth-month of a trinity of emancipators, the greatest in America—George Washington, Susan B. Anthony, and Abraham Lincoin."

Susan has captured the hearts of all the newspaper reporters in California, and says she was never before

followed by such a troupe of handsome men. Two hundred newspapers in California have come out squarely for equal suffrage, and every newspaper of note has either taken stand in favor of it, or pledged that the mean troub and the fact to find the stand of the standard troub are the standard troub and the standard troub are the standard troub a itself not to fight it. That is the magnanimity of the

great Western land.

If the men are loyal—and I believe they will be—we will carry the State of California next November by a great majority; and, if we do gain California this fail, we will get every State west of the Mississippi within the next ten years.

Man to-day wants a comrade, a friend; and with this changed condition politics must be changed. Never was there a nation that produced so many women with k-yal hearts as the United States; but men who have taken up arms against our country

nen who have taken up arms against our country are sent as consuls and ministers to foreign countries, and occupy high positions; we have been loyal, but cannot have the right to vote.

If men and women had stood together in the past the country would not be in the condition it is now in — held by foreign syndicates, monopolies and trusts. When men and women are enough civilized to believe in the golden rule and in justice, there will be no sex in government."

At the close of Miss Shaw's lecture, which rang At the close of Miss Shaw's lecture, which rang

with salient fruths and telling wittleisms, a collection was taken for the purpose of carrying on the suffrage campaign in California.

The grand ball in the Auditorium in the evening, conducted by the ladies, was largely attended and greatly enjoyed. A supper fit for royalty was served at the Grand Hotel by mine host and hostess, Mr. and Mrs. F. E. Cooke.

and Mrs. F. E. Cooke.

The Conference hour on Thursday morning was devoted to the discussion of the interests and progress of the National Spiritualists' Association and the utility of organization. The Vice-President, Mrs. Cora L. V. Richmond, led the discussion, and gave some very valuable facts and suggestions essential to present and future procedure. Hon. L. V. Moulton also spoke pronouncedly of the importance of concerted action in order that schools and sandsties might be actablished. pronouncedly of the importance of concerted action in order that schools and societies might be established, true mediumship be studied and protected and fraud expunged; Rev. W. W. Hicks offered some valuable and earnest suggestions, and Mr. Frank Walker, the Secretary, spoke of the National Spiritualists' Association as being in growing condition. He said he had been but a few days on the grounds, but had a state of the National Spiritualists' Association as being in growing condition. raised \$475 (four hundred and seventy-five dollars) for

The Lyceum exercises go on in the Auditorium. Sunday morning showing marked improvement on the part of the scholars. Miss Austin, the kindergarten tacher, and her troup of little kindergartners, were an interesting feature in the programme.

an interesting resture in the programme.

Miss Rittenhouse of New York is well quipped in

Delsarte and elocutionary art, and makes it of a supplementary nature, while she brings out all her finer
attributes and possibilities. Miss Lou Moulton is
also a natural teacher, having the real interest of the and a natural teacher, any light to real little so of the child nature at heart. The two together are doing an admirable work for the Lyceum.

The Young People's Meeting on Saturday morning had a fine programme. The young people are enterprised to the treatment of the state of

Ing into it with zest.

Mrs. Cora L. V. Richmond closed her engagement here on Friday P. M., and took her departure for Vicksburg camp by the evening train. The subject propounded for her by some of the Board of Trustees was, "The Future of the Republic, the Future of Spiritually and the Future of Capadaga Way year. Spiritualism, and the Future of Cassadaga," a very broad theme. But Mrs. Richmond proved herself fully equal to the demands for elucidation and proph-

"The Orchestra of Life" was the subject given for the closing improvisation. The elequent rendering stirred the deepest emotions of sublimity and grand-The lecture was taken by a stenographer, and we hope to procure it for the BANNER OF LIGHT at no

distant day.

There are a number of classes in the different lines

of spiritual teachings, all of which are of value in their particular departments. Miss Hattie Danforth has formed a class in psychic teachings, also in palmistry, and is doing good work. Prof. B. T. Pratt of Paluesville, O., is instructing classes and lecturing on the subject of pi renology.

Hou, L. V. Moulton pave the last lecture in his

special course on political and social economics.

Among the many remarkable manifestations of slate writing through the mediumship of Mr. P. L. O. State-witing through the mediumsmp of Mr. F. B. O. Keeler is the following: A gentleman from Franklin, Pa., went to him, and, as is quite usual, carried his own slates. He wrote eight questions to as many people whom the world calls dead. These were not displayed in the medium's presence. All were answered by the independent writing inside the slates. But the remarkable part of it was that seven messages were written from others besides the ones called for, and a crayon picture of a person whom the gentleman recognized was also made.

Fao-simile signatures were added. There was no

pencil inside the slates, and the writing appeared in four different colors. Can any one question the genuineress of it? S. Wiel, the reformed Jew, is to be the speaker this P. M., Aug. 8. ORPHA E. HAMMOND. P. M., Aug. 8.

Lake Brady, Ohio.

To the Editor of the Banner of Light:

Our ten weeks' encampment here is more than half over, and, in spite of wet weather, enough to kill any camp, the season so far has been exceptionally prospervus. A number of new speakers and mediums have been introduced to the public that may yet prove an honor to the Cause.

We have had for speakers since our last report Mrs. Elizabeth Watson of Cunnie, "Sunnie Brae," Cal.; Rev. J. C. F. Grumbine of Geneseo, Ill.; Mrs. Abble Watkins of Akron, O.; Dr. Schermerhorn; Hon. L. V. Moulton of Grand Rapids, Mich.; and we now have Moses and Mattie E. Hull.

Miss Maggie Gaule has divided the work of platform

test medium with Mrs. M. J. Crilley of Pittsburg, Pa., who has given general satisfaction. Miss Gaule has been quite indisposed for a few days, but we are pleased to see her again able to occupy the rostrum. Maggle and Lake Brady seem to belong to each other, and many who come here will have no other test medium. Independent slate-writing is represented by Mrs. J. F. Donovan, Mrs. J. W. Kenyon, Hugh Moore and Hattfield Pettibone. The latter has succeeded in producing slate-writing with the slates placed on the gate-post, thirty feet away from where he and their owner sat. Charles Christian of Cleveland received seven

sat. Charles Christian of Cleveland received seven messages with the slate in this position, and a large fresh white rose was pressed in between them. He claims the slate was not out of his sight.

Hugh Moore places a gold watch on top of the slates and receives gilt writing inside, it being claimed the gold is drawn through for that purpose.

Mesdames Kenyon and Donovan both succeeded in producing platures and colored writing upon closed.

producing pictures and colored writing upon closed slates.
Edward Lynch, Dr. Martin, Mrs. Waterman and

OF

Mrs. Dr. Peirce are still here as magnetic healers. All have succeeded in curing disease that was hopeless from the physical standpoint.

D. A. Herrick has a pair of beautiful twins. Tuesday they were adopted with a pretty ceremony into the Children's Lyceum.

Dell Herrick continues to vive an occasional trumpet séance. He and Will Cole combined last night in one, which brought mossages and lests through the trumpet to nearly all prosent.

Mr. A. Clark of Vermillion, Bouth Dakota, came here, determined that no one should learn his name or anything about himself. He had been forty years a Spiritualis', but had never visited a camp before; now his head is almost turned with the wonderful tests he has received through Mrs. M. J. Crilly and others. others.

others.

Mrs. Elsie Reynolds has given several remarkable searces on the grounds, of which etherealization was a prominent feature. Some of these figures first appeared as a ball of light near the ceiling, dropping softly downward until they stood erect upon the floor. Effa Foster of Washington, D. O., Mrs. Reynolds's child control, succeeded in projecting her figure upwards, until it almost touched the ceiling, then dropped to the floor. She repeated the process again and again. This phenomenon took place in total darkness, but the figures were all illuminated.

FLASHES FROM OUR ROSTRUM.

FLASHES FROM OUR ROSTRUM.

"There is no suspension of natural law in the phenomena of spirit manifestations, but another law of which we don't know is brought to bear upon that which we do. The book of revelation is Nature—unalterable, unerring, with undoubted evidence of a beneficent purpose. In the hands of such a power we can freely say to the Church, 'Bring on your damuation!' We have nothing to fear from that which we know is good. Spiritualism comes to break the deadlock between material science and reliabous superstition. To the former it says, 'You cannot dig the soul out of man with a scalpe!, and, holding it upon the point of a knife, declare, Eureka! I have got it.' To the latter your 'Moses' was an independent slatewriter upon his tablets of stone. His burning bush was spiritual light, and other so-called miracles have been duplicated by Modern Spiritualism, proving the truths of the Bible."—L. V. Moulton.

"Study yourself, if you would find out God. Through "There is no suspension of natural law in the phe-

"Study yourself, if you would find out God. Through yourself, Spiritualism may be scientifically demonstrated. Both its philosophy and phenomena declare there is no death. Why is the ocean of life strewn with so many human wrecks, the blasted hopes, the maddened brain—for lack of self knowledge? Develop your own powers. You may be mediumistic, but, in the scance-room, always give the medium the benefit of the doubt. All religious institutions are for a purpose, and will remain with us until they no longer serve that purpose. As the drop is to the ocean, the acorn to the oak, the flower to the fruit, so we are all developing to higher and better states, if we seek the good which is everywhere to be found."—Dr. Schermerhorn. "Study yourself, if you would find out God. Through

"Be ye perfect? Let perfection alone. Be your ideal, and you will be touched by the fire of a purer inspiration, a higher philosophy. Throw out the lifeline to all who are struggling to rise upward, and, in your onward march, fear nothing but fear. It you close your eyes, the sun, for you, is not shining. There is that in every human heart which will respond to a kind word or tender thought. Let us give of such, and the world will be made purer and better for our living in it."—Abbie Watkins. iving in it."—Abbie Watkins.

The Hulls have just commenced their work. We will speak of it in our next communication.
William E. Cole of Grand Rapids, Mich., who was recently arrested in the city of Detroit, with other mediums, and acquitted, is now here at Lake Brady with his telegraphic instrument. Your correspondent just received a measure from him in the following with his telegraphic instrument. Your correspondent just received a message from him in the following manner: The spirit telegraphic instrument, consisting of a dry battery, key and receiver, was first placed upon books, to show that there was no connection between it and the table. The key was placed in a box, and Mr. Cole explained that the same power which produces independent slate writing was brought to bear on the key inside the slate-box, just as between ordinary slates. He then left the room and closed the door. During his absence, three questions, addressed to deceased persons, were written cinsed the door. During his absence, three ques-tions, addressed to deceased persons, were written on separate squares of paper, all exactly alike, rolled up into little pellets and mixed, so that one question could not be told from another. Another person was present, as a witness, but knew nothing about the purport of the questions. Mr. Cole was then called in, and he sat with his hand on the instrument, while the writer placed her hands upon the table. In about in, and he sat with his hand on the instrument, while the writer placed her hands upon the table. In about half an hour, he asked to have one of the questions placed inside the box. They were each tried alternately. The initial letters of one of the names was given correctly, but he said a number of people were present—seemed consulting together, and desirous of giving way to some special communication. At last the machine began to tick, and Mr. Cole, with one hand on the instrument, with his right hand he wrote down, as he received it, the following communication.

"Kind Brigoids—I am thanking that you have formed."

"Kind Friends—I am thankful that you have formed conditions that I may come through this instrument and send a message that will convey to those that in regard to the Cleveland Centennial, and the conditions existing there at present. I am pleased that notice was taken of the anniversary of so important an event, and I am thankful that the citizens of Cleveland were appreciative of the conditions which had been made in the past. to commemorate the events which have built the city of Cleveland to its present condition, and I am confident that the near future will see the progression of this grand philosophy, as I have found it to be, in our own beautiful city. I can see, on the other hand, that unless prompt measures are taken in the difficulty now pending, we will see a terrible condition of affairs; and I wish to

say that I am just as much interested as ever in the city of Cleveland. I am there, and using my influence, with the aid of others, to bring harmony.

1 wish to say, in relation to the financial condition of our country, that we must have sound money that worth its face value the world over, and this will make conditions that will form a basis for pros-

perity of our country.

I am thankful for this privilege, and trust that I will have another opportunity to manifest.

I am very truly yours in spirit,

MOSES CLEAVELAND. The question found enclosed in the box was as fol-ows: "Moses Cleveland: What do you think of the Cleveland centennial celebration? Are you there?"
Please notice the difference in spelling the name. All familiar with the biography of the founder of Cleveland, know he spelled his name with an a. Mr. Cole and the other party present thought it was misspelled, but the writer purposely left the letter out, to see if it would be inserted in the signature; and is to testify, on oath, to the truth of this state full. MRS. McCaslin, Official Reporter. willing

Maple Dell Camp. To the Editor of the Banner of Light:

Throughout July the weather was decidedly against successful camp work. With the first of August came better weather, however, and with that a larger at-

The first Sunday of August has been observed here for thirty-six years as Audiversary Sunday, and the attendance last Sunday was the largest for the present season. In the morning the early history of the movement in Ohio was related by Chairman M. C. Danforth, Thomas A. Black of Cleveland, Mrs. L. M. Brown of Charlestown, and Dr. D. M. King, whose

Letters of fraternal greeting were read from asso-clation societies at Millersport and Van Wert, Ohio, and Hop. A. B. French delivered a memorial address full of touching tributes to the memory of pioneer workers who have advanced to higher spheres. The venerable Dr. E. P. Brainerd of Ravenna, and Dr. M. Fuller, the magnetic healer of Chardon, also occupied seats upon the platform, as did Mrs. Cooper of Akron.

A pleasing opening for the aiternoon program was the presentation to Dr. D. M. King of a handsome ebony cane with beautifully hand chased gold head. ebony cane with beautifully hand chased gold head. Dr. King has been a pioneer worker in Spiritualism for over forty years, and in the presentation speech Mr. C. B. Gould of Cleveland paid a very high tribute to this tireless worker. Dr. King has organized several different Spiritualist camps, and his greatest success in this line of work has been at Maple Dell Park. Mr. Gould declared the support of the staff to be indicative of the support which the workers here owe to Brother King and to the Cause for which he has labored so unselfishly, and that the purity of the gold was typical of the purity of his life and character. The presentation was a complete surprise, and the response was very feeling and impressive.

Hon. A. B. French delivered the address of the day in his own masterly manner. Particular credit is due

in his own masterly manner. Particular credit is due to Master Shirley French of Garrettsville (a brother of the distinguished orator) for the excellent and artistic manner in which he rendered a vocal solo. A class of little girls also gave a musical number under the direction of Mme. Holton, in which they displayed to good advantage the benefits they have received from Miss Cole's instruction in the Delsarte

system of physical culture.

In the evening Mrs. N. S. Baade of Detroit lectured to an appreciative audience. She is a very pleasing speaker, and her guides are certainly of a high order. Her engagement should have expired to-day, and the announcement that the management have arranged with her to remain with us until next Sunday

has been halled with pleasure by all on the camp.

The Vernie Lee Comedy Co. have given good satisfaction in their dramatic work, and have completed their engagement. On each of the remaining Saturday evenings during the session the dramatic performances will be under the personal direction of Miss Clair Tuttle, assisted by Mrs. Agnes Tuttle, better known, perhaps, to patrons of the drama as Agnes Cameron There is, perhaps, no more popular name at Maple Dell Park than that of Clair Tuttle. Her past labors

vin, have been with us for several days, much to the delight of all who have had the pleasure of their acquaintance. Judge Marvin is not only one of the most distinguished members of the bar of this State, and now sitting upon the Circuit Court beach, but is and now sitting upon the Orcuit Court beads, out is an exceptionally gifted conversationalist, and his fund of joken and witty stories seems to be inex-haustible. Although a consistent Episcopalian, he has the good fortune to be a brother-in-law of our genial Chairman, M. C. Daunorth, to which fact we are indebted for his prosence here.

A special committee has been appointed to direct

LIGHT.

A special committee has been appointed to direct the compilation of an accurate history of the early manifestations of spirit-power on the Western Reserve, and it is hoped that the same will be published in pamphlet form by the time of the next annual session, as it will certainly make interesting reading. It was armounced last week that a large delegation from Lake Brady would positively visit us on Monday of this week, and everybody on the grounds had speeches of fraternal greeting, sentiments of cooperation for the cause of truth, etc., etc., ready for the reception that had been arranged; but, much to our disappointment the visitors failed to make connections, and we certainly hope that the next time they will reach our shady dell without such disappointment.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

A large audience gathered in the Temple Thursday morning to attend to the conference held under the leadership of Vice-President H. A. Budington. A large number of speakers and mediums took part; among others were W. H. Bach. Miss Lizzie Harlow, May S. Pepper and Mrs. Tillie U. Reynolds. The meet ing adjourned at 12 M., everybody feeling better for being there.

In the afternoon at 1 o'clock a very large audience

In the afternoon at 1 o'clock a very large audience gathered to enjoy a fine concert given by Bickford's Orchestra. Two of the features were a trombone solo by Mr. Sep Green and a cornet solo by F. G. Paulisch of Hartford, Conn.

At 2 P. M. the meeting opened with President A. H. Dailey as Chairman. Mrs. H. C. Mason rendered a song by Prof. Longley, "Love's Golden Davs," after which President Dailey presented Lake Pleasant's ever popular lecturer, Mrs. Tillie U. Reynolds, of Troy, N. Y., who said:

Mr. President and friends—I feel as if I were at home. I began my search of knowledge of the grand truth on these grounds, and no other camp will ever be to me the same as this.

I bring you greeting from Lake George. I am glad that I am here to-day at dear old Lake Pleasant. Mr. Reynolds ioliowed these brief remarks with an invocatiop.

Another song by Mrs. Mason, and then Mrs. Rey-nolds gave the lecture of the day, saying, in part: Our Spiritualism that is so dear to us has a deeper interest than years ago. It seems that in this there is more interest than when the little raps were given

Spiritualism came to the rich and poor and high and low the same.

To these Spiritualism was like a morning greeting.

It was ready for a new sowing, and much has sprung up to day that gives a glad thanksgiving.

Spiritualism came to answer the heart's hunger of many, but the good that would come from it was not known at that time. Spiritualism came to bring light and freedom, and we have accepted it. Spiritualism has taught us that whatever we have sown so we must ream. must reap.

We are looked upon as people from whom much will be expected. If we are doing that which is untrue, we are birding fetters upon our souls. The religion of Spiritualism is grand and beautiful. It came

Mrs. Reynolds related an incident that occurred at the passing out of two little children, giving the scene at the funeral. During the mourning a vision was given of a wreath of roses, and the mother cried out: Oh, Godi I thank you for taking my children to my mother—as the vision had shown the children with the grandmother. Spiritualism had taught her that she would meet her children again, and her heart was made lighter.

The religion of Spiritualism means so much that there should be nothing that should be contaminating or contaminated. or contaminated.

If it is right for us to go to the séance-room then we should take the children. And when our children have been taught to do spiritual things they shall be only as white as snow. We drop a bulb in the mud

only as write as show. We drop a build in the mud and a pure white lily comes forth. The spirit that was in that bulb comes up. If we are earnest Spiritualists and strive, we will find that which we seek. We must not forget that thoughts are things. If we live as pure Spiritualists we will be respected by the world. Each Spiritualist must be his or her own saviour. Let the world see that Spiritualism has need you a better man and a purer woman.

nade you a better man and a purer woman.

It rests with Spiritualists themselves what the world will call them. It rests with Spiritualists and mediums what the platform will be. By your work and words are you known. Spiritualism gives com-

and words are you known. Spiritualisin gives comfort; it is all that makes life worth living for.

Mrs. R. closed her lecture with a poem.

After another song by Mrs. Mason, Mrs. Reynolds gave a number of tests, which were recognized. Mrs. May S. Pepper followed Mrs. Reynolds with tests, and was well received. Mrs. Pepper will leave Friday for Onset, to return to the Lake later in the season

Crowds of people are arriving every day.

The best railroad service that has ever been given at the Lake is being given by the Fitchburg. Excursions will be run every Sunday from Fitchburg during this month on the F. R. R. Charles R. Bennett has arrived from Worcester.

Charlle Thrall is the most popular man in camp. Capt. E. W. Gould is being asked for. Hon. H. D. Barrett, President National Spiritualists' Association, has arrived, and been received by

everybody.
Frank Woodbury is much talked of; people would like to see him at the camp. Mrs. Frank Woodbury has arrived and is looking happy.

The hardest worked men in camp are Secretary Blinn and Superintendent of Streets, Barber. The streets rever looked better. The Park is to be improved and laid out in flowers.

The Banner of Light is for sale at the camp. Subscribe now and receive The Banner through the winter. Sunday, Aug. 9, Mrs. M. E. Cushman passed to spirit-life, at 6:30 in the morning. Particulars of funeral later Weather hot. Натен.

Queen City Park.

To the Editor of the Banner of Light:

I suppose your readers are ever anxious to hear from our quiet little camp, where harmony, peace and love dwell. Our numbers may not be as large as some others, but for spiritual truths we are never lacking.

Sunday, Aug. 2, was rainy in the morning, preventing many from leaving their homes at a distance to come on the excursion from Rutland, or drive in with teams; but before noon the clouds gave way to sunshine, and the audience was all we could expect The speakers of the day were H. D. Barrett, Mrs. Helen Palmer, both new speakers in our camp, they were filled with that divine inspiration that lifts us out of materialism into the realm of spiritual thought,

making us realize that life here should be the unfold ment of the spiritual man. There was a universal expression from all that attended both forenoon and afternoon, that it was the best of anything they ever heard.

Monday was a day of rest.

Tuesday opened fair, with a cool and gentle breeze from the lake. We had quite a number of new arrivals. Conference in the morning, which was very interesting, bringing out some of the practical work of present and future Spiritualism. Lecture in the atternoon by Mrs. Helen Palmer, which was her closing lecture with us this season.

Mrs. Palmer has made many friends here that will long to see her face and hear her voice again. Wednesday morning's conference was opened with short address from Captain Adams of Montreal, Can., which was listened to with the closest attention. H. D. Barrett delivered his closing lecture in the afternoon, which was full of inspiration and instruction. The Nattional Association has a worthy president in Mr. Barrett. Our old friend, George A. Fuller, arrived in the evening.

Thursday morning's conference was opened by Mrs. Morse Baker answering questions presented by

Mrs. Morse Baker answering questions presented by the audience, which was very interesting, and iurnished plenty of material for others to discuss. In the afternoon we listened to one of Brother Fuller's inspirational lectures of the highest order. Mrs. Sarah A. Wiley arrived in the evening.

Friday morning's conference opened by Mr. Baker. Subject, Purity of Life, which was ably handled by several speakers. In the afternoon we listened to Mrs. Wiley, who is one of Vermont's oldest speakers. She does credit to the State.

Now, in closing, let me say to all who want to enjoy

Now, in closing, let me say to all who want to enjoy a week of real spiritual culture, where you have the bignest order of spirit-influences, there is no better place in all the world than Queen City Park.

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

The Onset Bay Camp-Meeting Company has never

been in a more prosperous and flourishing condition than it is to-day, nor has there ever prevailed a greater degree of harmony and interest than now exists among the vast crowds of people who dally attend the

Dell Park than that of Clair Tuttle. Her past labors for the Association have been very successful from a financial as well as an artistic standpoint.

Thomas A. Black and Mr. and Mrs. Thomas A. Barker of Cleveland have been among the recent visitors, also Mr. and Mrs. Cooper of Rainbow Cottage at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. J. D. Munger of Machander at Lake Brady. Mr. and Mrs. Cooper of Rainbow Cottage at Lake Brady. Mr. and Mrs. Cooper of Rainbow Cottage. Spiritualism, especially among the older Mr. C. Edson, Pres.

Spiritual Unity Society meets at Biblical Auditorium, 668 at sp. M. J. O. Bigler, President.]

The gentlemen having charge of the Onset Camp

are enterprising, wide-awake and progressive, and they manifest a determination to keep it in the front rank of all the camp-meetings in this country. The management has always been noted for its liberality in providing excellent programs from year to year, comprising the best available inspirational lect-urers and test mediums; and it is the only camp-meet-ing in New England, if not, indeed, in the United States, where all the services are absolutely free,

Several important additions have been made to the provism for this season, which, as now arranged, makes the biggest array of mediumistic talent that has ever appeared here in any one summer, and, in consequence, the management has incurred a much larger expense than ever before in the history of

The large audiences at the grove meetings the past week were still further gratified and delighted to learn that the management had decided to hold a Woman's Congress, Aug. 21 and 22. This is certainly learn that the management had decided to hold a Woman's Congress, Aug. 21 and 22. This is certainly an innovation at Onset, which cannot fail to attract hundreds of women from every State in the Union, all of whom will thoroughly appreciate the idea, and also will recognize the progressive spirit of the Onset Camp-Meeting Company. The affair is to be managed entirely by women, several of the most prominent speakers in New England having already been secured, among them being Mrs. Carrie F. Loring, Mrs. C. Fannie Allyn, Mrs. Adeline M. Glading, Mrs. Cora L. V. Richmond; Mr-. Abby Morton Diaz, subject, "Life, or What is it to Live"; Rev. Mary T. Whitney, subject, "Family Culture," and Mrs. Ellen A. Richardson, subject, "The Relation of Home Dutles to Civic Responsibilities." Other talent will be announced later. The convention will conclude with a grand ball, to be held in the Temple, and this, too, will be in charge of the ladies.

Mrs. Cora L. V. Richmend will hold classes for psychical unfoldment in the Arcade, during her stay at Onset. The subjects of the lectures will be as follows: "The Relation of Soul to Body": "Spirit the Admating Breath"; "Awakening of Spiritual Perceptions": "Two Methods of Conquest"; "Growth, in the Soul Method," and "The Ultimate Life."

Prof. J. Jay Watson, the di-tinguished violinist, and only living pupil of the celebrated Norwegian violinist, Olé Bull, together with his accomplished daughter, have given two concerts here during the week. The audiences were large and highly appreciative.

Miss Virginia Vaughn, the author and poet, gave a

Miss Virginia Vaughn, the author and poet, gave a most interesting lecture to a large audience, Thursday evening, on "Persian Poetry."

CHARLES A. DAY.

Denver, Colorado.

To the Editor of the Banner of Light:

As a more than welcome messenger do we greet you from week to week, feeling that while we are far away from our many friends and co-workers of the East, that through your columns we are still in touch with one another.

I feel that too much commendation cannot be given the good old BANNER for holding forth to the world

the good old BANNER for holding forth to the world the elements of Spiritualism as broadly and grandly as t does, and ever has.

We have, in the first place, a church edifice, that is ours from one month's end to another; and while some of the so-called Spiritualists express a fear lest we are becoming "Orthodoxical" in our measures, to the sensitive it means not only a harbor of refuge, but a broadening of the inspiration and a concentration of broadening of the inspiration and a concentration of all forces; and more than that, we are attracting to our work those who have waited for some line of liberal thought to be presented that should be religious in its expression.

Even now there comes before us the question, from some who contemplate leaving the "Orthodox Churches" to join our ranks, How are we to become members? and we are considering the advisability of an acknowledgment in public service of their new knowledge, recognizing the need of placing before the world publicly those who are Spiritualists. Of course we know that many will not feel to accept a public ex-pression, but those who can, may. Our audiences are increasing from week to week, and an earnest, intelligent people are rallying to support the Cause.

During the past mouth we have had a rare treat in

a course of lectures from an advanced intelligence upon Soul Growth, replete with the deeper teachings in all the broadened possibilities of the age. "Ou Divinity," and "The Development of the Divine,' have been subjects treated.

while we are more philosophical than phenomenal, yet we are really forced to present some phases at the conclusion of the evening service. Many wonderful and convincing manifestations have been given through my organism, and through this channel many

are led to the understanding of their need.

The ladies are doing a most grand and noble work.

Every Wednesday a supper is served, after which an evening is spent in enjoyable communion with the higher spheres. "Starlight" is the presiding genius of there occasions, and only those who knowher can realize how in her sweet and truly unfolded grandeur she dispenses the food for the soul.

We have several mediums from afar visiting our

lovely city at this time, notably among whom are Mrs.
M. A. Gridley, the well-known medium and psychometrist of New York City; George W. Walrond, lecturer and medium, from England, who is so well-known as an indefatigable worker in our ranks; and Mrs. James, of Oakland, Cal., a medium, is now with us, whom w were delighted to entertain at lunch and Auxiliary supper and social recently.

To my Southern friends I would say I am to be at the Texas Camp Meeting, and hope to meet many of them there.

them there "Starlight" joins me in warm greetings of fraternal love to all; and all earnest workers who may pass our

way we shall be glad to personally greet.

G. C. BECRWITH-EWELL. Denver, Col., Aug. 4, 1896.

Notes by the Way. To the Editor of the Banner of Light:

Sunday opened upon us a very rainy morning, but the people congregated at the Pavilion to listen to Dr. C. W. Hidden, who addressed them on the subject, 'The Threshold of the Great Beyond," which was listened to with good attention. At 2 P. M. another able discourse was given, with at

the close a practical illustration of his power as a healer, which one might conclude was a success by the way he was called from all points of the compass on this "health-restoring camp"—hardly giving him time to eat or sleep. time to eat or sleep.

Sunday night at conference it was decided to form a class to learn some of his methods of healing, etc.

His lecture on the "Man Wonderful who lives in the House Beautiful" was listened to with much pleasure

on Monday evening, Aug. 4.

He gave a private lecture at Mr. J. Hatch's to the ladles of the ground.

Tuesday evening he commenced his three class lectures, which were very well attended. Dr. Hidden came among us an entire stranger, but he has a warm place in the hearts of many, who will never forget him in the days to come.

We have many good mediums here yet, and look for

more to come. Salling parties, boat races and excursions to Block Island and various places, are the order of the day. Niantic Camp, Aug. 2, 1896. MRS. N. H. FOGG.

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

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake'spar-iors, 1024 Bedford Avenue (near DeKaib Avenue), every المحادث عند المعادة المعادة

The Alvance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1183 Bedford Avenue, Good speakers and mediums always in attendance. Seats tree. All welcome. Herbert L. Whitney, Chairman; Emily

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Climstead, Medlum. Other mediums regularly provided. The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at 8mail's Parlors, 277 Franklin Avenue (near Greene).

Mediums' Progressive Meetings.—Sundays, 3 P. M., Single Tax Hall, 1188 Bedford Avenue, near Putnam Ave-nue. Mrs. E. A. Cutting, Manager. Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday evening at

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 6th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. K. 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 Carden streets every Sunday at 2½ and 7½ 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 in South Paulina street. Services every Sunday Il A.M., 2½ and 7½ P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P. M.

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

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