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NO. 25.

Written for the Banner of Light. MY FATHER'S HOUSE.

BY OLLAH TOPH.

Within my Father's house, yea, mansions are, And some are lowly built and some afar Lift spire and turret gold. Sup bright the gleam Doth burn into my soul. And ah! no dream Of splendor wonderful can hold compare With glories that are hourly fashioned there

Within my Father's house, yea, mansions rear Their shining walls, set with pure thoughts that here Doth jewel them, and spicy breezes blow Across the trellised pane, and soft and low Æolian whispers sigh and stir sweet blooms That garnish all the homely, lovely rooms.

Faint, wordless music doth the silence break, For there the thought need not expression make In syllabled design. They understand Who dwell within that holy, unseen land. No trembling word, half-lisped, no broken phrase Breathe they who 've learned the spirit's finer ways.

And pictures grace the walls, made from brave deeds Done in the earth. living with truth that pleads For good, insistent, strong. And eyes that rest Upon their beauty know some artist breast Stirred to compassion and a sudden stress Of quickened love toward all who need redress.

Within my Father's house, yea, mansions be All flooded with the wondrous minstrelsy From hidden harps of joy. And o'er the song Thrills evermore the cry of right o'er wrong Triumphant in the earth. Each hour, each day, The architect called soul buildeth this way.

Letter from Southern California.

To the Editor of the Banner of Light:

Since the last writing for THE BANNER, I have been very actively engaged in San Diego, which I have found to be in all respects a thriving centre of spiritual work.

There are three flourishing societies of Spiritualists there, and one in National City, close by, and though there are always diversities in methods of carrying on the work, it is but fair to say that all are doing good, and all are cer-tainly useful in arousing fresh interest in the spiritual cause, as well as keeping it thoroughly alive in quarters where it had been previously

After an absence of six years, I found San Diego greatly enlarged and improved. I remember the old restless, untidy condition of ing town when ber, 1886; and when I contrast its then chaotic appearance with its present symmetry and beauty, I can indeed exclaim, "What wonders hath time wrought!" San Diego is very pleasant all the year round. Its splendid ocean views and salubrings see hyeaves make its limost views and salubrious sea-breezes make it almost a Paradise for tourists and residents alike; and though there, as elsewhere, people are heard to cry "Hard times," the substantial and expensive improvements on every hand show that capital is surely invested and steady growth

Among the faithful workers in the spiritual cause in San Diego, Mrs. E. W. Bushyhead takes the lead, as in days of yore. At the Advance Guard Society—under whose auspices 1 lectured here in one of the best halls in the city, very centrally situated and finely arranged for meetings-I can only say, during the full month that I worked with those good people I found them fully alive to the promo-tion of good work in all directions as far as they could see a way to accomplish it. Mr. Knapp, the President, is a young man of intelligence and enterprise, and as the membership already includes many influential people, and is constantly increasing, the prospects of the organization are very bright.

Dr. J. M. Peebles was one of the first to renew old triendship with your present corre spondent. I met him in London many years ago, and found him quite unchanged both in spirit and appearance. This veteran worker is indeed a wonderful man-at seventy-five years of age doing the work of several people, writing incessantly, lecturing frequently and answering sometimes hundreds of letters in a single day.

Dr. Peebles's Sanitarium, 3121 K street, is a large, comfortable house, four stories from basement to attic. The basement is devoted to a printing establishment, where, under the joint direction of Dr. Peebles and his adopted son, Dr. Burroughs, the Temple of Health is published monthly, and numerous pamphlets and other literature are issued. The first floor up stairs is devoted to large reception rooms, dining room and offices; numerous sleeping rooms occupy the floor above the reception floor, and at the top of the house, just under the roof, is the doctor's special sanctum, where the greater part of his literary work is done, and whence he sends forth, under spiritual direction, a healing force to the thousands of patients from all over the world, who are con-stantly applying to him for aid.

Dr. Peebles's work is a marvelous one, and though it cannot be said that every case he treats is cured, the percentage of favorable

results is surprisingly large.
On the occasion of the first reception given in my honor at that delightful home, I met many old friends and made many new ones; but as the event has been so brilliantly chronicied in your columns by the host himself, I will not dwell upon the event further than to say that it was the first of a series of similar gatherings held through July in different parts of San Diego—all of which were almost

equally enjoyable.

Mr. and Mrs. Newman of the Philosophical Journal are among the earnest, active Spiritual ists of the Pacific coast, and since that paper has removed from Chicago and become a Cali fornia institution, it has done a great deal to spread the truths of Spiritualism on the Pacific coast. Typical Californians are so deliterature and everything else home-raised, and as the great new West is a monstrous

voted to the Golden West that they want a field for activity in all progressive lines, the time has evidently come when great spiritual enterprises will take on material form and thrive luxuriantly west of the Rockies. Rev. Solon Lauer is a great power for good in San Diego and round about. A new Unitarian church is in course of erection; meanwhile services are held in Unity Hall-a building seating four hundred or more persons comfor-

Mr. Lauer's sermons are full of spiritual food as well as replete with classic thought. Mrs. Lauer (née Miss Hammond) is the daughter of some of my oldest English friends, at whose pleasant home in Macclesfie d I was often entertained in the earliest days of my career as a public lecturer.

At Coronado, only one half hour's trip from San Diego, the Summer School of Science, Literature, Art and Philosophy has held numer ous interesting and instructive sessions. A great deal of liberal thought has been given out, and on the occasion when I was the guest of the school, I gathered the following notes from Prof. Thoburn's lecture in the ethical course, which was very popular. Though readers of THE BANNER are often fed with stronger food, I consider that such sentiments, coming from a source entirely outside the ranks of Spiritualism, are certainly interesting, as evidences of the state of advanced public opinion at the present. Addressing an audience—largely composed of the élite of fashionable society who are summering at Coronado (one of the loveliest seaside resorts on earth)—Prof. Thoburn said substantially that immortality is admitted just to the extent that we allow our selves to dwell on the interior, which is the permanent side of our nature, and doubted to the extent that we confine ourselves to a con-templation of purely sensuous phenomena, for (said the distinguished speaker) we cannot grasp the idea of immortality from aught that is essentially mortal. We are not mortal, though our fleshly bodies are; we are here and now in the enjoyment of immortal life; and when we doff these outer shells we shall in no sense cease to live. Though this attractive and able speaker made a strong plea for many of the es-sentials of Spiritualism, he spoke too slightingly of physical phenomena, and gave a quite unnecessary rap at palmistry, which is now "quite the rage" in California; but, these failings aside, we must admit that when people are told that character is immeasurably more important than belief, and that we shall reap exactly as we sow, regardless of creedal attachments, people who imbibe such teachings are being instructed in the essentials of Spir-

itual Philosophy.

I could easily dilate on the many attractions of San Diego and the numerous progressive activities in operation there; but our mutual friend. Dr. Peebles, is keeping you well informed regarding many things in that delightful locality, and I must hurry on to mention Santa Barbara and Summerland, where the good work goes on bravely, and where I had the extreme pleasure of renewing many old riendships and taking active part in the great gatherings held at the Spiritualist colony.

Santa Barbara is surely one of the most picturesque cities of the West; the fine old Mision is one of the largest and best preserved in California. The Brothers of the Order of St. Francis are ever ready to conduct visitors through the spacious grounds surrounding the ancient church, and there is much to see there of historical interest. I spoke five times in the day.

In the day.

Mrs. Ada Foye having returned to Chicago, at the residence of Mr. Rush, President of the new Spiritualist Society formed as a result of the springfide visit of my esteemed co-worker, Angeles, and is sure to be a great power for the attendance at Redondo earner as worms and babes, groping and crying in the day.

Mrs. Ada Foye having returned to Chicago, as worms and babes, groping and crying in the day.

Mrs. Ada Foye having returned to Chicago, as worms and dawning of our immortal soul's life's morning.

All the outward and upward radiating forms and ways of evolution into this life's hopes. Harrison D. Barrett, the worthy President of the National Spiritualists' Association, and

the greatest organizer in the ranks. Though the audiences were all good, and great interest was manifest, the climax was reached at Summerland, where I addressed a splendid gathering in a beautiful hall, on Wednesday, July 29. That hall is a fine monument to the enterprise of the citizens of that small community, and when one sees such a building in so comparatively remote a place, it certainly ought to be an encouragement to dwellers in large towns and cities to go and do likewise; viz., erect for spiritual work a plain, substantial, commodious and at the same time artistic temple for meetings of various kinds, with library and public reading room attached. Since examining that, fine structure in Summerland owned and operated entirely by one society of Spiritualists, and that not a large one, I am more than ever convinced that, for the very moderate sum of five thousand dol lars, a good and adequate temple could be built in any town or city throughout the country and how much better it would be for Spiritual ists to have such places of their own, rather than to be perpetually paying rent for often unsuitable premises, where the influences, though not evil, are of a painfully promiscuous

character.
While at Summerland, I was the guest of Dr. and Mrs. Albert Morton, whose charming home overlooking the sea is a veritable paradise. can never forget that, in the golden days of my first visit to California, in 1886, it was Dr. Morton who managed the meetings in Metropolitan remple with consummate ability, and because the receipts were larger than any of us had dared to expect, this generous, whole souled gentleman forced me to accept forty dollars per Sunday, when my contract called for only twenty five dollars. In olden times Mrs. Morton was one of the most prominent mediums for private sittings on the Pacific coast, but during the past few years she has retired into privacy, and exercises her gifts only for special friends, who deem it a high privilege to con-

verse with her wise and estimable guides. Mr. Williams, the original founder of Summerland, with his charming wife and family, (quite a large one,) are still building up the place and developing the oil industry, which is proving so successful that lots which origi nally cost twenty five dollars have recently been sold for two hundred dollars and up wards. I spent a delightful evening at Mr. and Mrs. Williams's charming country house, and found the inmates singularly talented in music, the young ladies having formed themselves into a Ladies' Orchestra.

Leaving Santa Barbara and returning to Los Angeles, I found the train service to and from Redondo excellent. The railroad runs numerous trains both ways daily, with extra trains Saturdays and Sundays - round trip,

The great Assembly Hall at Redondo, which was formally opened Sunday, Aug. 2, by the Southern California Spiritualists' Camp Meeting Association, is a mammoth structure, capable of accommodating between two and three thousand persons. The sessions of the camp commenced at 10:30 A. M., with flag raising outside the building. Prof. E. A. Whitelaw accompanied the singing of national hymns on the violin, of which he is a perfect master. An invocation and brief address was delivered in the open air, in presence of a large concourse of people, by the representative of the Truth-seekers' Society of Los Angeles.

Then the vast audience congregated in the great Moorish Temple built by the Chautauquans, who have moved to Long Beach and sold their edifice to the Spiritualists, who have secured it on very favorable terms.

Excellent congregational singing and two superb violin solos by Mr. Whitelaw delightfully interspersed the other exercises. The President, Mr. Dye, gave a brief but comprehensive and felicitous address, explaining the objects and prospects of the encampment, and then called upon W. J. Colville for an inspirational invocation. Dr. J. M. Peebles then delivered the dedicatory discourse, which was given with all that vigorous worker's old-time force and fervor, recalling the belove desired. given with all that vicorous worker's old-time movements of the immortal soul, transform-force and fervor, recalling the haloyon days of ing the lower to higher being!

1878, when Dr. Peebles lectured in London in the spring and preceded me at Parker Memorial Hall, Boston, in the autumn. It was just eighteen years since I first met this truly venerable man, and during the lapse of those many and (to me, at least) highly eventful years, I find he has preserved his old time vigor and youthfulness of spirit, though he assures us he has for many years virtually retired from the lecture field and given himself to the

work of healing.

Dr. Peebles was followed by a gentleman from Pasadena, who read an original poem he had been inspired to write at 4 A. M., to memo-rialize the opening of the Camp.

W. J. Colville was then called upon to give the second and closing address of the morning, and thus ended the first session of what is already pronounced to be a phenomenally successful enterprise.

At 2:30 P. M. a meeting for clairvoyance and spirit messages was held, and at 7:30 P. M. Dr.

Peebles again lectured.
The Los Angeles Herald was represented by Mr. Young, a cultivated and intelligent gentleman who reported the proceedings to the

On Monday, Aug. 3, there was a conference at Redondo in the morning, and lecture by W. J. Colville at 2.30 P. M., and by Mr. Newman of San Diego at 7:30 P. M. The program is very

ample, providing for three sessions daily.

Numerous tents are on the grounds; all the cottages are full; the great hotel is well pat ronized, and deserves to be, as it furnishes first-class accommodations at very reasonable rates. Band concerts and other entertain-ments add largely to the pleasures of life at this delightful resort. I will send you weekly letters from Redondo during the sessions of the Camp, and hope to be able to cull some choice extracts from the many fine lectures which are sure to be delivered—and if possible supplement such notices with accounts of remarkable phenomena.

There are many excellent mediums on the grounds, and all are being well sought after.

The spiritual meetings in Los Angeles and San Diego are being well kept up. Prof. G. W. James, a very distinguished English scientist, has been giving some remarkable lectures for the First Society of Spiritualists, in Odd Fel-lows' Hall, Los Angeles, and, though he spoke on the hottest Sundays in July, he had fine audiences. It was my privilege to speak in the same place on Sunday evening, Aug. 2, and I was greeted with a full house, though a number of the attendants had been at Redondo earlier

good wherever she goes.

The "Robert Burns number" of THE BAN-NER is loudly praised everywhere. What a fund of information you did manage to condense into one issue of your ever-excellent exponent of the Spiritual Philosophy!

Spiritualism is certainly gaining ground rapidly on this far western shore, for the great San Francisco Examiner has employed as its news gatherer at Redondo no less outspoken a Spiritualist than Mrs. Julia Schlesinger, whose reports are singularly fine condensations of the daily doings.

In closing this epistle, I wish to remind all your readers that questions for the "Questions and Answers" department are always invited, and I get them wherever I am, if they are addressed to THE BANNER office.

With good wishes for all, I am your constant riend, W. J. COLVILLE.

Original Essay.

Twentieth Century Science.

BY W. A. CRAM.

Will not the nineteenth century be characterized, or red-letter marked, in the history of tne ages, for this fact more than any other: that it gave birth to a new science and a new religion-the science of evolution and the religion of natural Spiritualism? It is true that, in almost every century of Christendom. prophets and seers have arisen, proclaiming or foretelling them as already come and shining for the world, but people would not heed or believe-still slumbered on, or groped in

the old science and faith! Together the new science and religion have arisen, and widened through the last fifty years of our century, revolutionizing scientific thought and systems, dissolving old creeds, reforming old forms of religion. Yet, strange anomaly, they seem not to recognize each other as born of the same mother, but look askance, often frown and shriek at each other as aliens and enemies. Just now, after nearly fifty years of growth, this new child, Science, and child Religion, begin to look into each other's faces and smile kindly greeting—even to reach hands in friendly help. In this is the high promise of the twentieth century.

Evolution as a science, though little more than a creeping child, has wrought marvelous changes in human thoughts, hopes and striv ings. It is opening to us a whole new world good and beauty, of promised wealth; all things, all life, begin to be transformed and

glorified in its rising light.

Even pain and death, humanity's great burden and terror, begin to reveal a higher mean ing and promise of beneficence. The old eccle siastical devil, so long resting upon Christen-dom as an awful incubus of darkness and fear, is almost eliminated from the thought and belief of the people by this higher growth of science! The idea of evolution reveals to us how all things are animate with the immortal soul of Being; that God himself will not, cannot loose, or annihilate, one atom, one viles creature of the universe. We discern more and more clearly in this new light of science, how the immortal soul of the world is rising and transforming in and through all forms

Science is discovering that birth, growth decay and death are parts of the same beneficent providence-steps of the soul's natural progress. It teaches us how the stones of the field dissolve and die to rise in meadow grass and flowers; the leaves and fruits fall and decay into death, but this deathward fall is only for resurrection into forms and lives of insects and singing birds. Not a single jewel of the insect's wing crushed beneath the grinding wheel, not a

Man grows old and dies. Where is he? What is he? Saved in the eternal soul of the universe of which he is an undying part. Risen, in nature's way, somewhere, somehow. This is the revelation and gospel of the child Science of evolution, grown scarcely fifty years in our century. years in our century.

But is this the end of this glorious hope and

promise of evolution?

Is it to go round and round with ceaseless steps of birth, growth, decay and death for ever on our little mote of a world, floating in the infinite sea of the unseen and ethereal? Is this world's visible matter and sense to hem in and imprison earth's immortal souls forever? Is there nothing beyond, nothing higher in store?

Science has hitherto responded: "We can-

not see; we do not know."

To day the new science, with wide open eyes and eager reaching hands of thought is leaning out over the borders of our visible world of matter, peering and feeling off into the vast unseen and unheard world of being, that, touching us, yet infinitely outlies and overflows our little earth-life. And this child delight of all fair-minded people. The Herald of Monday, Aug. 3, contained a report so just and ample that it has reflected added lustre on that able and enterprising daily.

On Monday, Aug. 3, there was a conference at Redondo in the morning, and lecture by W.

J. Colville at 2:30 P. M., and by Mr. Newman of San Diego at 7:30 P. M., and by M science begins to outrun and outprophecy your gifts if no more, no higher, you have. All the paths of life we trace in evolution's way soon reach the outer borders of this little world; all the golden beams of hope, of love and aspiration born in human hearts, outward flowing, radiate to the upper borders of this earth-life, beat against them, crying for still more and higher; all the soul's noblest, truest light of beauty and holiness in prayer and worship shine upward, ever more and more radiant to the overarching dome of the ethereal and spiritual. Must all be beaten back, imprisoned here forever? Does God awaken in the soul of men hopes, loves and aspirations only to be broken and quenched? Do all things begin and end for us here? No! cries ever more clearly natural Spiritualism. Your evolution, oh! science, means evolution forever, out of this world and matter into endless ascending and perfecting worlds and life in the infinite spiritual. God's bounty is ever greater than the loves and longings he awakens in human hearts. The higher science of our day begins to shout in response to the higher religion:
"We, too, begin to see and know the spiritual,
the infinite beyond." Evolution is only be
gun in this our seen world. Here we are only as worms and babes, groping and crying in the

> loves and strivings are but infant reachings and creepings onward and upward toward the soul's nobler and more beautiful manhood and womanhood in the unseen and spiritual! Over the borders of this world, on countless lines of nature's evolution, all earth souls, all matter and life are moving into the spiritual! Our science of evolution in the coming twentieth century promises above all to be for us the natural science of this measureless spiritual realm of worlds and life that now unseen, as an infinite ocean of being, rests about us and overflows our little world of sense!

> Our astronomy, our geography, our natural history and botany, our literature, poetry and music-all our highest ideas and finer arts of life of the twentieth century, will they not be more and more a discovery, an inspiration, a fore-feeling and living of this spiritual? This is the high vision and prophecy of the science

of evolution to-day. The twentieth-century science will discover ever more and more clearly how near and nat ural is the spiritual world and life beyond this world's death-that dying out of the seen into the higher unseen is just as natural as birth into this life, which was for us a dying from some other condition.

In the vision and knowledge that this nearcoming higher science will bring to us, making them the heart and brain of our common daily life, consider how it will ennoble and transfigure all things. The most lowly things, even those counted basest and vilest, will come to have a divine meaning and purpose at the heart of them.

Grasses, trees and flowers, all creatures, human forms and faces, all nature's treasures of good and strength in this world, we shall know and use in higher hope and truer delight. And above all, as strength and peace-giving, the ever-present consciousness that all things of this world's matter are only the immortal soul's evolution of simple, crude childhood's images and ways of life—educating and upleading us and all to infinitely more and better things in the spiritual. These are but the first faint glimpses of this upper land and life through the eyes of science just beginning to look over the upper borders of our earth on the ascending way of evolution into the spiritual.
Who can measure or forecast its marvelous

promises for the future? Ever the climbing actual overtakes an ideal

only to discover to our soul's consciousness still diviner ideals calling and drawing us up.

Will not this be true of science forever?
Our boasted nineteenth century science and religion, looked back upon from the middle twentieth attained, will appear but as childhood's toys and simple games in many ways. Meantime for us at the end of the nineteenth, still in them, they reveal a light, they speak a soul of promise of more and better forever.

The Work of the Bees.

A writer in the Revue des Science Naturelles makes the following calculations in regard to the work done by the honey bee: When the weather is fine a worker can visit from 40 to 80 flowers in six or ten trips and collect a grain of nectar. If it visits 200 or 400 flowers it will gather five grains. Under favorable circumstances it will take a fortnight to obtain fitteen grains. It would, therefore, take it several years to manufacture a pound of honey, which will fill about 3.000 cells.

A hive contains from 20,000 to 50,000 bees, half of which prepare the honey, the other half attending to the wants of the hive and the family. On a fine day, 16,000 to 20,000 individuals will, in six or ten trips, be able to explore from 300,000 to 1,000,000 flowers, say several hundred thousand plants. Again, the locality must be favorable for the preparation of the honey, and the plants that produce the most nectar must flourish near the hive. A hive inhabited by 30,000 bees may, therefore, under favorable conditions, receive about two pounds of honey a day.

The Melbourne Argus is now filty years old. In that time it has swallowed many other papers, including a Times, a Standard, and a Daily News.



Mrs. M. Louise French. Missionary Medium.

Mrs. French was born in the Dorchester District, June 20, 1839, and her early education was received in its schools. She was quick to learn, graduating from the high school at the age of ten, and at the Academy at West Townsend, Mass., when she was thirteen. She was called a strange child, seeing and describing

Her parents on both sides were relatives, and were direct descendants of Governor Carver, the first in the settlement of this country. Her mother was Baptist and her father was

Unitarian. In childhood she began to have sinking spells, which the family physician called fits, but in these days we call them trances. When she was fifteen she lay three days insensible, and was pronounced dead, but her aunt said she did not believe it, and sat beside her at the funeral, and at intervals made passes over her head-while the services were going on. She All the outward and upward radiating forms | finally came to, and all she can remember is a and ways of evolution into this life's hopes, rush of people toward the door. After this her friends came to the conclusion that she was clairvoyant-she having prophesied many

things which came to pass. She studied for missionary work, and was assigned to the mission in Tavoy, but a severe illness after this prevented; the spiritworld had work at home for her to do. After this she joined the Second Church in Boston (Unitarian), and, with help, started the first church in Washington Village, on the Union Plan; the same is now called Unity Chapel, connected with the benevolent fraternity of churches of this city.

Many things have happened to this medium; seemingly she was not born to be killed; being fond of boating, she twice went overboard and came near drowning; in a railroad accident, her friend beside her being killed, she was saved; another time she made a misstep. and fell through the hatchway in the upper part of a seven storied building, coming to the ground unharmed; then again, in this neighborhood, there was a man who feared a secret would be divulged, as he had committed murder some years before; he was afraid this would be told, so he came to her house one summer afternoon and asked for a private sitting; she was impressed not to give it to him; then he told her he was bound to kill her. There were only her two little children in the house. Just as he was going to shoot, a neighbor happened in and he left in a hurry. He soon after committed suicide-thus, by seeming chance, her life was again saved.

In 1862 she was married to Moses E. French of Bradford, Mass. Two of her children only, a son and a daughter, have lived to grow up. In former years she gave public readings in the States and traveled extensively. She has been a writer for the press and the author of a few books. She is also a graduate of the New England college. Her first lesson in Spiritualism, through Mrs. Fannie Conant, was had through the medium of a sealed letter placed on the table at a BANNER OF LIGHT séance in 1863. After a while she became convinced of the truth of spirit-return; then she became a zealous worker, having at her home two free circles every week, and giving private sittings to all free who came to her home in Washington Village. Then she conducted free meetings in South Boston for a time.

In 1871 she removed to West Groton, Mass., where she has been for twenty five years. She lectured on Temperance and also Spiritualism in towns on the northern line of Massachusetts and southern New Hampshire, hiring halls, or, perhaps, getting a school house. She was always in earnest, and did not think of remuneration. If money was earned in private, it was spent in missionary work. She was independent and persistent in her meth-ods—never seeking nor asking for help, but for the love of the truth still working on in hese country towns where they had never heard a medium speaker before; and thus she bas awakened great interest in the cause of Spiritualism, and comforted many sorrowing hearts in their hours of sorrow or bereavement, and many on passing from the shores of time have been cheered by the knowledge that they will "still live." For the last three years our medium has

been more at home with us. She is our speaker on Sunday. She also writes some still for the press, which, with her home cares, keeps her fully employed. Yet her former labors are not forgotten, and our earnest wish is that time may deal gently with her as she walks down the vale of years. We feel assured ahe will receive a glad welcome in the spirit-land.

H. Y.

"How He Died."

BY JOHN WILLIAM PLETCHER.

(Special to Banner of Light.)

CHAPTER I.

THE silence of the night was over all. The town was wrapt in quiet slumber, and the cares and the burdens of the day were for gotten for the moment, to be taken up again, perchance, with renewed courage with the morrow's sun. The streets were all deserted, and the trees stood out against the wintry sky, and the lights, like so many silent sentinels. held to reluctant duty.

The snow was beating down pitilessly, driven into numberless mounds by the hurrying wind, and everything suggested desolation and despair. From the heavens where the stars, like deeper emotions had already begun to describe so many jewels, are set, no gleam of light themselves. The eyes particularly had a pe comes to break in upon the somber scene. Only here and there, behind a half drawn curtain, is a suggestion of warmth and light and color. No sound of merriment steals out upon the silence, no happy laugh, no echo of flying feet, but that monotonous, terrible silence which lives in the midst of a storm and presages something beyond itself, seemed to abide every

Within this little house, shrouded with its fleecy mantle of snow, there was warmth, light, and stillness also, unbroken save now and then by a moan stealing from the halfclosed lips of an old man who lay like a broken chard on a bed in the corner of the room.

For many a weary mouth had he suffered and endured that most terrible agony which admonishes of the final dissolution. For months and months had anxious care and loving eyes watched above his pillow, seeking by

every kindly and gentle act to smooth his path-way into the eternity of never ending summer. And now, as the night wears on, he becomes more restless and disturbed. The eyes turn from one side of the room to the other; the hands work in a nervous, aimless way, and the faint voice, that illy conceals the agony of pain behind it, makes now and then its trifling wants known, forgotten, perchance, even be-

fore they are satisfied.

Death at best, is the one supreme moment in lite. It is, for those who look on, a change and never to be forgotten climax of all the hopes and sorrows of the past. It is, for he who is passing through it, of less import perchance, for the moment, for the tide of emotions that is ebbing, and the tide of emotions that is flowing in, are all too new and wonderful and marvelous to give the mind time to analyze and

understand them.

This man had finished his work—if, perchance, the work of a lifetime can ever be said to be finished. He had outlived his use fulness, as they say in the common parlance of a selfish world, which values only that which produces actual results; and was endeared to all around him. The neighbors who had known him for many years cherished his kindly word of greeting, and looked with halfpitying eyes to the bent form, as he was wont to pass along the street, saying one to the other, after the manner of their kind:

He is a good man. He has always been a good man; but his time is near at hand.'

And to those who belonged to him, he was, without doubt, nearer and dearer than in those bright and halcyon days of youth, when the fret and the hurry of life was upon him. The grey haired wife of many years, who had journeyed with him through the shadow and the shine of Fate's decree; the children, now taking their part in the world's great and eternal striving: all held him in the arms of their love, and would have given everything they were possessed of to have kept him near to them, and to have been able, by the power of their love, to have preserved the worn life from every passing storm and trial and pain. from every passing storm, and trial, and pain. However, they were, as they had been since

the winter time came on, striving one with the other to fulfill the services which love and duty suggest, and which, at best, softens but changes not the inevitable.

One there was, right in the strength of manhood's power, who was dear to them all, who was in the world fighting still, facing the great crowds that surge around every public lifebowing, smiling—and behind it all carrying the memory of that suffering, sad old face, in his heart all the time. Every day brought some message from him, some word of encouragement to the sick one. Flowers bloomed on the table, vying with the luscious fruits and delicacies of every sort that were, made the silent witnesses of his devoted heart.

The old man was thinking of him. The absent are oftentimes nearer to us than those who are present. He was thinking of what had been done; of how every obstacle had been lifted from his path; every obligation fulfilled by that one strong right hand; and that brave, valiant voice, that night after night was ringing out its message of love and of truth to the world, never for an instant forgetting those that were nearest and dearest.

Little did those who listened know or imagine, when the voice took on a tenderer tone, a gentler accent, or the words faltered forth a lesson of more sublime forgiveness, that it was the picture of a tired, worn face, and the echo of a half-suppressed moan, that had found its way through space and impressed itself upon the heart of the young orator.
But somehow the old man seemed to feel it.

yet he could not well express that indescribable something that linked him and his son to-gether in such a way that their joys and their sorrows were held in common. As he lay there in the little room, the light softly shaded from his weak eyes, he seemed to be looking back, as the dying often do, it is said, over the pathway of his life, on all the things that he had done and said, good and bad alike; for that which we think is good at the time often seems bad later on; and that which had no purpose at the moment, not infrequently becomes the pivot on which great events turn. And through all those later years the brave young life seem ed ever standing, lightening, in its loyalty and affection, every pain, and accepting, so far as possible, every burden. And he began to realize in even this, his last moment, how necessa-Lionel was to him; how impossible it was to leave this life, and the scenes of all those activities, without seeing his face once more and taking him by the hand and hearing again his strong, sweet, encouraging words!

Only to see him once more!" the sufferer murmured faintly to himself. "What is that, dearest father?" said the pa-

tient daughter watching by his side.
"What is it?" he said half dreamily, turning his great sad eyes to hers. "Oh! I don't know. I can't-go without-seeing him. Don't you suppose he will come-if only just for one mo-

ment?"
"Yes, I am sure he will. Ah! I see you are in more pain to-night. The storm disturbs you; you are feeling weaker-you are suffer-

"Yes, I am suffering more. And a moment ago it seemed as if I heard some one whispering my name, and I know that I shall never see the end of another day. I never felt as I feel now; and you have all been so good to me, and I have made you all so much trouble! but it will be over very, very soon. Oh! if I only —could—see him. He has treated me like a king, and—and if I could only see him, and tell him how good he has been and how much I him how good he has been and how much I love him—I could die—in peace!"

"Why, father! you are worse. I can see it plainly. He will come whenever I send for

Then-will you-send-now?"

"Yes, yes; be comforted," was the answer, through suppressed sobs. The old man turned quietly on his pillow and seemingly was lost to everything. The daughter turned to the writing-table, the other end of the room, and taking a blank, wrote, "Come at once. Father is dying," and passed quickly from the room.

CHAPTER II.

loved and honored by the people, was to make | waiting, and it—seemed so long to me.

his appearance and take his great audience into his world, so far removed from that in which they lived. It was a rare gift of his, who, from childhood almost, had been able to so sway his audiences as to make them quite forget every-thing save the magic of his voice and the beauty of the thought that breathed forth in every sentence that he uttered. They were all expectant. The hour had almost come, the lights were burning brightly, the orchestra had sounded forth its harmonious word of welcome, and the curtain was just about to arise and show the speaker standing in his library, apparently having invited the great audience as one common friend to come and think, and pass a pleasant evening with him.

Behind the curtain the picture is always dif-

ferent. No greater contrast is furnished in the world than is seen in the narrow line that separates the audience from the stage. Here, picking his way down amongst the careless wreck of many failures and successes, stands the young orator waiting for the word.

He is young and bright, thoughtful and hand-some, and yet it was a face upon which the moment, to be followed by a glaucing inward the next. A psychical face, perhaps, if that word has any meaning, would best express it Gentle and kind and strong, it surely was, and one could imagine how, under the sweep of strong emotions, the mental and spiritual would completely obliterate everything and make themselves felt upon the most obtuse istener. He has been described before as being a bundle of intelligent nerves, which responded to every emotion and mirrored nearly every condition. Yet there was nothing of the nervous temperament manifested in him as he stood there in the archway of ropes and hanging scenery, waiting for the last bar to be played before he began the night's work. A sense of quiet ease seemed to pervade the at-mosphere about him, and one would scarcely imagine at that instant that he was capable of the exalted moments which have been accred ited to him.

Instinctively he starts, and then says, in

quick, rapid accents:
"Did you hear that? How strange!" "Hear what?" asked the attendant manager

I hear nothing, and I see nothing."
"But I did, and do. There it is again! Hark! I catch it! 'The old man dies to-morrow at one o'clock.' That means there is trouble at home. My father must be worse—dying! 1 must leave

at once!"
"Oh!" the manager replies, "you are nervous. Why, you had a letter to-night saying that he was as comfortable as usual

"Yes, yes, I know! But still there is something wrong. I am impressed that the end is near, and I must, I will go to him."

"Impressed," repeated the manager scornfully, "what nonsense! It is purely imagina-

tion, that is all there is to it! Now brace up, or you won't get through with your work."
"I am not nervous, and I am not imaginative.
There it is again! 'The old man dies to-morrow at one o'clock.' Don't you hear it? Don't you see that wave of light over there, almost like a human face, with the moonlight falling over

"See here, you are all wrong. You must brace up; pull yourself together, or you will be sick yourself with all this nonsense!" Lionel Brayton turned around for a moment, and then with intense emotion said:

I am quite indifferent to what you think or don't think. It is not to be expected that you would know or care anything about it. But I realize my father is very ill. The shadow of death may be over him at this moment, and I shall go to him at once, and you and no one else

But, my dear boy, you cannot. There is not a train till to morrow morning, so you may as well content yourself. Go on and do your work, and you will soon forget all about it

a despatch on the back of one of his cards, say-

ing:
"I shall be with you by one o'clock to morand then turning away from the scene of desolation which best expresses the state of things behind the curtain, he stepped smilingly before the great crowd that had assembled to hear him. None there were in that assembly who realized that behind the smiling face, the graceful manner and the intense words, that there was a heartache and a pain which defied all expression. Round after round of applause greeted each telling point, and smiles and approval were upon every side. And at last the final words were spoken, the bow was made, the crowd filed out, the light faded into darkness, and the night's work was done.

CHAPTER III.

"Father, here is a message from Lionel," said the patient daughter, as the gray of the early morning was stealing into the sick-room, showing that the night had passed and the day had come. "He has heard your call, and he says, 'I shall be home by one o'clock.' You

will be glad to see him, I know. You can hear me? you do hear me, do you not?"

"Yes, I hear you," faintly answered the dying man, "and I will try and wait until then. I cannot go without seeing him. You think he will come?" will come?

"I know he will come, just as soon as he possi-

bly can."
"Well, I will wait. It is a long time, but I will wait. I am so tired, and I think I will sleep." And he turned slowly on his pillow and rested quietly, as a child does in its peaceful slumbers.

The hours wore on till the noon had come. One by one the members of the family and the attendants stole in and out of the room with noiseless tread, saying each to the other:
"He is quiet." "He does not suffer." "He

sleeps. The kind hearted doctor looked in on his morning rounds, saying nothing beyond:
"Do n't disturb him, and have you sent word

to his son?" "He will be here at one o'clock, for he sent

word to us himself," was the answer.
"Well," continued the doctor thoughtfully, "the end is near at hand. I hope he will not be too late."

The noonday hour passed. The sun, which had hidden itself from view all the hours of the morning, came out in resplendent glory, catching a thousand hues from the fleecy mantle that lay over everything. The hurrying crowd of toilers went on their way; the town was busy, as it ever is, and all unmindful of the si-lent tragedy being enacted behind the drawn curtains in the little room of the house they passed. The neighbors over the way looked hitherward sympathetically, saying with bated

breath: "I think the sick man is worse. He will be going soon.

A quick, rapid tread was heard along the walk, the door opened silently, and Lionel Brayton, heavy eyed, anxious and weary, stood in the little dining room removing his heavy wraps, and, without saying a word, stole softly into the adjacent room, where the old man lay. He saw just what he expected to see: the white-haired mother kneeling with her young-er daughter in prayer at the foot of the bed, and the other daughter had just taken the head of her suffering father upon her shoulder as she knelt near him, and the attendants were standing weeping softly at the other end of the room. The night-lamp was still burning, as if it had been forgotten, casting a ghastly glimmer against the sunlight that would make itself felt, despite the heavy shades of the window. To Lionel it seemed like a dying life floating down the sea of change. He said not a word, but stepped softly to the head of the bed, and, laying his hand gently upon the forehead already wet with the dews of death,

"Do you know whose hand this is?" The old man slowly opened his eyes, revealing a look of heaven in their faded depths, and smiled as only the dying can, as he answered:

whispered:

"Oh, yes. I shall always know that hand The theatre is crowded. It was one of those brilliant nights when an orator known to fame, knew you would—I have been waiting and

"Yes, I am here. I heard you, I am sure I did, calling for me last night, and so I came."
"Well, I am going, my son-going a long, long journey; but before I go, there is something I want to say to you which will guide you, perhaps, in all the after years of your life. I have known what trouble and trial mean, and now that I am at the very threshold of another world, and can review all the circumstances of the past—its sorrows and its joys—I stances of the past—its sorrows and its joys—I can see them as if I were looking in a mirror in which everything that had ever been was reflected. I am regretting many of the mistakes and missteps that I have made. But I want to say to you, my son," and he half rose in bed, as if by a supreme effort, "I find that I am not regretting a single kind word that I have ever said, or a kind deed that I have ever done. Misplaced they may have been, but I was always the better for it, and may this be a guide to you in the after years. It seems to me as if I were passing over some clear, shining waters—as if before me was the light of a summer's day, while behind me everything seems shadowy and dark. I have no fear of what the change may mean. I have too long realized the sweet ministration of ascended spirits not to approach with the utmost confidence this great and mighty change. I know that you all will be as kind to each other as you can; that everything that you can do will be done, as it has been for me. But do you not hear that soft and gentle music, that seems like the singing of happy children in the air?" And a look of ineffable peace passed over his

face.
"They are all standing right here before me. My father and mother and the children, and so many dear friends; and they are whispering my name; they are bidding me come to them; I can feel myself going to them; I can feel their hands in mine.

'Come nearer to me, you dear ones; kiss me once more; remember me for the good I meant to have done; and don't hold me back by your sorrow or your tears."

Each came near; each knelt before the dying man and felt the trembling fingers straying amidst the shadows to find their way to the head of the one he loved. He kissed them gently, and then seemed to be wandering again through the brightness of that summerday that shone down upon the winter of his

life.
"They are still here; weep not; I am going to them; you will soon be coming unto us. shall be often with you—be sure of that—for our hearts are bound together by a love that death only serves to strengthen and make the more beautiful. Do you not hear them? They are singing, 'Welcome, welcome home!' and I am going—with them—good-bye—good-bye"—and then the old man fell back upon the pillow-dead.

A silence almost unknown to earth pervaded the place for a moment, broken only by the clanging of the clock, as one o'clock tolled out in the adjacent room.

This is how he died; how he went out from

this world of winter, and care, and sorrow, where striving seems often vain, and ambi tions are born but to fade, into the light of the eternal day, in which is held the treasures of our life, too dear and too beautiful for a longer sojourn on earth.

Simple the tale; yet thus a man died, who had lived a Spiritualist, blessed with the knowledge that those who have passed from sight had only gone before; and he, when death came, found them waiting at the portal of that life that is just beyond our mortal ken. Delusion, did you say? Then is the truth a lie and hope a snare!

Commodore Joseph H. Tooker.

To the Editor of the Banner of Light:

The death of this well-known gentleman, which took place at his late residence, No. 133 East One Hundred and Sixteenth street, New York City, recently, has brought to my mind of the celebrated actor, W. J. Florence.

Mr. Tooker and Mr. Florence married sisters, and their relations were very intimate. A few days before the death of Mr. Florence, he called at the home of Commodore Tooker, and, as he was exceedingly fond of the Commodore's grandchildren. a little one who was the special favorite of "Uncle Billy," as he was called, was brought to him in the nurse's arms. The child had always been anxious for the caresses of the actor, but on this occasion, as Mr. Florence extended his arms to take it, it began to scream, and acted as if terribly frightened, in fact, as Mr. Tooker remarked, almost went into spasms. Mr. Florence seemed much hurt at the unexpected and strangely sudden aversion which the child evinced. No amount of endearing words or loving smiles could induce the baby to be quiet, and the nurse was obliged to return to her room again with her charge. Shortly after, Mr. Florence departed for

Philadelphia, where he was to play an engagement. He had scarcely made preparations for his first performance when he was taken dangerously ill, and Commodore Tooker was hastily summoned by telegraph to Philadelphia. Upon reaching that city, he found Mr. Florence somewhat better, and the physician had considered him now out of danger. After remaining a few hours, the Commodore returned to New York. The same evening some friends dropped in, and Mr. Tooker was giving them an account of the sudden aversion of his grandchild to "Uncle Billy." Commodore Tooker had for many years been carefully investigating the subject of Spiritualism, and he has often said to me that he would cheerfully give his check for one thousand dollars if he could receive positive proof that his wife who had passed on several years previously could in some way manifest that her spirit still lived. During the evening above mentioned, and while pleasant conversation was in progress, another grandchild of the Commodore, somewhat older than the one already alluded to, was heard screaming in the room above. Investigation drew from this child the statement that his "Uncle Billy" had been walking in the room, and that he saw him. The child appeared to be terribly frightened, and it was some time before it could be quieted. Mr. Tooker now looked at his watch, noted the time, and remarked to his daughter that he feared something had hap pened to Mr. Florence. His daughter, who had worried considerably over her father's spiritual investigations, gently chided him, saying that she hoped he would not allow such foolish ideas, as she termed them, to haunt his imagi-

nation.

The Commodore, however, continued in a thoughtful state of mind, and his friends pres ent endeavored to arouse him from his dismal forebodings, assuring him that his anticipa tions of impending trouble or sorrow, had no tangible foundation. In order, however, to please the Commodore, they remained until past ten o'clock, P. M., and then bade him good night. They had scarcely left the house when a telegram arrived, stating that Mr. Florence had passed away about the same moment that the second child above mentioned had uttered the scream of terror, declaring that he had just seen "Uncle Billy." The history of almost every family teems with similar experiences, and positive statements from sources which cannot for one moment be

impeached.
I had known Commodore Tooker for many years. He was sixty-five years of age at the time of his death, and most of his life had been spent in his native city—New York. At one time he was, perhaps, the most popular man in this city. His friends were legion. He was a man possessed of a most noble nature, and intensely devoted in his friendships. He managed many of the theatrical ventures of Jarrett and Palmer, and was a familiar figure in the lobby of Niblo's old Garden Theatre. He was positive and energetic, and frequently brought forward some project for the amusement of the public, that secured to him much additional renown and money.

He obtained the cognomen of Commodore from having commanded the Steamer Plymouth Rock upon daily excursions, about the bay and rivers of New York. He superintended most of the popular productions at Booth's Theatre, and was manager for many | Hair Renewer occasionally and you will not be bald. | standing invitation:

celebrated actresses and actors, including Edwin Booth, Sara Bernhardt, W. J. Florence, and dozens of others. He was Mayor's Marshal under A. Oakey Hall, and for many years Chairman of the Board of School Trustees; also a most enthusiastic Royal Arcanumite. His was one of those grand, manly natures, that we all love, and though pronounced in his opinions, his honesty of purpose has never been questioned. He left a widow and four children. The funeral services took place on the evening of July 9, 1896, and the interment was at Greenwood Cemetery. "Requiescat in pace."

J. JAY WATSON.

The Bearing on Spiritualism of the Mesmeric Experiments of Mons. de Rochas, Paris.

BY QUAESTOR VITE.

In his recent book, "The Exteriorization of Motive Energy,"* M. de Rochas shows, as the result of extensive experiments made by a number of European scientific men, that mediumistic phenomena are produced by a force which is radiated from human beings, and which resembles electricity (or magnetism) in character. He had already demonstrated the existence of this human effluvium in his previous work on "The Exteriorization of Sensibility," in which he showed that this radiation carried feeling and consciousness. He now shows that it also carries energy; that it is analogous to the magnetic "field" radiated by an electro-magnet when stimulated by the mediation of an electric current.

It is the same vital emanation, or spectrum, radiated from man's magnetic soul by the in ducing action upon it of spiritual (electric) influx, which constitutes the basis of all hypnotic, mesmeric, occult, or magical, and mediumistic phenomena. M. de Rochas points out that the same force probably accounts for those phenomena which occurred in the pres-euce of the mystics and visionaries of the past, and which largely resemble mediumistic phenomena. It may be added that it probably also accounts for similar visions, etc., on the part of the unfortunate sensitives who were called witches, and whose descriptions of their experiences coïncided in many particulars with those described by the nuns of Louviers, etc. In his previous experiments M. de Rochas

has shown that the exteriorization of this vital aura implies the intensification or supplement ation of the vitality of the subject by a mesmeric operator. Other experiments made by Dr. Baraduc, of Paris, with a bio-metre, show that this transference of force is accompanied by a gain of vital radiation on the part of the subject, and a simultaneous loss on the part of the operator.

In the case of hypnotic and mesmeric phenomena the operator is visible, while in the case of mediumistic phenomena the operator is invisible, and presumably discarnate. The phenomena produced by embodied operators. whether hypnotic, mesmeric or magical, are necessarily of subordinate and inferior order to those produced by operators acting from higher states of being. The force used is the same, but the spiritual operators command a greater intensity of force, apparently, and the character of the phenomena produced is de-pendent on and correlative to the state of be-ing to which the operators have evolved and from which they act.

This conclusion is amply illustrated by the similarity of the phenomena produced by mesmeric and mediumistic processes. The identity in effects presupposes identity in cause. In his "Superficial Hypnotic States" and "Profound Hypnotic States" illustrations are given of effects induced, which explain the production of control, of clairvoyance, of lucidity of vision at a distance, of apparent "pos several very remarkable incidents which he session" with altered facial expression, into personally related to me shortly after the death of the celebrated actor, W. J. Florence. nation of voice accompanying characteristic handwritings, etc., etc. The total control of the sensitive may be produced, or only partial control, by which automatic handwriting or piano-playing, etc., is obtained, and psychometric reading, diagnosis of internal organs, transference of pain may be effected. In fact, all the best known subjective mediumistic phenomena may be produced, in perhaps a minor degree, by mesmeric action.

In his more recent works, first referred to, M. de Rochas has carried his researches into the domain of objective phenomena, and has obtained most interesting results as regards the process by which the human double is exteriorized from the same vital effluyium and projected. He is thereby enabled to say that we can foresee the time when man, by means of experimental proof, will be assured that a part of himself, which thinks and feels, may detach itself temporarily from his body during his life here, and will thus be enabled to conclude that the thinking and feeling part of himself may also detach itself permanently and survive the destruction of his physical

We have here, for the first time, a scientific theory deduced from experiments, explanatory of spiritualistic phenomena. Metaphysics teaches us that there can be no law in the par tial and subordinate which is not first in the

transcendent and supreme. That such phenomena have been produced in higher planes of being is well known to Spiritualists, who have, however, formed erro neous conclusions as to their meaning and process. Similar phenomena are now being produced on our own plane, which serve to explain and illustrate the meaning of and the process of these higher spiritual phenomena, which man will now be better enabled to un-Villa Guibert,

83 Rue De La Tour, Passy, Paris. Julv 16.

Publishers: Chamuel, 5 Rue de Savoie, Paris.

Do You Feel Depressed? Use Horsford's Acid Phosphate.

It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

New Era, Ore. To the Editor of the Banner of Light:

The Spiritualists of Oregon have just closed one of the most successful Camp-Meetings ever held on the New Era camp ground, commencing June 20, closing July 12.

Noted talent was employed.
Mrs. Georgia Cooley, the popular speaker and test
medium, was with us during the entire Camp.
Dr. M. F. Raylin, the noted speaker, and wife, were

also with us the entire Camp, and respected by all. Bishop Beals, the inspirational speaker and singer, remained with us a week and made many friends. There were also other interesting speakers present An admission fee of ten cents a day, or twenty-five

cents for the whole season, was charged, which proved very satisfactory, and all recognized the fact that more was ga ned than by the old way of taking up collections. Many old and new faces were seen and all were

warmly greated.

The coltages were filled, and a larger number of tents were on the ground than there has been for several tents. eral years previous. A pleasant time was enjoyed by all, and we hope in the year of 1897 the spiritual crowd

will be much larger.
In order to be up with the times, and do as much for the Cause as any one, our Society was this year con-nected with the National Spiritualists' Association, which we consider to be a necessary element.

The following officers were elected for the ensuing year: President, O. W. Quint, Barlow; Vice-President, F. Ruller, McMinnville; Secretary, W. E. Jones, Portland; Treasurer, F. E. Everest, Portland; Corresponding Secretary, Mrs. L. L. Irwin, Portland. The Board is making special efforts to obtain noted talent for the Camp of '97, and we hope all Spiritualists will lend a helping hand to make the meeting as much a success as possible. A friendly invitation and greeting is extended to all.

It has not yet been decided at what time the Camp will open, but about the last of June or first of July, For further information apply to W. E. Jones, Sec'y. MRS. L. L. IRWIN, Cor. Sec.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's GOD.

A fire-mist and a planet,
A crystal and a celi,
A jelly-fish and a saurian,
And caves where the cave-men dwell:
Then a sens- of law and beauty,
And a face turned from the clod—
Some call it avoid from Bome call it evolution, And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rien tints of the cornfields,
And the wild geese salling high;
And all over upland and lowland
The charm of the golden-rod—
Some of us call it autumn,
And others call it God,

Like tides on a crescent sea beach, When the moon is new and thin, Into our hearts high yearnings Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it longing.
And others call it food And others call it God.

A picket frozen on duty.
A mother starved for her brood.
Socrates drinking the hemiock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard path way trod—
Some sell it conservation. And others call it God.

- New England Magazine, Nov., 1895.

Banner Correspondence.

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

Massachusetts.

LOWELL.-Ed. S. Varney writes: "As I read your editorial in The Bannek of Aug. 15, upon 'The Breaking Forth Into Singing.' I felt like one reveling in the bracing mountain air, or inhaling the refreshing sea breeze. The liberalizing influence at work among churches and creeds, that is going on with a steady, persistent sweetness, may well be likened unto the mountains and the hills creaking forth into singing. And it is the Master Musician, Spiritualism, playing upon the chords of human feeling and of human proper intellect that hose avoked the creaking constitutions.

man intellect, that has evoked this grand, sweet anthem of soul-rejoicing. It is a common remark among Spiritualists—and a It is a common remark among Spiritualists—and a true one—that the ministers are continually 'stealing our thunder'; they—the ministers—evidently feel that the rose, under some other name, will smell the sweeter. But shall we object? Not at all. Let us, as true progressionists, as unselfish lovers of our kind, be thankful that the tender, heart-cheering melodies of the Master Musician are widening human representations are Receding human respectively. conceptions; are flooding human souls with peace, and comfort, and glory. But not alone in pulpitarian utterances do we perceive the infiltrating, the permeative power of this Divine Melody, but in the private events of the sevenil

vate avenues of life as well.

A friend of mine, while strolling through a cemetery, was impressed to 'talk Spiritualism' to a lady in deep mourning—a perfect stranger. As he dilated upon the consolations afforded by our comforting religion, the lady became deeply luterested. A year or two later they again met by chance. She recognized him, and feelingly told him that the ideas he had given her in that one conversation had done her more good than all the preaching and counsel of her pastor. In my own case, I am in the habit of occasionally passing a week or two in the country. I never go but what I am brought in contact with some one who is hungering for the rich manna from heaven which Spiritualism alone provides. To such, it has seemed as though I was the only one to whom they could obtain access to talk Spiritualism with. And it is a out an access to take Spiritualism with. And it is a happy thought to me to feel—ay, to know—that what I have said about Spiritualism has comforted and uplifted them. One dear old lady said to me, with tears in her eyes: 'This has been a delightful afternoon; you have given me some new and beautiful ideas to think of.' She had discovered that 'there were more things in heaven and earth than were dreamed of in her philosophy.'" her philosophy.

WILLIAMSBURG.-Mrs. R. R. Farnsworth writes, in renewing her subscription: "I enclose one dollar for another six months; don't feel that I can possibly get along without THE BANNER. I can hardly wait from one Thursday to another; it is like a dear old friend, coming freighted with soul-satisfying bread of life.

I was converted under the wave of the old BANNER some twenty eight years ago, and I should feel as if I was snubbing the truest friend I now have this side, as my friends are most all 'over there.'
I am very much edified with the productions of

Mrs. Milton Rathbun; to me they are so sensible. Also John William Fletcher's notice of Ingersoll at the camps. Ingersoll is doing good sledge-hammer work but Mr. Fletcher's criticism was fine. Now I would like to mention one more true apostle in the Cause, perhaps in more humble walks of life but not in brain, that occasionally contributes to your col-umns—I like much her thought. I refer to Miss Flor-ence Sampson, Worthington, Mass?

The Best Guarantee.

A medicine which has stood the test of thirty years, and which has elicited more than ten thousand voluntary testimonials, must be good. Adamson's Botanic Cough Balsam never falls to cure the worst Coughs and Lung Troub'es. Sold by all Druggists.

Cassadaga Camp, New York.

To the Editor of the Banner of Light:

As the days of the summer session of the Cassadaga Lake Free Association pass by the attendance increases, and investigators of phenomena and seekers after philosophy alike find that for which they are in search. The lectures delivered from the rostrum by old and faithful workers have been exceptionally fine. Such names as those of Cora L. V. Richmond, Mrs. Abbie E. Sheets, Mrs. R. S. Lillie, Hon. L. V. Moulton. Col. Robert G. Ingersoll, J. Clegg Wright, Judge A. B. Richmond, and Prof. William Lockwood, were nund on the programs.
P. L. O. A. Keeler and the Campbell Brothers, who

have their homes here; Oscar Concannon, of New York, and Mrs. Etta Wait, of Dayton, O, who, with Frank Foster, of Minneapolis, and his son Benjamin (who were here for a short time), are the most prominent and sought after by the eager men and women

nent and sought after by the eager men and women who are seeking for the proofs of life's continuity.

F. Corden White, who is so widely known throughout the spiritualistic world as a platform test medium, has been following the lectures and bringing conviction and comfort to great numbers of people. Mr. White's health is not of the best, and he seriously contemplates giving up public platform work.

A new medium here is Mrs. J. J. Whitney, of San Francisco, Cal. This lady is truly wonderful. Two or three times a week she goes upon the Auditorium platform and gives tests with such dignity and correctness as to carry conviction to all who listen. Forty and fifty names will be given at a single test séar ce. These are given with initials, titles of honor and office, in every instance.

in every instance.

Descriptions of the persons to whom the names belong are accurately given, date of passing out, cause relationship to the one to whom the messages

Crowds flock to the Auditorium each time Mrs. Whitney is announced to appear, and during the giving of names, descriptions and messages, a pinial could be heard in the vast structure. The controlling spirit says he is William H. Saulsbury, who was hung during the Salem witchcraft persecutions. He is courtoous yet dignified, and demands recognition of the spirits he brings; ne will not receive applause. Mrs. Whitrey is entirely entranced, and one who has the least unu-rstanding of spirit control can readily see that another than she has possession of her physical form.

In a fact meeting held here, this lady of whom we speak related how she became a medium and a spir-itualist (which has previously been given in THE Banneri

Since that time [ber lecture was delivered in a hall

Since that time [her lecture was delivered in a hall while she was waiting for the regular speaker to arrive] she has been in the public field in her own State and in many others, and her work here and in other places has proven that she is worthy an equal if not the first place among our foremost test mediums.

Mrs. Whitney is accompanied by her husband, whose whole soul is wrapped up in her and the work she is doing. Personally they are both refined and praiseworthy people, and the world of spirit and the world of sorrowing souls who seek for consolation may well rejoice in such willing and conscientious workers. Money is no consideration with Mrs. Whitney; she fortunately has plenty of means, and one workers. Money is no consideration with Mrs. Whin-ney; she fortunately has plenty of means, and one has to know her but a short time to be fully convinced that because the angel-world has brought her com-fort and happiness in the return of her children, her greatest desire is to give to the world what is borne in upon her from the spirit side of life, that it, too, may be made better and happier by the proofs of the after-lite and the messages of love from the Summer-

Mr. and Mrs. Whitney are to be here till the close of the camp, and from here go to Washington, D. C. But two weeks remain of the regular assembly. J. Clegg Wright, Prof. Lockwood, Mrs. R. S. Lillie, Judge Richmond and Jennie B. Hagan-Jackson are the peakers who will fill that time. L. B. P. Lily Dale, Aug. 11.

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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?

A QUEER LITTLE HEN.

There was once a little brown hen, A dear little, queer little hen; Her work was to lay Just one egg overy day; And she did if, this good little hen.

She'd fly up in a tree, and right then, Seated high on a branch, this queer hen, Her egg she would lay, Her one egg every day, This good little, queer little hen.

'Twas, strange thing to do, I must say, Lay an egg from a tree every day. And what good was the egg?— Just tell that, I beg— That fell from a tree in that way?

But some people do things just as queer; I know it; I've seen it, my dear. They have a good thought, But it just comes to naught, From the wrong place they drop it, my dear.

There's a lesson for you and for me
From the hen that laid eggs in a tree.
It we do a right thing,
If a good thought we bring,
Let's not choose a wrong place, you and me.
—Gazelle Stevens Sharp, in The Independent.

How Jimmy Climbed the Ladder.

REV. WILBUR F. SHERIDAN.

If any one had said that the pale-faced, curlyhaired Irish boy in that Richmond (Ind.) printing office would be an acknowledged authority in ethnological research within five years, he would have been laughed at. For, did they not all know Jimmy M——? Had he not run their streets from his childhood? Had n't they played the same games with him, and studied the same books, and worked in the same shop? True, Jimmy was a little more quiet, a little more thoughtful, and rather a better scholar back in school—but that was all. So his companions thought, and so his employer thought. But that was not all.

All through his high-school course and during his printing-office apprenticeship, Jimmy was mastering one subject—Indian languages, customs and origins. It became his passion. He took good care, indeed, of that widowed mother of his, and did his daily tasks well. But all his spare hours were spent at his chosen work. Every book in the school library, and in the public library and among his friends, that bore on his beloved study, was devoured. He carefully recorded the results of his investiga-tions, the most important product being a chart on Indian synonyms.

One day he astonished his employer and com-

panions by resigning his place and declaring his intention of starting for the Smithsonian Institution at Washington to try for a position. But there was no opening there for the obscure young man. He was, however, permitted

to pursue his studies among its treasures.

He overhead a conversation one morning that gave him his longed for opportunity. A prominent official of the Institution was saying that they were at a great loss to get certain information as to Indian synonyms. No one seemed to have what they wanted. Young M—— heard this with quickening pulse. Stepping forward he said, respectfully:
"I can furnish you the information you de-

"Where can you get it?"

"I have it all written out in the form of a chart. If you will wait a few minutes 1 will show it to you, sir."

With that Jimmy hurried off and soon reappeared with his precious map. The gentleman examined it closely and saw that it showed the completest study of Indian synonyms that had ever been seen.

"Where did you get this?" I made it."

"You made it? Come now, no trifling!"
"I did make it. If you doubt me, ask any
questions you like to test my knowledge of the

A few answers convinced the official that in the pale-faced young fellow of twenty-one before him he had secured a valuable man for the Institution.

Young M—'s chart was accepted. He was set to work in the Bureau of Ethnology, and was soon put at the head of one of its important departments. Later, he went on a special investigating mission among the Cherokee Indians of North Carolina. He studied their habits and language at first hand, and presented a valuable report to the Smithsonian Institution.

Later still he went among the Indian tribes of the Indian Territory—Oklahoma and other Western reservations—living for months at a time among them, and obtaining facts of great value; facts, too, which must soon be gathered or they will ere long be buried forever in the grave of this decaying people. He was initiated into the mysteries of the "ghost dance." From the medicine men he obtained the text of their secret incantations, while his linguistic and racial discoveries are said to possess the greatest interest and importance.

As Mr. M- is still a young man of but thirty-five, we may expect yet greater con-tributions to scientific knowledge from his

His career is especially interesting, as showing the power of concentrated effort in learning to do one thing supremely well.-Epworth

A Mother Worth Minding.

"My mother says—"
"Ho! your mother—she is n't one of the kind that's worth minding."

"What do you mean?" advancing threateningly toward the boy standing with his back against a tree. "She's as good a mother as ever lived, and I won't have you say such

A knot of boys had gathered close to the speakers—one cool and quiet, the other with angry, heated face.

"She is n't worth minding, and you know it, Jack Somers," was the reply. "You've said so yourself, many and many a time."
"That's true!" came a loud whisper from

one of the boys standing near. Everybody knows it, too," came from

Jack turned upon the speakers in angry amazement: "You're a pretty lot of boys, talking about mother that way, and pretend-

ing you like her all the time!"
"We do like her," came in a chorus from the half-dozen boys. "George said she was n't half dozen boys.

worth minding."
"Well, what do you mean?" anger giving

place to surprise.

place to surprise.

"Why, just this: that you do n't think she's worth minding."

"I never said such a thing in my life," trying to recall any remark of this kind.

"Look here, Jack," said one of the boys, coming forward; "you do n't seem to see what George and the other boys are driving at. You may not have said in so years words that your may not have said in so many words that your mother was n't worth minding, but by your actions. This morning, when your mother asked you to post a letter, you said you would not have time to go around by the post-office, and yet you have had half an hour before school in which to play ball. When she told you to put on your coat for fear you would take cold, you still left it hanging over the fence, paying no attention to what she said. Of course we boys can see that she is n't worth minding, since you see it so plainly yourself. Tell you what it is, old fellow, I don't know of anything so satisfactory in the long run as

The angry light died from Jack's face before Tom had finished, and as it came to a close, he turned and walked away. Here was a boy who loved his mother dearly,

and yet how unmindful he had been of her

Guess I needed that lesson, and although the boys may never know it, I am much obliged to them for it. I'll see that they don't have to tell me again!"

And they did not.—The Evangel.

Graciousness.

One of the virtues that women cannot afford to leave uncultivated is the virtue of graciousness. A gracious manner will win friends and keep them; it is a sort of sunshine, having power to melt the ice of prejudice and ill-feeling, and make one feel that the milk of human kindness has not all been drawn from an ice-

Under certain circumstances it is easy to be gracious and affable; when the weather, the gas, the dinner, the callers, and various other ingredients of our life are in harmony with our wishes, how lovely we can be. But wait until a book agent appears on the scene! The grade of a woman's refinement and the extent of her graciousness can be discovered in the way she says "no" to an agent sooner than in any other way. And then public places, street cars for instance, are good places in which to test one's graciousness.

Have you ever seen the woman who is in censed because the car does not stop in its wild flight on the instant the bell is pulled? She angrily asks the driver why he does not take her to the end of the line, and then flounces out of the car, leaving everyone feeling as if a

cold wave had passed over them.
In societies of women this grace is especially necessary, and if it were cultivated more extensively would often save much unpleasantness, that is called by on-lookers a "row." When our candidate is elected, when the rest of the women are good-natured, when they do not crowd, when they agree with our measures, we feel so beaming and genial that we almost fancy ourselves seraphic; but wait until things do not go our way and the seraphim is not there!

Graciousness, like beauty, grows from with in. It cannot be put on as a garment, to be adjusted at pleasure. It must be made part of us. It must be cultured, nourished and given the best conditions of light and heat before we will be that best creature of God, a gracious woman.—Womankind.

my boy?"

carelessness, I suppose. I was dusting the shelves in the store, and, trying to hurry up matters, I sent a whole lot of fruit jars smashing to the floor. Mr. Barton scolded, and said he would n't stand my blundering ways any longer; so I packed up and left." His mother looked troubled.

"I can furnish you the information you de-ire, sir."
"You!" exclaimed the official, incredulously, "They ask me why I left the last one?" "Tell the truth, James, of course; you

would n't think of anything else?"
"No: I only thought I would keep it to my-

self. I'm afraid it may stand in my way."
"It never stands in one's way to do right, James, even though it may seem to, some-

He found it harder than he expected to get a situation. He walked and inquired, until, one day, something really seemed to be waiting for him. A young-looking man, in a clean, bright store, newly started, was in want of an assistant. Things looked very attractive, and so neat and dainty that James, fearing that a boy who had a record for carelessness might not be wanted there, felt sorely tempted to conceal the truth. It was a long distance from the place where he had been dismissed, and the chances were slight for a new employer hearing the truth. But he thought bet-ter of it, and frankly told exactly the circum-stances which had led to his seeking the situa-

"I must say I have a great preference for having neat handed, careful people about me," said the man, good-humoredly; "but I have heard that those who knew their faults, and are honest enough to own them, are likely to mend them. Perhaps the very luck you have had may help you to learn to be more care-

"Indeed, sir, I'll try very hard," said James,

earnestly.
"Well, I always think well of a boy who tells the truth, even though it may seem to go against him. Good morning, uncle. Come in,

He spoke to an elderly man who was entering the door, and James, turning, found himself face to face with his late employer.

"Oh!" he said, looking at the boy; "are you hiring this young chap, Fred?"
"I have n't yet, sir."

"Well, I guess you might try him. If you can only," he added, laughing, "keep him from smashing things, you'll find him reliable in everything else. If you find you do n't like him, I'll be willing to give him another trial myself."

"If you think that well of him," said the young man, "I shall keep him myself."
"Oh, mother!" said James, going home, after having made an agreement with his new employer, after such a recommendation from "you are right, as you always are. his old one, "you are right, as you always are. It was telling the truth that got it for me. What if Mr. Barton had come in there just after I had been telling something that was n't

Truth is always best," said his mother: "the truth, the whole truth, and nothing but the truth."—The Bombay Guardian.

A Gentle Boy.

Vincent Ray lived in a beautiful home. The rooms had handsome chairs and tables, and potted plants made it seem like summer all the year round.

He had the kindest papa and mamma. You would think there was n't a thing lacking, but there was. He was the only boy, and had no

That explains the doll. Arabella was such a comfort.

"I'd call her Mary," suggested Mrs. Ray, the day she was bought.
"Oh! mamma, Mary is such an every-day kind of a name.

think it is the sweetest name in the world, said mamma, "but take any other you like." Where in his short life he had picked up "Arabella," nobody knew, but that was his choice.
"I'm afraid he'll be just a girl-boy if he plays

with dolls," said Aunt Emma.
"Well, I'm not a bit afraid of it. I mean to
make Arabella an object-lesson. She shall
teach him gentleness. A gentle boy makes a gentle man. So doll Arabella became a real little sister to

Vincent; as much as she could and not be alive. She shared all his joys and sorrows, his one regret being that she couldn't go to Sunday-school. She had the lessons, though. They studied together beforehand, and afterward he repeated what the teacher said, as nearly as he could remember.

"Now, Arabella, listen. We're to do as we'd like to be dood to. That means I must love

you, and not hit you, 'cause I'd hate to have you hit me.' (What a make-believe!)

It was good, though, to get such a thought fixed, and if Vincent ever has a live little sister, she will be the happier because he played first with Ambella who avoid n't style head. first with Arabella, who could n't strike back.

THAT'S THE WAY.

Just a little every day,
That's the way!
Seeds in darkness swell and grow,
Tiny blades push thro' the snow,
Never any flower of May
Leaps to blossom in a burst.
Slowly—slowly—at the first,
That's the way!
Just a little every day.

Just a little every day.

Just a little every day,
That's the way!
Children learn to read and write,
Bit by bit and mite by mite.
Never any one, I say,
Leaps to knowledge and its power.
Slowly—slowly—hour by hour,
That's the way!
Just a little every day.
—Ella Wheeler Wilcox.

Answer to enigma in last Banner: Hyp-NOTISM.

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Maple Dell Camp.

To the Editor of the Banner of Light:

The attendance at Maple Dell Camp for the past week has been the largest of any week this season. The grounds are in a very healthy location, and the surface so diversified as to give both hill and dale—and the winding river has afforded much exercise and amusement to campers who have a love of nature. Some of the landscape views along this quiet stream are very picturesque

are very picturesque.

Among the visitors this week who come from a distance have been Mr. and Mrs. W. Ricker of Newport, Ky. Mrs. Ricker has taken a very active part in the conferences since her arrival, and it is hoped that she will give some test seances during the coming reek. Mrs. Nellie S. Baade closed her engagement proper

the fore part of the week, but was prevailed upon to spend the balance of the week with us to rest—but her resting has been of the very active sort, for there has not been a day that she has not responded cheerhas not been a day that she has not responded cheer-fully to the many calis made upon her for active service. She has been in the field for seventeen years, and is now entering upon her fourth year as pastor of the Spiritual Philosophical Society of Detroit. We should judge her to be well adapted to pastoral work. Mrs. Baade holds two cernificates of ordination from societies in her own State; butlin order to receive some of the statutory benefits under the laws of this first the Natural Company. ceive some of the statutory benefits under the laws of this State, the National Spiritual and Religious Camp Association granted her a certificate of ordination and appointed Mrs. A. E. Sheets to perform the ceremony for them. The ceremony took place at the close of the afternoon lecture Sunday, and was generally pronounced by those present as the most impressive and appropriate celebration of this rite that they had aver witnessed. Mrs. Rayde's womanly ways and ever witnessed. Mrs. Baade's womanly ways and even disposition secured for her the friendship of all with whom she came in contact, and her inspiration is

of a high order.

This is the second year that Mrs. A. E. Sheets has as. It must be cultured, nourished and given the best conditions of light and heat before we will be that best creature of God, a gracious woman.—Womankind.

The Truth is Best.

"Lost your situation? How did it happen, my boy?"

"Well, mother, you'll say it was all my own carelessness, I suppose. I was dusting the shelves in the store, and, trying to hurry up matters, I sent a whole lot of fruit jars smashing to the floor. Mr. Barton scolded, and said been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the second year that Mrs. A. E. Sheets has been engaged here, and the services for next seadings, "coupled without fail. Her "Flower Readings," coupled with spirit descriptions, have not only been interesting and instructive, but unique as well. Her lectures have been able, philosophical in character, and powerful in delivery. Her subjects here have been: "The Soul of Things," "Spiritual Unfoldment," "The Diviner Way," and "Our Beliefs"—all of which have been handled in a masterly manner.

The general popularity of this speaker is well indicated by the fact that, in addition to Maple Dell, here camp engagements this summer have included Cassadaga, Lake Brady, Island Lake, Grand Ledge and Bankson's Lake. Her society engagements for the near fuller include Indianapol

ialo, N. Y.
The sudden death of Chairman Danforth's brother-In-law took our presiding officer and his family away from us Sunday evening, and in their beteavement they have the heartfelt sympathy of all associated with the work here. They will probably return the middle of the week.

Mantua Station, O., Aug. 10, 1896.

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THIRD EDITION.

A REVIEW Seybert Commissioners' Report;

WHAT I SAW AT CASSADAGA LAKE. By A. B. RICHMOND, Esq.,

A Member of the Pennsylvania Bar: Anthor of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Caim View from a Lawyer's Standpoint." "A Hawk in an Eagle's Nest," Etc.

Per's Standpoint." "A Hawk in an Eagle's Nest," Etc.

Mr. R., although not at the time a believer in the Spiritua Philosophy, has here made a fearless and vigorous defense of the reality of the Phiromera 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 genutheness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring alm in defense of truth and human progress.

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

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

Banner of Tight.

BOSTON, SATURDAY, AUGUST 22, 1896. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

Two Dollars Per Year.

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

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

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

How Shall We Advance the Cause?

If the way to present the truths of Spiritualism to others is by work through sincere belief, then it clearly is not to be done in the tur moil and inharmony of jarring conditions. We have nobody to fight, and consequently have no occasion to fight among ourselves. If many societies are more promotive of harmony than one, and a central one, then let their number increase until the limit is reached, which is best fixed by their power of doing good. There is no need to try to go beyond that. In place of criticising mediums and speakers, how much better to bring harmonious influences to bear, thus getting quietly rid of what is useless or obstructive and utilizing only what is effective and serviceable. The course for Spiritualists to pursue is to follow the people wherever they go, and be one with them. They are to be taken where they are to be found. Spiritualism is not to become the religion of the future without work, since it is upon human natures that it is to be brought to bear, and they are notoriously variant and uncertain. The one thing to be done is to present the truth; that means work and faith. Whether with phenomena or philosophy, we are to work to the end, consciously upheld by the ever-present help of the invisible workers with us.

Trouble in the Churches.

Were we as godlessly inclined as the churchpeople show themselves to be if they chance to detect a flaw or a failure in a medium, who never pretends, like the ministers and priests, to infallibility, we should of course chuckle and point the finger of derision at the several churches now-a-days, which find themselves in such unhappy circumstances; but inasmuch as the religion of Spiritualism teaches, above all things, charity, we incline to extend our heartfelt sympathy to these human brethren in trouble, and to all others who may be simiand fraud are the accompaniments of all things human, and that true spirituality cannot be harmed by the conduct of those who deceitfully make it their profession. And we likewise

all the religious professions in the world cannot, by any possibility, take the place of simple honesty and straightforward integrity.

That the most of people will look on and scoff at proceedings which continually seek and find shelter in the profession of religion, or, in other words, in the church, it is needless to dispute. They say that they see much more of such evil proceedings on the part of church members than they do of goodness, benevolence, honesty, and the other plain virtues which go so far in the daily service of the world. And they invariably connect these wrong doings with the church to which the doers belong. They also see that in very many instances the churches rally with their silent social power to the protection and defense of their guilty members. What is left for them to do is but to put church and members indiscriminately into one and the same box, and judge the whole by a consistent and unswerving judgment.

The world's people, so-called by the clerical people, would be perfectly satisfied to judge the ministers and members of churches by their every-day conduct and demeanor. They would be willing enough to regard a professor of religion religious, if he only showed himself religious when he was about his daily duties as well as on Sundays. They want to be edified by an illustration and example of it in his store, at his desk, in the courts, and on the exchange. And beyond all question the outside world has the right of it in this matter. There is no good in religion, so far as the neighbor is concerned, except it be practical. A mere reputation of religion without religion in the daily conduct is mockery, and to be sternly reprobated, as well by those who do not profess it as by those who do. If the defaulting churches were to be tried by their own standard, and condemned in a body for the faults of individual members, they would not be able to hold up their heads another day.

Workman and Employer.

In any attempt to adopt the Christian principle between employer and employé, it must necessarily be a mutual affair. Little would be accomplished if selfish motives only governed the workingman on the one side or the employer on the other. By this is not meant that either one should wait for the other before making a beginning. It is only meant that the most desirable results cannot be expected unless both parties unite and make their interests common. There must be reciprocal action, or all will amount to nothing. Some employers assert that they have sin cerely set out to put this principle in operation with their workmen, but have been able to find little or no disposition among them to accept it in a spirit of cooperation. It is a rule that must work both ways in this case, or it will not work at all.

The employé must show just as much goodwill as his employer. Some economic advantage would, without doubt, be secured to both sides by united action. In the case of an association working together in harmony, the resulting product would inevitably be greatly enlarged, and in consequence there would be much more to divide. In a number of known | guided by reason. What is called "blind" cases there is more to divide, and that serves faith is a faith utterly without reason; and to prove the real practicability of the plan. The likelihood is, further, that industrial culcate. Now if God is all the time present societies organized on this philanthropic basis would possess a decided advantage over societies organized on the basis of selfishness and strife. If not, then it must follow that the latter is the better way. But so long as the great industrial societies continue to live by the selfish rule of economy, it might be believed that the economic conditions of those who are trying to live by the Christian rule would not be greatly improved.

It is true that the employer might not have it in his power to give much more considerable wages than before. The workman's wages might not be greatly increased, and the employer's profits might not be greatly affected for the better; but there is no successfully denying that the atmosphere in which both lived in their relation to each other would be instantly improved; the change would be felt at once. It would be the equal of a new climate all round. The employé would be the first to recognize it. Even if what he received was not much less than he is getting now, he would feel that whereas his employer was once troubled because he had to pay so much he is now troubled because he can give no more. And for himself he will know that his men, instead of watching for a chance to strike him when they find him caught at a disadvantage, are consulting together to discover how they can help him over the hard places and relieve him of some of the burden of his business cares. Working together in this spirit, the question

of profits becomes less urgent on both sides. The employer may not be getting rapidly rich, and the workman may be forced to live with great frugality; but a certain something has at least been achieved which is of far more value than large wages or rapid gain. Mutual sympathy has been begotten, and love that lightens burdens by sharing them, and a peace that is more blessed than all. It is just as true of the factory as it is of the family, that a dinner of herbs where love is is better than a stalled ox and hatred therewith. Such a rule of life is said to be wholly impracticable. Nevertheless it is in practice all around us. There are laborers who govern themselves by it in all their relations with their employers, who keep the interests of the master or mistress always in view, who work for others as faithfully as they would work for themselves, and who honestly endeavor to give just as much service as they prudently can for their wages. Such people are by no means so rare as may be thought. There are indeed more of them than we are sometimes willing to admit. And so, too, there are employers who strive to identify themselves with their workpeople.

Non-Vaccination.

The statement is now made by the daily press that the Royal Commission, which has been considering the laws on this subject, has concluded that vaccination ought no longer to be made compulsory, when parents object to it: It is recommended that a statutory declaration of objection by such parents be accepted as a reason for immunity—a victory indeed!

On Sunday, Aug. 9, W. J. Colville gave three lectures in San Diego, Cal. He lectured for the Advance Guard Society, in Grand Arm? larly afflicted, assuring them that fallibility | Hall, morning and afternoon, and for the First Society of Spiritualists, in Lafayette Hall, in the evening. The attendance was large at all three meetings-particularly in the evening, when a stirring address was given on "Lights improve the opportunity to assure them that I and Shadows of Spiritualism."

Pleading for Justice and Kindness.

The memorial of the representatives of the religious Society of Friends for Pennsylvania, New Jersey and Delaware, to Congress, drawn by them some time since, represents that they have viewed with deep concern the excitement and unsettlement among the Indians in the Northwest, and the dangers that threaten to involve that large section of our country in the calamities of Indian warfare.

It reminds Congress that the Indian has rarely been chargeable with disregard of treaty stipulations which he has once comprehended and ratified; while, on the other hand, it is well known that about all the wars of the for renewal before the expiration of their pres-United States with the Indians have been the result of injustice or perfidy on the part of the whites.

The memorial effectively quotes the report of the commission appointed to negotiate with the Sioux in 1868, of which Gen. Harney and Gen. Pope were members. Gen. Harney answers to the question: "Have we been uniformly unjust?" "Yes." Gen. Pope wrote: "How can we expect the Indian to observe a treaty which he sees us violate every day to his injury?" Gen. Carrington was an officer in command during the war with the Sioux in 1866 and 1867, and in a public address delivered by him in 1881, he declared that "from 1865 until the present time, there has not been a border campaign which did not have its impulse in the aggressions of the white man. It is enough for us to know," he added, "that white men first stole their lands, and then sold them arms; and did, by every low passion, work out the scheme by which we should treat the Indian as a brute only to be exterminated, rather than as a man to be saved."

The memorial asks if it is not the part of wisdom as well as of humanity to inquire into the causes that have led to the present attitude, patiently consider their complaints, and

apply a remedy which may restore tranquillity. The summary of the expense account of the government with the Indians is given, onequarter of which is charged to hostilities. The memorialists urge that a course of justice and kindness toward this people would be productive of lasting peace, and illustrate it by a reference to the early history of Pennsylvania, and they pray the government to fulfill all its obligations by a course of liberality and con-

The Blind Faith of the Preachers.

Said a Boston reverend, in a discourse on the continual presence of the Divine Creator: "We want no religion which we can thoroughly understand. We believe in the incarnate because we cannot solve it. We want something be yond the reach of our highest thoughts," and so on. That is all very well, so far as it is a protest against being satisfied with no God of whom we cannot form an adequate conception. But that is very far from what this minister is at. What he is aiming at is to frighten people wholly out of their reason for the purpose of driving them into the fold of faith; and faith with such means simply surrender to the authority of the priesthood. Of course we all of us have faith, but it should never fail to be that is the kind that this preacher would in everywhere, why should we be forbidden by such preachers as he to put the fullest faith in his perpetual inspiration? Why do they tell us that we must rather believe in a book called the Bible, and in tradition, and in the inspiration recorded in the historic infancy of the hu-

man race? These pulpit men look one way and row another, and consequently require to be straightened out from time to time. This one, for instance, tells us that man, being finite, can see but a few things at a time, and therefore must proceed slowly in order to obtain a thorough conception of anything. How, then, is it that one man can tell us of God more than another? How, in fact, can any one see God for us? Much more, how can any man or any body of men claim to lay down to us a law, or a rule, which we must explicitly obey, by which we may know so much of God and no more, trusting to them to tell us the rest? Any one who exercises his reason in the least can see the shallow inconsistency of the thing. Of course, we all of us live by faith, as the saying is; but it is a faith continually enlarged by experience, by knowledge, by reason-not such a faith as these ministers would like to feed out to us from their sacerdotal spoons, which, at best, is a soporific syrup of their own interested mixing. If God is everywhere, knows everything, and is all the time doing, it is not as a policeman watching us, but as a father who loves his own children. Why, then, is his constant inspiration withdrawn from us? It is not; and the preachers who say it is thereby deny that God is at all times everywhere with

Mrs. A. M. Glading at present is at Onset. When her engagement closes she will return to her home in Doylestown, Pa. Mr. Albert of Tennessee a short time ago paid a visit to her home. He expects to visit the National Spiritualist Association in Washington, D. C. She reports that the Camp-Meeting at Parkland, Pa., shows signs of life and improvement. She made us a call before going to Onset Camp, in company with her sister, and expressed satisfaction at the manner in which the Cause everywhere is advancing.

Secretary W. H. Banks, of the Veteran Spiritualists' Union, adds the following to the Onset report sent by Mr. Gilbert: "The result of the day's labors placed \$83.35 in the treasury, for memberships, collection and a donation of \$5 included. About fifteen names additional were taken, with promises of payment

Mrs. M. E. Williams holds one materializing séance at her residence, 232 West 46th street, New York City, on Sunday evenings. She passes the rest of the time at her charming villa at Long Branch, N.J. Due notice will be given of the resuming her regular week night

Mr. John William Fletcher of New York City, the distinguished trance medium, will be in Boston the first two weeks in September. Those desiring to arrange for interviews, development, etc., should address him 9 Bosworth street, Boston. His office address will be announced later on.

Mr. John Morey, the celebrated medium and lecturer, will hold a circle at H. F. Tower's home, 433 West Fifty seventh street, on Sunday, Aug. 23, at 8 P. M. Mr. Tower intends to conduct test circles in New York City during the coming season. For information, address as above.

Special Notice-A New Volume.

THE BANNER begins Volume 80 with its issue for Sept. 5, and we trust that those of our patrons whose term of subscription expires slasm was manifested. with the present volume will do us the favor of

The date of the expiration of every subscription to the Banner or Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money ent subscription.

It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUBLISHING CO.

Religion and Love.

A great many people would be glad to be able to state in clear terms, even to themselves, in what religion really consists. They would realize the meaning of the definition much more impressively if they would keep constantly in mind that religion means conscious contact with God. From this consciousness inwardly proceeds the grace that will flow out into the daily life, and that will not only restrain from evil but urge to doing good. If we feel and the Mediums.

MIS. MANY S. PEPPER, ONE DEAL SPEARS OF WARLEST OF WARLE know that all is in God's dear keeping, whose love is for us from the chiefest unto the least, then the serenity of peace prevails, pain and fret depart, and there is no longer any anxiety for the future. In such a state the higher faculties have the largest freedom for their exercise. The very happiness one enjoys is made more sweet for the discipline it is forced to undergo. and possesses a diviner flavor for it. The love of the Father is of the same kind as our own. though it is infinitely larger, and beyond our limited conception altogether. As his nature is perfect, so is his love indescribable.

It has been said that no one can tell what he can do until he tries. It is far more true spiritually than physically. Unless we long after God it is certain that we cannot find him. Aspiration and effort are the prescribed conditions. When the human heart is longing for God, the loving Father, it cannot give rein to the lower passions, which were meant to be always kept in subjection where they possess an accumulated force for the higher action of the character. Then the mean desires are quenched, and the development of the capacity for moral decisions is stimulated by the removal of obstructing pressure. God is revealed to man through his spiritual faculty, and thus only. He only needs to be cognizant of it to understand it so far as it is to be understood. More is thus proved to him than can be done by any physical process. The quickening of God's spirit in the human heart has at some time been felt by every one. And so has his whispering been heard in the conscience. Think of the wide spaces between our present love and the love of God.

Spiritualist Lecture. The Windham County (Ct.) Transcript notes the

fact of a gathering of over one hundred people at the out door meeting on a recent Sunday, at the Hopkins farm, many coming a long distance. The exercises opened with singing. The discourse on "Scientific Spiritualism," by DeLoss Wood, of Danielson, held the close t attention of the audience, many of whomat the close, expressed their appreciation.

Some of the principal points of the lecture were that all spiritualistic mental phenomena can be and are. produced between embodied spirits, and the fact that the element that produces the control belongs to the spiritual and not the physical, a logical reasoning shows that the same result may be produced by a disembodied spirit. Those who have dared to investigate the laws of mediumship find it impossible to controvert this conclusion.....
Any person or institution that rejects truth for any

reason whatsoever is dangerous to the best interests of civilized society. Truth towers above everything, and is the great, priceless treasure humanity, one and all, the truth towers the state of the should ever strive to at ain. He said that the true Spiritualist was the one who had the largest development of soul and spirit, and that true Spiritualism was that philosophy that taught the clearest and best how to bring out this development to its greatest and most perfect degree.

The Lake Pleasant Camp-Meeting. A report from J. B. Hatch, Jr., has reached us, but

we are unable—we sincerely admit—to give it publication; it must await its appearance next week.

ADRIAN B. OMEROD, the well-known Western Platform Test Medium and Trance Speaker, is open for engagements with Spiritual Societies for balance of '96, also 1897. Mr. Omerod is an ordained spiritual lecturer and medium, is a plain, practical, logical speaker, and as a test me flum has few equals. Societies in New England, Eastern and Middle States, address Adrian B. Omerod, 220 Washington street Providence, R. I.

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

J. C. F. Grumbine will remove his residence from Genered to Chicago, Ill., the last of August. Ho comes to Chicago under guidance, and it is very likely that a society will be formed in rehalf of his guides. He is settled on the South Side, in beautiful Auburn Park. He begins his fall and winter engagements at St. Louis, Mo., in September and October. His time is engaged to July, 1897.

Societies wishing the services of A. E. Tisdale for the month of October, 96, and two last Sundays in February, may address him at 517 Bank street, New London, Conn. William A. Hale, M. D., has but a few more open

dates for the season of '96 and '97. Societies and others who desire the services of a lecturer and test speak er should address him at once at 252 Columbus Ave nue, Boston, Mass. Terms reasonable.

In consequence of the great interest awakened by W. J. Colville's month's work in San Diego, Cal., during July, he was importuned to re-visit that city during his engagement at Redondo. In consequence of this demand he paid a flying visit and lectured there again Aug. 7, 8 and 9. His present address is Box 28, Redondo, Cal.

DeLoss Wood, journalist-lecturer, of Danielson, Conn., will accept engagements for the coming season from societies in New England. Address Box 199, Danielson, Conn.

Edgar W. Emerson. after closing engagements with Sunapee Lake, N. H., and Lake Pleasant, Mass., Camps, will be at Island Lake, Mich., Aug. 22 and 23; Clinton, Ia., Aug. 26, 27, 28, 29, 30; will remain in the West the month of September—returning East to fill engagements in Brooklyn, N. Y., October; Washington, D. C., November; Haverhill, Mass., Dec. 6-13; Worcester, Mass., Dec. 20-27.

Re-incarnation.

Wanted: All Spiritualists in the world who believe in Reincarnation to send their name and address to Dr. Albert F. Snell, corner of Sixth and Walnut streets, Cincinnati, O.

McClure's Magazine for September will contain a short sea story of quite unusual quality and interest by a new writer, Morgan Robertson, once a sallor before the mast. There will also be stories by Mrs. Spofford, Clinton Ross, and a poem by Rudyard Kip-

Miss Mary Abigail Dodge, better known to the literary world as "Gall Hamilton," died at Wenham, Mass., on the evening of Aug. 17.

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

The Union held its Onset field day in the Arcade last Saturday, with a good attendance; much enthu-

Chairman Charles A. Day of Charlestown, the presiding officer of the Onset Bay Camp-Meeting Company, opened the day's session by introducing the

new President of the Union-Christopher C. C. Shaw of Boston. President Shaw stated that two thousand doll are had been laid aside for a building fund; a pledge from I B. Rich, of the BANNER OF LIGHT, for one

from I B, Righ, of the BANNER OF LIGHT, for one thousand dollars, and numerous other pledges, bring the sum total up into the thousands.

"This is the first field meeting the Union has held since the departure from life of the late President, Dr. H. B. Stover. I condole with you in his departure, as well as join with you in congratulating him upon his ascension. I cannot hope to fill his place, but will do so to the best of my ability."

Prof. J. W. Kenyon, an old time worker, was the first speaker of the morning, and said: An atom of matter in itself can accomplish nothing, but by uniting those atoms, great work can be done. If our forces be scattered, we hope to do but little. In all our work of the past forty years we have not done so much as during the last five years; they are recognizing us because we have been gathering in our forces.

When we Spiritualists get over our little, narrow beliefs, and concentrate our forces, then shall we be

liefs, and concentrate our forces, then shall we be able to see great results.

We hope that we will have the concentration of effort to the exicut that little personal prejudices may be thrown aside, and the benefits of organization be

received.

Belonging to an institution gives dignity; your power gives force to a work. Our individual work is all right, but it should be united to do the best service

for the spirit-world. Here are many men and women who have accumulated money during their lives. What are you going to do with it? Leave it to your children to wrangle over? Why not give a small tithe to this organiza-

Mrs. May S. Pepper, the next speaker on the pro-

of the Veterans and the Mediums She suggested that branches of the Union be organized in various cities and localities. She paid great tribute to the memory of Dr. H. B. Storer, and urged all, as did he, to stand firm for the protection of Mod-

ern Spiritualism. Prof. W. F. Peck, the singer, thought that the time was not far distant when the greater part of the op-position would join us, because they see it is fast becoming popular. He sincerely hoped that he would see in the near future a temple erected to Spiritualism—a building in which humanity can be assisted.

Dr. A. H. Richardson was glad to be here, especially because he was a member of the Union. Dr. Storer was a member. He has left us in the physical, but

not in the spiritual.

He had somewhat retired from the spiritual work,

He had somewhat retired from the spiritual work, but was in perfect harmony with the Union.

Mrs. C. Fann'e Allyn was the next speaker. The Union is one of the great factors in human life by which we are drawn together. She was a believer with Thomas Paine, who said, Where liberty is, there is my country. Was glad that she lived in an age of progressive thought. Was a believer in the work of the Union. She hoped the time is not far distant when the fathers and mothers will be the cenfidants and lovers of their children. As an evidence of her good faith she added her name to the list of memher good faith she added her name to the list of mem-bers, saying that talk was cheap but actions counted. Wanted her name with any organization that was working for the benefit of humanity.

Mr. Eben Cobb said there were a great many things in this world he loved; among them were Spiritualism, this Union and a good plain pudding; and this meeting reminded him of that pudding.

The meeting was closed by all joining in singing

'America." The Afternoon Service was commenced at 2:30 o'clock in the Arcade—that building being seated to its fullest

capacity.
After a selection by the quartet, Theodore F. Price of Pennsylvania was presented, and spoke somewhat as follows: I am glad to appear before such a solid organization of progressive thinkers. Nearly all organizations have taken thought for the morrow of their

ministers. As I understand it, the Union has for one of its objects the building and maintaining for the speakers and lecturers in Spiritualism a place of refuge when

Around Boston you have the cream of the progress ive thinkers, and in no better vicinity than this can the work of such an organization as this be utilized Through the past there have been efforts to organize but the societies have disintegrated.

Let us show the public that we have in this Union a tangible something to which bequests can be left, and which in the end will be put into a temple—a place that will be an honor to the Cause!

Mrs. Maggie Walte of California was the next speak-

er. She spoke of the old workers and what they have done by showing the courage of their convictions in days when to be a Spiritualist meant so much to their I am no speaker, and shall have to stop right here

to give some practical illustrations of our belief Mrs. Waite concluded by giving some magnificent Vidence of spirit return

Eben Cobb, the Vice-President of the Union, was the next speaker, and said in part: If we go and stand in the sands of the desert, and gaze at the magnificent pyramids, with all the labor those imply, we look ipon illustrations of what individual effort, under the direction of proper organizers, can do. I wish to impress upon you the power of individual effort. In the air is the word written by God: "New Woman." She has come to take her stand in the foremost rank with her brother man. We are on the glorious way of success, and we are going to sail on until the goal

We appeal to you as individuals, that you will give any litile you can, like the sands of the mountain, the corals of the sea—and in the by and by you will see such a glorious building reared as a monument to the work of the faithful mediums who have given their lives to the promulgation of our glorious philosophy,

and the giving of evidence of spirit-return.

At this juncture, in response to a suggestion from the audience that a collection be taken, Mrs. Maggle Waite, Mrs. May S. Pepper. Mrs. Mary F. Lovering, C. Faunie Allyn aud Mrs. Loveland were appointed to pass the hats. In response to the appear and the personal efforts of the collectors, \$19.35 were collected. Misa Lucy A. Barnicoat said she felt in her right place when speaking here. I believe in making your-

self known and putting all the forces at work. She believed the young and inexperienced mediums should be protected from the shadowy spirits. She believed it was as necessary to build a home for young mediums as it was to protect the old and wornout me-

She had traveled much and met with insults and opposition, but she realized that her pathway would have been much harder if it had not been for the old, veteran workers, which the society represents.

Dr. T. A. Bland said: "It has been almost thirty years since I learned that the life we now live is only the incipient life.

This is the first religion that has been presented to the world on a scientific basis. You cannot stop it. If all who know that Spiritualism is true were united, we would have the most powerful and potent body in the country. Methodist church had all the epithets be

The Methodist church had at the epithets bestowed upon it fifty years ago that the Spiritualist has to-day; but now, with an organized body numbering into 8,000,000, it has a standing, a p wer, that is remarkable. If we Spiritualists stand together in a solid phalaux, we can bring the two worlds to-gether." Mrs. 8. A. Dick had watched the growth of the

Union, and felt satisfied that it was a most worthy organization.

Mrs. Maggie Walte and Mrs. May S. Pepper were appointed to pass through the audience soliciting subscriptions and new members. That they were accessful was evidenced by the handfuls of bills and the promises that they returned to the platform.

Charles A. Day spoke a few words of a commenda-tory character. The grandest desire he could express was that all could go away feeling that each and all had something to remember from the day.

Eben Cobb said the society was not of a local na-

ture. He had given help in fourteen States in the country during the past year. Two thousand dol-lars have been distributed in aiding mediums in distress.
Dr. A. H. Richardson closed the meeting with a

NOTES. The singing during the day was most heartily appreciated. It was done by a quarter, composed of Prof. W. F. Peck, Mr. E. Pickup of Dover, N. H.,

Mrs. M. J. Merrill and Miss Grace E. Hawton of

Speakers and mediums were present who have lecured or given tests in every State and territory in the The conditions under which the meeting was held

were somewhat different from last year. Dr. H B. Storer and a cool, sunshiny day were with us a year ago, while this year both were but memories. The good doctor was present in spirit, but the sunshing day did not even grant us that favor. Despite the changed conditions, which must necessarily come to everybody and every organization in the course of time, the meeting was a decided success viewed from any standpoint.

Christopher C. C. Shaw, the new President, gave general satisfaction by his tact and good judgment and his arrangement of the speakers.

The appeal made by Vice-President Eben Cobb for

new members and cash was generously met by the large audiences, which goes to show that whatever Brother Cobb attempts, good results are sure to fol-

low. President Shaw was obliged to leave before the close of the afternoon meeting, to catch the train for home. Vice President Eben Cobb took the Chair and

home. Vice President Eben Cobb took the Chair and closed the meeting in his customary original manner. Among those who remained over Sunday were Eben

Cobb. Clerk Hanks (who, by the way, was the hardest worked individual present) and Dr. A. H. Richard-

Son.

The members of the Union, especially those who have been in the work since its inciplency, must have felt pleased at the evidences of appreciation of their felt pleased at the volumeer members of the Union. efforts evinced by the younger members of the Union.
Russ H. Gilbert.

Russ H. Gilbert writes concerning the Wigwam and cures; we extract the following—the residue will appear next week:

"Mrs. S. J. Gurney. a medium of long-standing and a frequent visitor to The Wigwam, passed out at her home, on East Central street, on the 10th. In the morning previous to her transition in the afternoon, a party from The Wigwam assembled on the veranda of her home and sang her favorite songs. Again, as she was passing out, Messrs. A. E. Tatiow and B. F. Hastings, both of the Wigwam, stood at her bedside and sang 'Nearer, My God, to Thee.'"

Onset Bay Camp. Mass.

To the Editor of the Banner of Light:

The past week has been one continuation of entertainment from day to day, and several are termed a grand treat by many.

Tuesday Mrs. Carrie E. S. Twing, an old favorite at this place, gave her last lecture. In the evening Prof. J. Jay Watson was tendered a benefit by his friends, and rendered a pleasing program, assisted by

his cultured daughter.

Prof. Lee, the hypnotist, left yesterday for Bar
Harbor, after a week of great success in demonstrations of his art. The peculiar feature of his perform-

ances is that they continue to draw larger audiences each day. He will return again next season.

Miss Alice Sinciair was tendered a benefit Thursday evening, and the large audience proves that she is becoming more and more popular in the public eye

The Veteran Spiritualists' Union held two sessions

Saturday, and I am informed by the Treasurer that the receipts were very satisfactory. In response to numerous requests, I give the particulars of a materializing séance held by Mr. Frederick Poole under the strict test conditions made by Mr. M. B. Little of Glens Falls, N. Y., at which séance Mr. James J. Brooke, of Philadelphia, and others were

All the furniture except that used at the seance was At the furniture except that used at the seance was removed from the room. All the doors and wholows were sealed with paper and glue. Mr. Poole was taken to another room and disrobed and clothed in two garments only—feet bare. He was conducted to the cabinet, black clith placed on the floor, and he seated in a chair on this cloth with his feet in a pan of flour and his benefitled with rice.

his hands filled with rice.

Forms came to the number of ten or eleven—and some coming to the audience, giving their name. The two gentlemen named give these facts, which surely prove materialization to be true, and also the reliable mediumship of Mr. Poole.

Mrs. C. Fannie Allyn and Mrs. A. M. Glading lectured to good-sized and appreciative audiences yesterday, and Mrs. May S. Pepper was greeted with the usual enthusiasm.

usual enthusiasm.

The "Big Three," as they are termed—Mrs. Carrie
E. S. Twing, Mrs. May S. Pepper and Mrs. Maggie
Waite—gave a benefit to the Association, Wednesday evening, to a large audience, and a goodly number of tests were given, as can well be judged when three such mediums are congregated for work upon the same platform.

H. E. GIFFORD. Aug. 17, 1896.

Queen City Park.

To the Editor of the Banner of Light:

The third Sunday of our meeting was a very enjoyable day. Though the heat has been very intense, the meetings were well attended. In the morning short addresses were given in the Pavilion by Mrs. A. W. Crossett, Dr. George A. Fuller, Mr. Hubbard and Mrs. S. A. Wiley; each gave us spiritual food, and, together with the beautiful and truly harmonious singing of the Ladies' Schubert Quartet of Boston, made a very acceptable program.

Mrs. Sarah A. Wiley is one of the oldest of our State speakers, and is a lady well known and much beloved. She has attended over seventeen hundred.

beloved. She has attended over seventeen hundred funerals in this and adjoining States during her nearly forty years of public ministrations, and her sweet, sympathetic nature always brings comfort and peace to the many mourning households she enters. In the afternoon of Sunday Dr. Fuller gave one of

his fine addresses in the grove to a good audience, who listened with earnest attention to his inspired utterances; his subject was the relation of science to Spiritualism. Exquisite music was rendered by the

Tuesday afternoon being Children's Day, the afternoon was spent in pleasant social intercourse in the grove. The weather being so warm, it was decided grove. The weather being so warm, it was decided to have the exercises in the evening instead of the afternoon, the whole day being devoted to the children. They played among the trees and laughed and sang, while the children of larger growth chatted and enjoyed seeing the little ones so happy. A refreshing breeze from the lake tempered the great heat.

In the evening a very fine entertainment was given by the children, consisting of songs, recitations and

dancing. Too much praise cannot be given to the patient teachers of the little folk for their unwearled efforts to make the entertainment the great success

On Monday afternoon Mrs. J. S. Soper, Associate Editor of the BANNER OF LIGHT, arrived on the grounds. This being her first visit to Queen City Park, our people are much pleased to greet so pleasant and cordial a visitor, who, though a stranger among us, at once made herself at home.

ednesday we again had the pleasure of listening to Dr. Fuller: a more extensive report of his fine lecture will appear later. Since Mrs. Soper's arrival she has made an earnest effort to organize a Children's Lyceum, and with such good success that we hope to have it in good running order by another season. Both parents and children seem to be much interested in the matter.

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

Sunday, Aug. 16, was a beautiful day at our camp, and we had a very fine attendance; about twelve to fifteen hundred people were present, and were very much pleased with the fine addresses that were delivered from the platform and the excellent tests given by the mediums, which were all recognized and pro-

Our meetings commenced, as usual, at 11 A.M., as

Our meetings commenced, as usual, at 11 A.M., as follows: Jennie K. D. Covant gave an invocation and delivered a very fine address, which was earnestly applauded; selection by the Bailey Sisters (consisting of a soug).

2 P. M.—Singing, quartet; invocation and address, Mrs. H. A. Baker of Danvers; song, "Peace, Be Still," Miss Amanda B illey, Salem; a very fine address, a poem and excellent tests by Edgar H. Tuttle of B ston; violin duet by the Bailey Sisters; song, "When the Lilles Bloom," by the quartet; address and poem by Abby N. Burnham of Malden; song by the Bailey Sisters, "Fairy Dell"; remarks by Mr. Kelty of Lyun; song, "Friendship, Love and Truth," the quartet, consisting of Messrs. Kelty and Gardiner. Miss Bailey and Mrs. Hall; remarks by Dr. E. H. Matthews of Boston; recitation by Mr. Edwin Jones of Salem. "Sheridan at Stone River"; song, "Flag of the Frec," C. H. Legrand of Salem; remarks and tests by Jennie K. D. Conant of Boston; the meeting closed with a song by the quartet, "Two the meeting closed with a song by the quartet, "Two Little Shoes and a Ringlet of Hair."

All mediums who are willing to come and can come and assist us in our meetings are cordially invited to

BANNER OF LIGHT for sale at the grove, and sub-Electric cars from Lynn and Salem pass the grove every fifteen minutes. N. B. P.

Dr. Willis Still Remains Barred.

To the Editor of the Banner of Light:

I read that Dr. F. L. H. Willis was expelled from Harvard College for being a Spiritualist? Has the college made atonement for this insult-or

does she still hold the same attitude toward Spiritualists?

An exchange says if you agree to perform certain labor to return for certain wages, however small, you have sold your time and ability. Do that work the best it can be done. Form the habit of putting the best of yourself into all you do. Work with enthusi-asm over the small tasks that are your lot at present, always hoping that greater ones will come to you by-and-by. They will be sure to come.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff.

A fine hair dressing. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

NEWSY NOTES AND PITHY POINTS.

Going out of town? Do n't forget your cat.

Teacher—"For what is Nantucket noted?" Johnny
—"For slippers," "Why, no; it's noted for whaling," "Well, I knew it had something to do with
slippers,"

A Concordia preacher predicts that the world will come to an end this summer. It's just such fool breaks that make so many delinquent subscribers on our books—they put off paying under the impression that the account will be settled by the destruction of the whole business. - Republic City News.

During last year 2,394 immigrants were returned to the countries from which they set out because they fell within the restrictive provisions of our immigration laws. Of these 3 were shut out because they were dilots, 5 because they were insane, 1,701 because they were paupers, 3 because they were convicts, and 682 because they were contract laborers. In addition to this 189 persons were returned before the end of their first year for coming upon the poor relief.

FACTS AND FIGURES ABOUT THE SUBWAY .- It is claimed by the advocates of the Subway that: It will not destroy property. It will eliminate danger to pedestrians in crossing tracks. It will leave the streets free for pedestriane and vehicles. It will abolize the streets free to pedestriane and vehicles. ish, in the congested district, heavy grade crossing of one track by another track. It will increase several fold the capacity for street cars through the city.

THE BELLS.

Hear the scorchers with the bells-

Brazen bells!
What deafening disaster their melody foretells!
How they clang, clang, clang, clang,
Morning, noon and night!

While pedestrians who ramble
Through the streets are torced to scramble In a paroxysm of fright,

in a sort of ghastly rhyme,
To the startled shrieks of passers by that every
moment swells,
At the sound of the bells, bells, bells, bells— At the clamor and the clanger of the bells

- Buffalo Times.

If William J. Bryan should get into the White House, he will be the youngest man who has ever oc-cupled it.

All communications for this paper should be accompanied by the name of the author, not necessarily for publication, but as an evidence of good faith on the part of the writer. Write only on one side of the paper. Be particularly careful, in giving names and dates, to have the letters and figures plain and dis-

Ian Maclaren's new short story, the last he will write until after his American visit, has been secured by The Ladies' Home Journal, for publication in the October and November issues. It is called "The Minister of St. Bede's," and is said to be in the brightest and cleverest Maclarenesque vein.

The ambitious aut would a-traveling go, To see the pyramid's wonderful show. He crossed a brook and a field of rye, And came to the foot of a hay tack high. "An! wonderful pyramid!" then cried he;

"How glad I am that I crossed the sea!"

-A. R. Wells, in St. Nicholas. CHANGE OF ADDRESS -By direction of the Lon-

don County Courcil, the terrace in which the Vaccination Inquirer lives has been renumbered, and the Inquirer begs to announce that its address will in inture be 44 Goldhurst Terrace. South Hampstead, London, N. W.—The Vaccination Inquirer, Aug. 1,

MEETINGS IN BOSTON.

Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; Thesday at 2½ and 7½ P.M., Thursday at 7½, Friday at 2½, and Saturday 7½ P.M. W. L. Lathrop, Confuctor.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A.M., 2% and 7% P.M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) Wednesdays and Saturdays, 8P. M., Fridays, 3P. M. Seating papacity, 100 persons. S. H. Nelke, Conductor.

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

Allerton Wall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meetings Smidays, at 11 A. M., 24, and 74, P. M., and Tuesday at 3 and 74, P. M. Dr. George F. Dillingham, President.

Hiawatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2½ and 7½ P. M., Thursdays 2½ and 7½ P. M., conference meeting (seats free in the evenlag).

Commercial Hall, 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,

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

Owing to the great increase of meetings in Boston, The Banner-in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to amnounce that reports of services held on Sunday only can

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

Rathbone Hall .- Sunday morning, Aug. 16, developing, healing, conference and test circle; singing by Mr. Bartlett; invocation by Chaplain. A full at-

tendance was present. Afternoon.-Session opened with song-service, led by Mr. Bartlett; Invocation by Chaplain; Mr. J. Bartlett gave a short address, also several fine tests;

after a song, Mrs. M. Knowles, Mrs. E. J. Nutter, Mrs. Osgood, Mrs. Collins, Mrs. West, Mrs. Woods and Mrs. Wilkinson, each gave a number of very good

readings and tests.

Evening.—Mrs. Hand gave the opening address, also some good tests; Mr. Bartlett sang, also gave tests in his usual manner, which were all recognized. Mrs. Howe, Mrs. Knowles, Mrs. Nutter, Miss Sears and Mrs. Treen gave grand readings and tests. BANNER OF LIGHT for sale.

Friendship Hall .- A correspondent writes: On Sunday, Aug. 16, at 11 A. M., a meeting for tests and conference was held. Christopher C. C. Shaw, President of the Veteran Spiritualists' Union, favored us with interesting remarks. Mr. C. Marston, Mrs. A. Woodbury, Mr. G. W. Quimby and N. P. Smith followed with tests and readings.

2:30 and 7:30 P. M., Mr. G. W. Quimby, Mr. C. Marston, Mr. G.

ton, Mr. G. Emerson, Mrs. A. Woodbury, Mr. Quiot, Mrs. Julia A. Davis, Miss A. J. Webster, N. P. Smith, Mr. W. J. Hardy, Mrs. C. H. Clarke, Mr. E. H. Tuttle, Mr. Haynes, remarks and psychometric delineations. Mr. Grimes volunteered several selections on the plano. Mr. Haynes presided at each service.

The Boston Psychic Conference-which holds meetings every Sunday afternoon and evening-held its first basket party, at Lovell's Grove, last Saturday, Quite a goodly number were present. They voted to continue these socials every Saturday. All cars to Neponset Bridge connect_ria Quincy with Lovell's rove cars, and cost from Boston 13 cents. Meetings on Sunday are held at the Carleton House, 237 Broadway, Chelsea. These meetings and socials are free, and everybody interested is invited.

Allerton Hall .- "B." writes: The United Spiritualists of America held a meeting Sunday evening, conducted by Mrs. M. Erwin. Services opened with music by Mr. George W. Jones. Mr. F. A. A. Heath made an interesting address, also tests; Mrs. C. A. Snith made remarks and gave tests. Mr. H. W. Martin gave clairvoyant delineations; Mrs. Erwin gave satisfactory readings by psychometry.

Banner of Light for sale.

The Watson Benefit Concert.

To the Editor of the Banner of Light:

On the evening of August 11 the friends of Prof. J. Jay Watson and his daughter Annie gave them a com. plimentary benefit, in the Arcade, at Onset Camp

The weather was extremely warm, but physical dis. comfort was forgotten by the audience under the magical influence of the charming musical program pre

Miss Alice Sinclair and Miss Gertrude Laidlaw, both well-known vocal soloists, who had kindly volunteered their services, added much to the entertainment. Miss Laidiaw, a young mezzo-soprano, of Boston, charmed all with her bird-like voice. She was enthusiastically encored, which, under the circumstances, was a very high compliment.

That the numbers played by Prof. Watson and his

talented daughter were greatly enjoyed goes without saying. Indeed, they fully sustained the high reputation they have justly won as the most skillful and charming yiolinists in America.

The people of Onset will long remember them for

their personal social qualities, as well as for their mu-sical abilities, and it is the universal wish that they may again visit this charming resort.

From the National Officers.

To the Editor of the Banner of Light:

The question of half-rates for our mediums and speakers upon the various lines of railway has been thoroughly canvassed with the officers of the several reads by the National Association. We respectfully present the following points for the public considera-

1. Any speaker settled over a society of Spiritualists as a permanent pastor or leader will be cutified to cierical rates over all roads granting the same to

clergymen.

2. Missionaries of the National and State Associa tions, who are exclusively engaged in promulgating the teachings of Spiritualism, will also receive rates, provided they are endorsed by State and National So-

3. Speakers employed by the month by the various as speakers employed by the month by the various local societies can receive permits over a few of the roads upon proper application, provided they are endorsed by the officials of the local society to which they are ministering. These transient speakers can receive trip permits over many of the roads for the one trip only, renewing the same as they journey from place to place.

4. Mediums and speakers who are exclusively engaged in spiritualistic work, having no other means of support, can receive trip permits, and, over some few lines, annual permits, for their individual use.

5. Mediums and speakers who are engaged in the practice of medicine, sale of books, musical entertainments, or who receive assistance from sources

outside of regular platform work, are not, under the rules of railroads, entitled to rates.

6. Mediums and speakers who only engage in platform work during the summer and camp season, and rely on other sources for income during the re-

mainder of the year, are not entitled to rates.

7. The mere fact of having been duly ordained by a certain society does not carry with it the right to clerical rates upon the different roads. In fact, the indiscriminate ordination of all persons who may care to apply has been the sole cause of refusal to give rates to some of our speakers, and unless such indiscriminate ordination ceases the whole body will be cut off from such rates.

The National Association urges all societies to or dain no one as a minister of the religion of Spiritualism who does not purpose giving his whole time and attention to the work. This will be the means of proving to the railroad officials that we are lawabiding and show the world that we are trying to uphold the dignity of Spiritualism. In this connec-tion it would be well for all societies to make a distinction in their papers of ordination between me-diums for physical phenomena only and such people as do platform work exclusively.

We offer these suggestions in a friendly spirit, and

not with the idea of attempting to dictate what local societies shall do. Yours for the right,

Ilarrison D. Barrett, President.
Francis B. Woodbury, Secretary.

Brooklyn Conference. To the Editor of the Banner of Light:

Some time ago we took pleasure in visiting among our sister societies, who held their meetings open on Sunday during the summer months; but there are others who do not convene on this day, but gather at private parlors during week days, and endeavor to keep up the interest of our Cause. Notably among the week day meetings is the "Saturday night conference," under the able leadership of Mr. Herbert Whitney, assisted by Mrs. Emily B. Ruggles, Mrs. Marie R. binson and Mrs. E. A. Cutting.

The Conference adheres to free platform and free speech, and every one is allowed to express their

speech, and every one is allowed to express their cpinion as long as their remarks are k-pt within the border lines of harmony. Many old Spiritualists volunteer to speak, and give their experiences in a plain unvarnished manner, and find many earnest listeners. Among those who may always be found on the conference platform are Mr. Joseph La Funne, Dr. Jeffry Simmons, Mr. George Deleree, Father Greene and many others. Among the mediums who volunteer to give tests after each lecture we can mention Mrs. L. Olmstead, Mrs. Ashley, Mr. Lyons, Mr. Haywood, Mrs. Shaw, Mrs. Hutchings and many others. At the ordination of Mr. Bowtelle from this Society

At the ordination of Mr. Bowlette from this Society we were pleased to hear that the Conference not only has a President, Vice-President, Secretary and Treasurer, but also a Board of Truste's, and certainly this points to progression in every way. We wish the Conference well; may they continue in their good work.

ELIZABETH F. KURTH.

Spiritualist Camp-Meetings for 1896.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are being 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 important the important of the second state of the second stat ance of freely circulating it among the visitors as fully ssible, and that the Platform Speakers will not fail to call attention to it as occusion may offerthus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

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

Lake Pleasant, Mass.-New England Spiritual ists' 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

Niantic Camp, Coun.-Commences June 28, con tinning 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, and closes Aug. 30.

Eina, Me. (Buswell's Grove), commences Aug. 28, National Spiritualists' Camp, Parkland, Eden P. O., Bucks Co., Pa., from July 12 to Sept 14.

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

Redondo, Cal.—Aug. 2 to 31.
Ashley Cump, Ohio.—Opens Aug. 23, closes Sept. Buswell's Grove, Etna, 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 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

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coln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich. To Foreign Subscribers the subscription price of the Banner of Light is \$2.50 per year, or \$1.25 per six months, to any foreign country 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.

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MEETINGS IN MASSACHUSETTS.

f.7mm.-T. H. B. James writes: The Spiritualists held regular services Sunday evening, with a large and appreciative attendance. Misses Lens and Elsie Burns rendered appropriate selections. Mrs. Dr. M. K. Dowland gave an invocation and a mas erly address on the knowledge of nature's laws that govern humanity and the power of the soul, which were well numanty and the power or the soul, which were were received and pleasing to the large audience. Mrs. O. B. Hare, Mrs. Annie J. Brennan, Miss F. Isabel Haucox and others gave many recognized tests and spirit communications. Oapt. J. Balcom made remarks on the power of the mediums to restore health. Edward F. Murray, W. H. Rounseville, Alfred E. Warren, Watren A. Kumball and others gave magnetic treat ments to a large number—all cases being greatly bene-

Next Sunday, at 7:30, developing, healing and test circle by the same mediums, and Mrs. L. A. Prentiss, Mrs. Vina P. Goodwin and others. Everybody is in-

At the Mediums' meeting, at 130 Market street, on

At the Mediums' meeting, at 139 Market street, on Tuesday and Friday evenings, the good work for the Cause still continues.

Tuesday evening Mrs. D. E. Matson spoke on spirit power and communion and the unfolding of spiritual light. Mrs. Lizzie D. Butler, Mrs. Alice M. Lefavour and Mrs. Abbie J. Brennan gave many excellent tests and spirit messages, at d Mr. Freeman some readings. Friday evening Mrs. Dr. Dowland spoke on the problem of life and the voice of the invisibles on humanity along several questions. Mr. K. A. Warran ity, also on several questions. Mr. E. A. Warren made able remarks and gave spirit messages. Other mediums also did good work.

Newburyport. - "F. H. F." writes: "Sunday, Aug. 9, dawned pleasantly, and the barge for the Lake Attitash Grove Meeting left on time, completely filled. The grove was reached after a pleasant ride of an hour and three quarters; there we met the large delegation of Progressive Spiri ualists from Haver-hill, by whom we were warmly greeted. A number were present from Lawrence, Merrimac, Exeter and

The exercises were opened with singing, invocation and a lecture by C. Fanrie Allyn of Stoneham. Her lecture was grand, and the au lience listened in surprise to our eloquent lecturer. She told of her visit to Summerland, Cal.; how beautiful it was. Her poem on "Lake Att tish" was one of her best efforts. She predicted success in our efforts to establish a camp

Some of the children of the Haverhill Lyceum spoke some of the children of the Havernii Lyceum spoke pieces. The veteran Spiritualist present was Mr. Sargent, of Haverhill, eighty years old, who walked from the cars to the grove—about a mile. Mr. Thomas Whiting and Dr. Roblnson, of Haverhill, and Mr. Boutelle, of Ameshury, made appropriate remarks. There were present Spiritualists from Seabrook, N. H., and Were present Spiritualists from Spatrook, N. H., and Salisbury Point. The meeting was a success. There Were about three hundred present.

Another grove meeting will be held in Morse Grove, some time in September, the date to be announced

later in THE BANNER.

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TESTIMONIAL.

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Pro*. Lloyd, the author of "Etidorhpa," is one of the deepest 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 Leufer.

We are disposed to think "Etidorhpa" the most unique, original, and suggestive new book that we have seen in this the last decade of a not unfruitful century.—John Clark Ridpath, LL. D. "Etidorhpa, or the End of Earth," is in all respects the

worthlest presentation of occult teachings under the attractive guise of fiction that has yet been written.—New The illustrations were drawn and engraved expressly for the martinous were drawn and engraved expressive this work, and consist of twenty-one full page, half tone cuts, and over thirty half page and text-cuts, besides two photogravures. The best artistic skill was employed to produce them, and the printing was carefully attended to, so as to secure the finest effect.

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breathe while in a reclining position.
I have tried several remedies without receiving any material benefit therefrom, but at the solicitation of a friend I used X-Zalia, and found immediate relief. In fact, after the first few applications of X-Zalia I have been practically free from the effects of Hay Fever. Henceforth Hay Fever "will have no terrors for me" so long as I have X Zalia. I am very respectfully yours, July 14, 1896. W. F. LAKIN.

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Luther Colby,

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UALISM, a hardy race, now passing rapidly
to their well-merited "guerdon in the skies";
AND TO THE YOUTH OF THE NEW D \$PENSATION, who are reaping in joy what
their forbears have sown in tears, and whose
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SPIRIT Messuge Department

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—inould be forwarded to this omce by mail or left at our Jounting-Boom for answer. It should also be distinctly understood in this gonnection 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, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

The 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 Scance held July 10, 1896.

Spirit Invocation. Oh! divine spirit, again we call upon thy power to instruct and give us knowledge and wisdom, that we may be able to battle with life and to recognize power over matter. Ald us in all our dealings and in all our doings-feeling how little we recognize the mortal. Draw closer to us this morning, that we may feel thy band influence, the arm of protection and voice that leadeth us and speaks to us, that we may understand it. We seek for knowledge we seek for wisdom, so that we may make good use of the instruments that we are coming in contact with,

May we seek this morning to bring light to those that are still in darkness. Those that have not got the consciousness of the life beyond, that are still mourning for the dear ones that have left them, for those that have gone to what they call through the change, or death-may they feel this morning that it is a change of life, and that when we come in contact one with another, we traly may feel what influence we have upon each other. Oh! may each one feel we are not sitting here for the mere habit or custom, or to fill a position for the pleasing of those that are around us, but may we all feel the responsibility that rests upon uswhat influences we throw out, and to what directions they

Oh! direct us right this morning; direct us in thy way, that we will not only feel and know the truth, but, like the wind that bloweth, let the truth fall upon it. And may the BANNER OF LIGHT, as the word is oftentimes expressed, not only flow from a few but from many; because we realize that all life is in darkness, especially when we realize the great amount of questions that are now seemingly occupying the mortal mind-so many try ing to get to that place where they can rule! Oh! pray do not give the power into the hands of those that will misuse it. Let those have power that will allow full justice, and let us fee: that there is some one that may lead us more to the Christian experiences. Oh! may we observe the "Golden Rule," and may each one feel the great forces that rest upon the sentiment, "Do unto others as you would like them to do unto you." May we feel the responsibility that rests upon us, and that the spirit-world is with them still, and may be brought to a consciousness of what it means; for truly we are in the pearly times of prolonged promise. May we feel that we are truly on the road where there is much not accomplished that must be-yes, truly we live in the change of progress, the change of spiritual

Thou, Great Spirit, knoweth better than we which one needs strength, which one needs help in his own way; and when we are as one like the ship upon the ocean without a compass or anchor, may we feel and know that Father is at the helm. Hear us this morning; and help those that may control to administer assistance. Amen.

INDIVIDUAL MESSAGES.

Mary Frances Howell.

Good morning, Mr. Chairman. I wonder sometimes-if the mortal could only understand how hard the spirit sometimes has to work, and how long it takes to get conditions to apply to their own peculiarities-if they would help us more than they do. I find it hard work to control this brain this morning; but I am told that if I never make an effort, 1

will never be able to do what I desire. I feel somewhat weak and exhausted, not only from the effects the mortal left upon the spirit after its separation, but at the ignorance that I cultivated while in earth-life by not being acquainted with the spiritual laws; but you know when one lives on the earth-plane there are so many things that lack influence, and there are so many duties we feel we have to perform, that we strive more for existence and not collecting the material. I do n't want to the ones that are yet in earth-life. I will say to say that I was, while in the body, entirely of material growth, for I was not. I was so constituted that I felt my duty to others, and obligations were rising upon me. While 1 prayed to God for strength, and while I also was identified with the Church, I felt I did not make the progress of the natural development of things as I ought to, or as I see it now

n spirit-life. I feel that Christ takes care of all; I feel secure-I feel restful. I feel and know my heart was honest, and I tried to live honestly; but I found that in my honest intentions it blinded me, in many ways, of seeing how we might advance still further, and comprehend ourselves of earth, but especially my own boys. I feel I more completely for the life beyond.

Now, I speak of these things for the reason that I have others that are walking in the same steps I did. I have those I love, and who are | beyond, although years to the spirit are not the very closely tied to me, who are walking still in blindness—seem to be struggling; I would about ten years. When I passed out I thanked like to say, as one of old, that all things are God, for I had lived far beyond my allotted well.

I want George to listen to the voice that sometimes speaks to him, for truly it is mother's voice. I want him to be aware of to us. Both our lives were spared for long the conditions he is in, look more for his own self, seek the development of the spirit, and not as yet reach out through the will of ambition and destroy his own soul. Oh. how business conditions of earth life to day are worrying those who are still struggling to live! We see nothing but darkness, but want to say to them: Be of good cheer. The spirit-friends and are still with them and still have an interand God have not foreaken them, but they must reach out under some other influence influence that opened this meeting this mornthan the one they are in to gain what they de- | ing, when it spoke of the great question of sire. 1 also would like to come in contact the times, because my home was in Washingwith Nellie, another child. I see she is more ton, D. C., where I desire this message to go.

cannot influence her soul better; and oh! how | those that are interested in the welfare of our | I desire to reach. Will say that when the right oftentimes I hear her say: "Why don't I country are sitting on anxious seats. I merely know? It seems to me that mother is always here. I never can think of her as dead." Oh! how oftentimes I have sat by you when I heard you make these remarks, and I want you to know that mother is not dead; that the body that you confined in mother earth, and so many times liked to decorate in memory (for I hold every flower sacred), is a thing of the past; I have been conscious, and it has made me feel very glad. I want you to rejoice and thank God that I have conquered death listen more to the voice of the spirit. I should and the grave.

Mr. President, oh! there are so many things would like to make them understand, for I can teach them if they will give me an oppor- here-I know space is also limited-so I will tunity, and, although I am some ways from home, it seems almost as if I were in my own

I have taken Boston to send a communication; distance is nothing to the spirit. With that I have sought the permission of expressing myself this morning. They informed me here, friends, that they might not absolutely recognize it, but it is like one germ taking hold of another germ. I feel it will reach the ones I desire it to, and with that idea in view I send D. C. out these thoughts this morning. I want this to go especially to St. Paul, Mo., and I shall also be recognized, as I have friends as far as New Mexico; but the tidings will yet be carried further. You can put me down as Mary Frances Howell, St. Paul, Mo., as that was my

David Carr.

I am glad, also, to come in here this mornng, but it don't seem to me so strange to talk here, because I feel more in the surroundings of my family; but to the one who has just left the medium it does. I feel a little bit depressed this morning, for it was hard work for me to talk just before I left the body, although I could not call it very severe until the last few days, when they sent me to the spirit-world with apoplexy; but I am glad for the privilege of returning and taking control of this instrument, because it seems kind of good to get back and mingle with old conditions. It is only as we mingle with the old conditions that we find we have improved in the new ones. It is also after we separate from our friends that we are more apt to see the need of them, and see what their needs are.

I am interested here in both Massachusetts and New Hampshire, for I have got friends around me-or, you might say, all around me -but I am more anxious to reach those in New Hampshire. I find one I am very much interested in, who is not well physically. I sense a need of encouragement - a need of strength, both in mind and in body. I want Joseph to feel he is not left alone, for we are all with him-father and mother in the spiritlife; and there are a good many others mingling with me this morning. We seek to make them feel we are waiting and watching for the dear ones to come over; as earth life is full of uncertainties and a great many unpleasant things, they will see by-and-by that all will come out well.

I was not ignorant of your beautiful philosophy while in earth life, for it was my comfort. I knew my spirit friends helped me. I felt their strong arms of encouragement many times hold me to conditions more than I could have borne if it had not been for the aid of spirit power. There is no time in any one's existence where we can remember, but what our own experience has always been a great benefit, and I want them to know I am doing as well as can be expected-if I have reason to use these words.

When they realize how much I wanted to know and yet how little I learned—and yet I find it it so with them in the body. They sometimes say: "I don't know if the spirit does return; if the spirit is conscious of us, why don't they give us something that we may know it is them? Why don't they give us something that will be to us an absolute fact and evidence that they do exist?" and it is with that idea I am trying this morning to let them know I am with them. I want you to know that it is while here that I have found more than I expected; yet there are so many things uncertain, so many conditions we have not been able to get to, that if you will give us an opportunity in private, we will perhaps be able to tell you why we have not been able to do more than we did.

You may say that Joseph will get well. Joseph is still in earth-life, but is not well. You can put my name down as David Carr in Epping, N. H., and you may say that it is with great difficulty I control this morning, but will try and do better as I get better acquainted with the different instruments we come in contact with.

Bowman Satilers.

Good-morning, Mr. Chairman. I feel pleased that I have got the privilege of coming here and mingling my voice and sentiments with others to carry back love and encouragement that, while in earth-life, I was very active, and filled up my sphere the best I knew how. I was somewhat acquainted with Spiritualism, and yet, comparatively speaking, knew nothing about it. I did not understand the full sense of the word Spiritualism and the reality of the philosophy—yet I have those still in the body that are interested in progress, in Spiritualism, and in the welfare of humanity. I have been drawn very near to them of late by surroundings and conditions. I have felt an interest in them, and by that I have been wafted here this morning, hoping to have an opportunity to communicate not only with the dear children would do well in this, or perhaps complete a

duty that I have long desired to do. Some time has passed since I entered the life same as to the mortal. Perhaps I have passed time, and I felt like the ripening fruit-I was ready to go. Say my companion is with me, for God in his great, infinite power, was kind years of companionship together, with love, sunshine and shadows of life—and at the parting we went to spirit-life almost together, so there has been no separation; and for that rea. son I want to voice a few sentiments and en couraging words to those in the mortal, and to say that father and mother are still together, est in their welfare. I was interested in the

want to identify myself, and tell them that I am neither dead nor sleeping, but I am awake more than ever to the reality that we do need each friend's assistance; and how beautiful to think that when we do surrender our body, its work completed, we shall merely take up another, and go on and on and on.

I feel this morning that I should like to have those that are not relatives to me—that I was connected with through business associationssay to you here this morning, I come back with the experiences I have had from the mortal to the spirit; but I know the time is precious not intrude too much. You can say that Bowman Satilers is here, and my wife Annie is with me. I have got many more in spirit, because it is almost like our own family here, and all are here with the exception of the children; and a good many would like to voice their thoughts this morning, but cannot now, but will cooperate in a letter to all-for they are all interested in the welfare of humanity. You can put my home down as West Washington,

Alfred Smith.

This is pleasant, for one to identify himself after being liberated from the physical body; also to be able to carry his identity into the other world. I had quite an experience while in the mortal body, and was a close observer, and had the opportunity of seeing the country a good deal; and so it has been since I was liberated from the environments of the body, as my physical was pretty well worn out before I got out, and like unto the one that preceded me I lived over the allotted time, as the people used to give it. I was perfectly satisfied when I stepped out of the body at the reception and reunion that awaited me, and I felt certain the change would be beautiful.

I have also been in spirit-life some few years, and I have had experience on this side. I have, comparatively speaking, but a very few friends and relatives that believe in Spiritual Philosophy, but I have got some that do. I have a brother that is very much interested in Spiritualism; and it is for himself and family that I approach this open door this morning, because of their kindness to me in my last days on earth, and the kind hands that assisted me to make the voyage to the spirit very pleasant indeed. I felt truly I could comprehend the dear ones that went before, for many had preceded me, and some have, even since I passed over. I, too, am glad to be one to bring back the glad tidings of immortality, and to encourage those in earth-life, and let them know I have not left them and that I have not been away from them. Still, as the mortal will know my natural disposition, I was one that liked to investigate, and that has been my mission in spirit-life. 1 have been trying to explain the natural laws that govern the two worlds. I have been trying to comprehend why and how the spirit controls. I have oftentimes sat by those I love, and yet have not been able to demonstrate myself as clearly as I should like to; yet I feel satisfied that they know I am around them, and by the request of those in earth-life I have tried to gratify that desire by coming here this morning.

My own home was for many years on the Pacific coast, and where I spend a good deal of my time; but I shall be remembered also in Troy, N. Y., for I have got many that I think will remember me and will be glad to hear from me. The one I think will see this message is not far from you, because my brother lives in North Scituate, Mass., and it is there your beautiful paper is taken, and where they will be glad to see my few remarks. It is hard sometimes to express ourselves as we desire; but say all is well, and all will be well.

Put me down as Alfred Smith, and you can put my home down as North Scituate, Mass. I think that is where the spirit separated from the body. Many thanks for this truly golden opportunity.

George Robinson.

Good-morning, Mr. President. It may seem very strange that, after any one has been out of the body a great many years and laid silent -when it seems that all connected with me have forgotten me, and most of them have passed on to the spirit-world-it may seem strange that we desire to return; but we sometimes feel that there is an interest in bringing back our conscience, to even "wake up' memories of the past, and also to raise an interest in those which seem to say "forgotten.' I was a very peculiar person, as the world called me, and a little strange in my own characteristics; hence I was one who was apt to hold myself aloof from my relatives; and in fact it seemed to be a little characteristic in the family, as there were not a great many of us, but what there were did not mingle much together. I passed away, as the world would say, among strangers, my friends unconscious where I was; but they have been informed by natural circumstances that I was separated from the body, and that satisfied them. I have not come back to recite my own peculiar life, but to waken an interest in those I have still an interest in although forgotten; and I see also they are somewhat interested in progress

and science. I should like John to know that, although we were never much acquainted in the earth-life, I feel more acquainted with him in spirit. I should like to say I find both father and mother on the spirit-side, also step-mother—as I had two mothers; and I have those who are still (though distant) relatives and connections.

I have an interest in their welfare, and would like them to become more interested in spiritreturn, as I feel I can draw close to them, and perhaps be of some assistance in working out certain plans on the business side of life that will follow their own inclinations. I feel they are somewhat unsettled, and are only trying to put themselves in place where they will be in harmony with themselves and others.

I know they are struggling; all life is a struggle-I find it so; but I was not conscious of that strange spiritual attraction and assistance that we could draw to us, as I found out after leaving the body. The one I am desirous to reach, if she will only listen and be governed by spirit-forces (she is very sensitive), will find that George will help her out.

You can put my name down as George Robinson. I think I will be remembered in Norwich, Conn., although I passed away in the West, in Louisville, Ore. That is where the body separated. I will not be so well known there, but will be well known in New York and the western part of Massachusetts. It is | cultivation became general.

sympathetic. I see her very sensitive, and I | 1 know the influence is there, and I know that | my friends who are still in Massachusetts that opportunity and condition come I will prove to them that I know what I am talking about; hence I will merely give them an opportunity, if they desire to communicate with me through some instrument, and I will inform them of the rest. I might say I find no fault with what has been done, but I feel that other things ought to be done that are not.

Lucinda Milton Stowell.

I want to meet with those in earth-life, and I have tried to communicate with them through every office and phase of mediumship, but I do not get the satisfaction from them or the connection that I desire; I want to try and send this letter as a sort of acknowledgment to them, because it seems to me, since I have been on the spirit-side, that there were those in the mortal that do n't know anything about those who are gone, or think they know anything about them. They seem to think that there is time enough. I find some of my friends in that state of mind; I find others who seem to be careless; they are all material -they work for the mighty dollar. They seem to work for gain, and they seem to think, or in fact they say, "If I go through this life I will risk the other," I am interested in their welfare. I have other friends, especially in my own family, who are interested a little bit in Spiritualism, especially since Maudie passed away; she is my grandchild, and I have her with me; since she has gone out of Sarah's home she has tried to come in communication with the child and others, and has sometimes visited mediums, yet she seems to wonder sometimes why we do not make ourselves better known to her. She is very sensitive herself, and one great trouble, I think, is that while in mortal they seem to have the idea that the spirit can read their mind; that the spirit knows all they think about, all they want to know, all they would like to know. I want to say to you, dear, that is a mistake. though there are many times we can sense your requests and your anxiousness.

We can tell when you are in sadness and when you are enjoying yourself; but when we can hear the vibration and expression from you, we do not always know all you desire us to know. I want to make this as a little explanation, for I think it will carry encouragement to the one to whom I desire it to go. Just say that the spirit many times speaks to them, and we do not get any response back. either in thought or in action. We do not fully comprehend whether we have thoroughly made you understand, so I think it will be well to put it in this wise: they seem to retain the idea, or not hear, or don't want to. So it is many times with me in spirit. I speak to you; I try very hard to make you hear me, and yet I receive no response; and I got into a quandary as to whether I have been successful

I want this to go broadcast, Mr. President, because I sense it in my travels in spirit. Our spirit-home is very happy when we can do the most good, where our desires are gratifiedwhere we make our heaven is by our works; and so I have learned so many, many things in I feel sometimes, if I had an instrument, I psycho-physical effluvia, it is necessary to willcould voice my sentiments; I feel there are yet so many things to learn, so many things the mortal does not understand concerning the spirit-control. I am anxious for them to not only listen, but to reply and to inquire and give us encouragement; and I know it will be appreciated, both by the spirit and in mortal.

I should like also that Fred should look out a little closer for number one, for truly we know when you are working and living in mortal conditions it is necessary for you to take care of those conditions and use them well.

1 want Henry and Austin (these are my children) to know that I am anxious to have them understand that death is not death, but life. My husband is on the spirit side with me. I have also got a boy and girl in spirit with me, and we are all with you this morning, and are anxious to say to you that mother and father are here and are anxious for your welfare, for we want to instruct you; we want to teach you as we did. Oh! would to God we might be instrumental in teaching others to come in contact with the first steps; and may the good angels help you mortals who have been misguided.

To those who have opened this door to freely give all an opportunity to communicate with the dear ones in earth-life, may the angels bless you in your good work; for truly it is a work that is new and yet old. I will say, that I do pray that mortals will be instructed by you, and that you may send the truth broadeast; and may it be said that it is shown by the byway and highway, and you shall reap the harvest by and by.

You can put me down as Lucinda Milton. I want the full name down, Mr. President, for I have an object in doing so-Lucinda Milton Stowell; and you will find my home in Rutland, Vt. I shall be recognized there, and in fact through most all the State; we have relatives both in Massachusetts and Vermontalso in New Hampshire; and that is where I am most desirous for this message to be re-

Messages to be Published.

July 17.—Benjamin F. Jackson; Hannah F. O'Brian: Hen ry Valentine; Bridget Macintire; John Leahery; Rollin Heed; "Wild Briar," to his medium.
July 24.—Capt. Silas Ingraham; Hannah Mears; Zaie Fehren, by "Sunflower"; Francis Slater; Hannah Fitzgerald; Susau Fletcher.
July 31.—Frank Jennings; Edwin McCommick; Mary T. Biand; Margaret Stewart; Thomas F. Quincy; Lillie Hutch inson.

inson.

Aug. 7 — Mabel Frankchild; Mary Wingate; Frank Whittler; Benjamin Robinson; Mary E. Haskell; Robert Phillips (colored); Capt. William Pennell.

Aug. 14.—Charles C. Hayes; Joseph Prise; Ethel Estes; Claud Prescott Lovering; Fanny Burnes; Nelson Powell.

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The Irish Potato.

It is proposed this year to hold in England a tercentenary potato celebration. There is some doubt, however, as to the exact year in which the potato was introduced into England. According to the Encyclopedia Britannica the potato tubers were brought from North Carolina and Virginia to Ireland in 1585 or 1586 by the colonists sent out by Sir Walter Raleigh, and were first cultivated on Sir Walter's estate, near Cork. The potato had already been cultivated for several years in Spain and Italy, having been introduced there by the Spaniards about the year 1553. It is mentioned in Gerard's "Herbal" in 1596, and the same author gave a description and figure of it in 1597. The potato did not win much favor during the first century after its introduction, though it was strongly recommended by the Royal Society in 1663, and it was not until about a century ago that its

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

OUES .- [By S. H. Whitman, Westminster, Mass.] Will you please explain from your standpoint, the phenomena as given by M. Henry Gaullieur in the Arona for December, 1895, from recent discoveries made in Paris by Col. A. de Rochas, scientist, concerning the "Luminous Effluvia," or magnetic emanations from the bodies of living men—showing "that under peculiar circumstances our nervous physical sensations by the sense of touch extend outside the skin; and that the faculty of perceiving such sensations can be transferred for a time, and at a distance, to inapimate substances, like water, wax, metals or

Ans.-The experiments above referred to are by no means so exceptional as most readers may probably suppose. The entire field of psychometry (at least in its more external aspects) would have to be covered in order to enter fully into a detailed explanation of the cause of such phenomena, and long before the the days of Buchanan, Denton, and other modern experimenters in this fertile field, Mesmer, Reichenbach, Deleuze, and other well-known European discoverers, conducted researches in the same strangely fascinating realm. The origin of the discovery itself may be as old as human sensitiveness, and its universality none who have had much experience can doubt. The simplest explanation of such scientific experiences as are mentioned in the question we desire to answer is, that every human being generates a characteristic aura, which passes from the individual to everything with which he comes in contact. Unusually sensitive people, and some animals also, are capable of discerning these auras, and so far knowing them apart as to instantly detect what is friendly and what is unfriendly in their surroundings. Children are frequently attracted and repelled by just such emanations; and wherever instincts are keen, these impressions are highly reliable. When a special effort is made to the few short years I have been in spirit, that | charge or encircle a selected object with one's fully direct the outgoing currents of electromagnetism from the human frame to the special article which it is desired to impregnate or surround. Whatever is thus saturated with the vital outgoings of a particular person comes in time to so far resemble him, and to partake of his qualities to such an extent, that the object is almost part of himself. It is very easy to see how a piece of fabric may become so attached to the ficsh that when it is pulled the flesh suffers; but the far subtler connection between articles entirely removed from the

> body is, of course, more difficult to trace. There is certainly an auric radiation proceeding from persons of unusually marked individuality which can be transferred to remote distances, and it is on the basis of this fact that a good deal of absent healing is accomplished by

mental scientists. When you project your emanation, you practically project yourself. While upon this subject, we may add that the presentation of the "double" to the clairvoyant vision of friends afar off is often due to simple thought projection, occasioned by an earnest desire to know of what is going on at a distant place. Inanimate objects are sometimes so highly charged with the characteristics of persons who have magnetized them that coming in contact with the object is almost equal to touching the person. Sensitives have often described their sensations when wearing, or even handling, other people's clothing, as identical with those they experience when in actual physical contact with the owners. There is a further doctrine advanced by occultists in this direction, viz., that everything connected with us personally becomes thereby related with all the unseen psychic influences with which we are knowingly and also unconsciously associated. If we magnetize a cup of water, a stick of wax, a gold or silver coin or ornament, we are apt to impart to it a quality it could only derive from our association with it.

At first this aura of yours hovers about the object you have touched, but, later on, enters into the very constitution of the substance; i. e., if you keep it constantly about you, or frequently direct your thoughts toward it. Under all the superstitions connected with witchcraft there was, and is, a fundamental truth; the errors of undue belief in witcheries arose in times of ignorance, and the injustice practiced upon helpless women was largely occasioned by fear on the one hand and spite on the other. Modern science is sifting the facts out of the pile of débris in which they have long lain concealed, and, as this sifting process continues, it will surely reveal many important, because useful, lessons in the art of consecrating things intelligently to noble uses.

There are two decided schools of thinkers to day, who differ theoretically, though they

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agree practically on all such matters: One school may be called the Suggestionist, and is composed of those who attribute all efficacies solely to mental impressions made upon those who experience singular sensations by way of some sort of telepathy or thought-transference. The other school is composed of those students of psychometry and others, who, without necessarily throwing any doubt on the efficiency of suggestion, at least in some cases, declare that objects otherwise insentient become endowed, through magnetization, with the real attributes of the magnetizer, which are by a ceremonial process communicated to them.

We know that wherever a strong attachment exists between a person and an object, if the latter is in any way injured, the former will suffer, regardless of personal distance from the article disturbed or destroyed. We have known of cases where the owners of property to which they attached a high value, chiefly of the sentimental or romantic order, in consequence of memories and associations connected therewith, have suffered acutely many miles from the spot where the articles they almost idolized were being torn or burnt, and at the precise moment when their destruction took place convulsive shudders would go through the frames of the devoted owners of these relics.

It is clearly evident that scientists are now proving by direct experiment much that hitherto has been principally left to unusual sensitiveness to discover. The scientific tests now being applied to gauge human impressibility and to determine the nature and action of what Occultists call "astral fluid" will ere long prove beyond cavil that we are all far more potent beings than many or most of us suppose. The term Luminous Effluvia is aptly applied to the radiant outgoing emanations from persons of unusually marked individuality, and we may add that the intensity of the radiance or clear brightness of the effluent force is determined by the character and determination of the one from whom it pro-

Quite a number of highly organized persons, on occasions of extreme excitement of their nervous centres, declare that their nerves are outside their skin, and at such times they are unusually "touchy" in all respects. In such conditions sounds seem louder, odors and flavors more pungent, colors brighter, and textures harsher than on ordinary occasions; and it is just such a state which is peculiarly favorable to the conduct of all sorts of psychic experiments.

It is not desirable to be so intensely alive to all sorts of subtle impressions if one has to mingle freely with a coarse environment; but when conditions favor comparative seclusion and permit of genial surroundings, this inten sified faculty of perception is extremely useful as well as interesting. Again and yet again we are compelled to affirm that the most striking and reliable psychic tests are over and over rendered impracticable by reason of the crude environments to which delicate sensi tives are generally exposed. Let us hope that in the hands of honest scientists like those referred to by our questioner conditions may be furnished permitting the highest expression of the subtle force which was justly called od or odic by Reichenbach and his compeers, because it is truly, as the word signifies, all-per-

Q.-[By Clarence Hitchcock, Coronado, Cal.] In regard to one's sincere desire for success in a perfectly legitimate undertaking, is that desire surely a prophecy of its fulfillment?

A.-A sincere desire, if it remain fixed in the mind, is a certain indication that the work can be accomplished by the possessor of such a desire, which will lead to the fulfillment of the purpose sought. We do not teach that simply because you desire something to take place that you can safely repose inactively in the assurance that your desires will be fulfilled if you make no effort to fulfill them. Sincere desire leads to effort, and indicates ability to succeed through effort; but it does not guar. The Egyptian Luck Board, a Talking Board. antee undeserved success in connection with any enterprise. We are well assured, by ample experience in this direction, that whatever one resolutely and quietly determines to do he will eventually accomplish. There will probably be difficulties in the way, but these can be mastered; and, as some wise teachers have recommended, it is well for you to re-name your obstacles opportunities and thereby transform the former into the latter. A thoroughly legitimate undertaking must be one through which benefit accrues to more than one person; and if any one does earnestly desire to succeed in an honorable work, which will bring success to others beside himself, and continues steadfastly in the line of affirmation, he will soon begin to see the success he craves demonstrating in his actual affairs.

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August Magazines.

McClure's Magazine for the current month justifles its title of a "Midsummer Fiction Number" in five short stories, all of them of such fresh and ready interest that one can read them without forcing himself and in spite of heat and humidity. Octave Thanet contributes a strong story of Western life; Stephen Crane relates a dramatic episode in the later life of the hero of "The Red Badge of Courage;" Clinton Ross tells a beoming battle story, based on Perry's historic victory on Lake Erie; E. M. Thomson tells a humorous tale of the Canadian fishermen; and Annie Eliot describes a double love episode in a Yale and Harvard boat race. A fairly "stunning" instalment of Anthony Hope's new romance, "Phroso," is also given. William T. Stead, whose personal studies of eminent men are always written with the utmost thoroughness and skill, describes the course of life by virtue of which Mr. Gladstone now, at eighty-six, serenely pursues his favorite studies in the full strength of all his faculties. A paper on Abraham Lincoln's mere important law cases will be a revelation to most readers. Elizabeth Stuart Phelps gives interesting reminiscences of the literary Boston of some years back; and Mr. Low, in a beautifully illustrated article, writes of the contemporary Italian painters. The S. S. McClure Co., Nos. 141 to 155 East Twenty-Fifth street, New York City.

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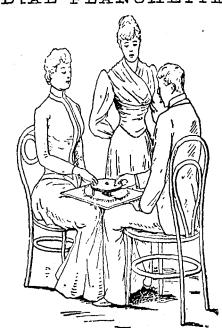
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Aug. 15.

Adelaide E. Crane, 443 SHAWMUT AVENUE, Boston. Scances Thesdays 8 P. M., Saturdays and Sundays 2:30 P. M. Admission by appointment July 4.

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Banner of Light Building, Boston, Mass. Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston Aug. 22.

Mrs. S. S. Martin, 662 TREMONT STREET, Boston. Sundays and Fri days, 8 P. M.; Saturdays at 2:20. Apr. 11.

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

July 11.

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PSYCHOMETRIC

READINGS by Letter. C. P. PRATT, 120 Dartmouth 13w* Aug. 8. MME. HAVEN, one of Boston's best Mediums, has located at the Doane Cottage, West Central Avenue and Eighth street, Onset, Mass. Sittings daily. Aug. 1.

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soul or its individual characteristics, as are sucreman occary defines.

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the hondage of surersiltion, is to hall and welcome the light which reveals natural relations—both toward God and man, toward the material and toward the

Space forbids the giving of the entire thought of

the inspired speaker. In the elequent percration he said: "The speaker of the moreing said that human

ity was in the throes of evolution toward a new and higher place of action and life. It is true. But the conflict which is now taging upon the plane of human thought in the interests of all dear and proper things, is more than the struggle of law in the invisi-

ble realms, making for righteousness—it is the law of the spirit in man, voicing its demands and declaring its mission. The heart, the head, the soul, the tongue -all must feel the hely touch of the consecrating hands of the spirit- the spirit of truth, the spirit of

power, of love and of a sound mind. This consecra-tion is divine; it is the fact and demonstration of in-

spiration.

"Let us receive this consecration. We shall need all the grace of endurance, perseverance and courage it can give.

"The Cause will triumph! The redemption of

humanity is in the quickening omnipotence of the spirit that is in every man; and the angel who an-

nounces that omninotency, is the consecrated man and woman of this New Dispensation.

Some are fearful and some are doubtful; some

fancy that the storm, whose dark, prophetic clouds yonder, loom high, will wreck this new life boas of humanity. Fear not! 'Mid the storm and tempest the Master walks on the waves, saying: 'It is I, be not ofraid."

not afraid."

On Sunday evening S for De Orvies and his charming wife, S fora De Orvies, gave an entertainment in the Auditorium, which was largely patronized and highly appreciated. S fora De Orvies is highly gifted and thoroughly cultured in elocutionary, Delsaite and musical art, and she has won the highest admiration during her stay here by her pleasant ways and splendid entertainments. The fore part of the evening, on the present occasion, was occupied by her and her able assistants, Mr. John Lane of Boston, Miss Bessie Ramsdell of Chicago, and Master Louis

Miss Bessie Ramsdell of Chicago, and Master Louis Carter, a rising violinist of Dunkirk, N. Y. Madame De Orvies's recitations and musical renditions were brilliant and realistic in the extreme, and won great

senor De Orvies closed the entertainment by give

ing some fine tests in slate writing, psychometry and hypnotism, which were much enjoyed. Monday P. M. the conference hour was occupied by

a Lyceum lesson, in which the older people took part, and which created much interest and an incen-tive to effort in behalf of the Lyceum. Several per-sons spoke in praise of Mrs. Myra F. Payne's Ly-ceum Manual, which is now out of print, and it was

proposed by Mrs. M. E. Cadwallader that a fund be raised by a collection to defray the expense of re-

publishing it, and quite a sum was collected on the

chometry took place at the Auditorium. Mr Brookes, Prof. Pratt and others contributed valuable thoughts.

Tue day afternoon Prof. William Lockwood, of Chicago, was the speaker, and it is our opinion that, if

Mr. Lockwood is one of the savants of the Cassadaga platform, who plants the standard of leason and in-

vestigation, and yields to no man in his devotion to

scientific research, experiment, and investigation of many years, and contemporaneously with the most eminent thinkers of the age. He always attracts au-

diences of thinkers and investigators, and always gives a rew impetus to the spirit of investigation.

It would be utterly futile to attempt to give anything like an adequate conception of the scope of such

philosophical lectures, which lead up, step by step,

through processes of inductive and deductive reasoning. Like Mr. Moulton, Mr. Wright and others, who

reason upon strictly scientific and demonstrable lines, his premises can only be compassed by study and rea-

On Wednesday A. M the conference hour was devoted

to what is termed a Fact Meeting. Mrs. Judge Osmar of Franklin. Pa., gave an exhibition of musical phenomena of a wonderful character. She is controlled by a

Hindu Priest of the Sanserit period, who claims to have been a wenderful musician—music in those an-

cient days being one of the essential elements of re-ligion. The performance was given on the piano, and wholly in a minor key; and instead of being executed

by the fingers, the sides of the hands were used. She

also spoke in the Hindu tongue, which was interpret-

ed by Rev. Mr. Hicks, who conversed with her in the

Mrs. Osmar is not a musician, though a lady of cult-

ure and refinement. She is well known here, as well as in Franklin, her native city, and is honored and beloved by all who know her for her sincerity, integ-

rity and kindness of heart, and no one questions the

J. Clegg Wright again occupied the lecture hour on

Wednesd: y P. M., and reestablished his reputation as

an intellectual glant and hero by giving one of the most scholarly, philosophical and eloquent lectures of the season. His idea of God, or the great underly-

ing pru ciple—the motor force of planets and systems, and of all the manifestations of nature, including the

human entity—given at the outset of this lecture with such elequence, such integrity and reverence for

truth, must have disabused any mind present of the

Idea, if here tofore conceived, that J. C.e.g. Wright, or Dr. Rushton, his masterful control, were Godless or

irreverent. Mr. Wright believes that so long as the human mind clings and prays to tradition's God, it ig-

nores science and robs itself of a legitimate and inhe-

rent incentive to mental and spiritual enlightenment

and progress. His course of special lectures, given

in Library Hall, upon the social, political and religious questions of the day, have been of it estimable

value to all who have the real good of the country at

heart.
His lecture on Tuesday afternoon was upon "Plato,

Aristotle and Bacon," and was a comprehensive trea-tise upon those eminent personages, and the age in

On Thursday afternoon Prof. Lockwood was again the intellectual lion of the rostrum, and, lion like,

stood preeminent in the domain of thought. His sub-

ject was "The Molecular or Spiritual Hypothesis of

Nature, and the relations of its data to Spiritualism." In the outset, Prof. Lockwood paid the Northwestern Orchestra a high compliment for their delightful ren

dering of a selection from Handel, for his especial benefit, and also gave a most beautiful tribute to the

ing lecture of the special course which was received

with great enthusia m by his audience of thinkers and investigators. He closed his engagement with

Despatage Lake Free Association on Thursday afternoon, which was considered to be his crowning effort. His subject was "Shakspeare; his life, character and influence upon the world." "The Future of Our Nation."

The portrayal of Shakspeare—his life, character

The portrayal of Shakepeare—his life, character and influence upon the world—was indeed sublime.

The lecture was taken by a stenographer, and we prefer to give it to the readers of The Banner entire, rather than mutilate it by giving inadequate extracts. As Mr. Wright retired to his seat, the applause of the audience made the place resound.

Friday was "Lyceum Day." The exercises of the morning showed a marked improvement on the part of the children. The Desarte instruction was by Miss Rutenhouse of New York City. The elecution and spiritual teachings, which bring out the child's love of nature and the reasoning faculties, conducted identity by Miss Ri tenhouse and Miss Lou Moulton.

jointly Iy Miss Ri tenhouse and Miss Lou Moulton, are of a truly spiritual and educational character

The entertainment by the Ligeum in the evening was largely siteuded, and the excellent program elicited continuous as d enthusiastic applause.

Miss Austin, the kindergarten teacher, and her band of dear little children, have participated in the

public entertainments, and added greatly to their interest and brightness.
The young people's meeting takes place this Sat-

Wednesday evening, Mr. Wright gave the clos-

which they lived.

art musical.

genumeness of this strange control.

His philosophy rests upon foundations laid by

On Tuesday foreroon an able discussion upon Psy-

applause.

soning.

Spiritualism, thanks to the omnipotence and ubiq-

Island Lake Camp, Mich.

To the Editor of the Banner of Light:

We are getting along very nicely with our Camp work; so far as is known all are well pleased with the proceedings from day to day-speakers as well as

We have been having an exceptionally good week as to the weather and entertainments. Mrs. C. M. Nickerson of Lansing, Mich., editress of Woman's Voice, fully sustained the reputation of years' stand-Vote, fully sustained the reputation of years' stand-ing in her very able address on the questions that were handed to her. Altogether, the subject of Re-incarnation was treated in a most satisfactory man-ner. She was followed by our old tried, true, and much worn friend, L. C. Howe, whom no words of mine could rayse in the estimation of his fellow-man. Fol-lowing these were the grand and stalwart exponents of the Course by most of cognitation. Merch Es of the Cause, by way of organization: Mrs. A. E. Sheets and Hon. L. V. Moulton, who most ably discussed the subject in a way that would convince prefuded people, if anything would, of the facts, outles and responsibilities of a would be liberty-loving peo-

ple.
Then came the long-locked for "Woman's Day";
"neither delay nor rest," is their motto; neither will
they let men rest until fair and equal rights are obtained. This day was given into the hands of the chief representatives of this Cause in Michigan, Mrs. Mary L. Doe and Mrs. Martha E. Root; and as to their capabilities, earnest, honest, faithful endeavors, and thoroughness in the performance of the work undertaken, they stand the peers of any pair of workers in any similar Cause of the nineteeth century. Mrs. Root spoke in the forenoon on "Woman's Re-

Mrs. Root spoke in the forehood on "woman's relation to the Ballot." It was a logical statement,
Mrs. Doe spoke in the afternoon on "Woman as a
Voter." She held the close attention of the people
from beginning to end. Especial music was furnished
for the occasion. A lively fusillade of questions and
inquiries followed. The day was pronounced one of
the hest of the sassion. Mr. and Mrs Menaugh are still with us, and are

gaining friends and popularity every day. Their inde-pendent slate-writing gives universal satisfaction. In the meeting Friday afternoon, when Mrs. Carpenter had finished speaking, a medium, Mrs. Augusta Ferris of Bay City, a ked permission to make a state-

ment. She sald:

"Alice, the spirit-control of Anna L. Robinson, who left this morning, stands here, and tells me Mrs. Rob-inson has fall n suddenly id at The Downey, Lausing, but is better." As soon as possible the following tele-

Mrs. A. L. Robinson, Lansing, Mich.—Alice Informs us you were taken suddenly ill. Are you better?
FRANK ROSSMAN. The answer came:

"Was very III. Better now. MRS, H. J. DOWNEY." This is regarded as a very striking evidence of the

reliability of spirit messages.

J. S. Phillips, Sec'y Island Lake Camp.
W. A. Root, Chairman of Platform. Succeeding communication by letter explained fully and verified all the particulars.

Come and hear Mrs. Ferris in public scance on the rostrum on Federy A. 1.2. 202

rostrum on Filday, Aug. 28.
Edgar W. Emerson on Saturday and Sunday, Aug. 22 and 23.

Margu-rite St Omer on Sunday, Aug. 30, the last day four camp meeting. J. S. PHILLIPS, See'y. of our came meeting. Brighton, Mich., Aug. 13, 1896.

Notes from Cassadaga Camp, N. Y. To the Editor of the Banner of Light:

On Sunday, Aug. 9, a large concourse of people was in attendance, and we had what might aptly be termed an intellectual crusade. J. Clegg Wright was the speaker of the morning, and his biting shafts of sarcasm and alternate flights of eloquence stirred the very foundations of thought and called out a variety of expression pro and con. Some condemned and some admired, and whichever way the current of thought went in estimating him, there was no halfway work about it. Those who liked and those who disliked him were equally vehement.

At the close of his radical lecture a most eloquent improvisation was given by Mr. Wright upon "The Golden Cross," a subject suggested by some one in

The lecture was followed by tests by Mrs. J. J. Whitney, which were so forcible and convincing that the entire audience listened in breathless astonish-

Rev. W. W. Hicks of New York City occupied the lecture hour in the afternoon. Dr. Hicks being a student of ancient languages and ancient religions, his position on the subject is antipodal to that of Mr. Wright, the speaker of the morning.

"What man is there that is faint-hearted and fearful!

"What man is there that is faint-hearted and fearful? Let him return unto his house, lest his brethren's heart faint as well as his heart."—Deal. xx, s.

"At all times it is the individual that preaches the truth, not the age. It was the age that gave Socrates the hemlock for his supper; it was the age that burnt Hess. The age is always the same."—Gorthe—Maxims, etc.

They who know the truth are not equal to those who love it, and those who love it are not equal to those who find pleasure in it.—Confacius.

"To see what is right and not to do it, is want of cour-

To see what is right, and not to do it, is want of cour-The superior man has neither fear nor anxiety. When internal examination discovers nothing wrong, what is there to be anxious about? What is there to

A stout-hearted man is a benediction. He is brave without presumption, self-collected without ostenta-

"The impression made by such a character is like a sheltering rock looming up in the desert toward which weary ones and faint are struggling, with hope of shade, protection and rest. Nothing is so confa-gious as courage—except cowardice. But true courage is not the attribute of brute nature; it is based in truth and is an expression of it. Great results are not achieved by the triumph of brute force. In the mastery of things, in the conquest of worlds, in the devel-opment of life, the intellectual and the moral go hand-

in-hand....
"Truth reaches its goal of conquest as the tides reach their flood, and by the same law, in a higher sphere. Truth has always been likened to light. It is the light that lighteth every man...

"The progress of this light is the exact measurement of civilization and human upiliting in the world."

'Man is the medium of truth to man. To know the truth; to be informed in it; to real ze the liberty which it ordains in the soul, and the light which it sheds on the mind, and the love which it creates in the heart, is to become possessed of its responsibility. The freedom which it gives is the freedom of responsibility. The missionary spirit is born. The freedom which it gives is the freedom of beneficence—not the freedom to withhold. It is of the essence of light to shine. The ability to do is of the essence of knowledge.

"In the manitestation of this spiritual dispensation in us, the ground of the immortal life of humanity appears; eternal relations unfold. An infinite Fatherhood in God and the brotherhood of man, with all interrelations which the revelation implies, are "It is more than doctrine. It is a law-it is the

law of right being and of right living. It is a brave mission to which we are consecrated; its very heart is bent ficence. God in the highest conception of him could not be more worthily employed. In every just conception of him we are co-workers. The truth which we know challenges the ulmost courage for its establishment-courage in its defense and courage in its propagation.

It were easy to classify and pass in review the great army avainst which we are contending.

"Materialism under its dignified banners and its

astute leaders is not less formidable because it naively assumes the most innocent sort of ignorance and denies the existence of the spiritual universe and the immortality of man, because one world at a time fills its vision and taxes its capacity for duty and enjoyment. Subtle, learned, aggressive and cold blooded are its methods and conclusions. Denying a spirit in man and affirming that he consists of one uniform substance, and that that substance is matter and is the object of the senses, it seems easy and logical to assume and teach that perception, with its modes, is

What is death? To be born again—an angel of "From my point of view materialism in all its

so expensive, it has been a decided success. The decorations are beautiful and appropriate; yellow and white of course predominated; somes and other exercises were especially prepared for the occasion. exercises were especially prepared for the occasion. Mrs. Noah Merrill presided. Our own orchestra and Messrs. Singer (Inther and son), who play harp, mandolin, etc., gave us splendid nusic. Mrs. M'Caslin gave the otening address, responded to by Dr. F. Schernerhorn. Song, "Woman's Emancipation," Mrs. Da. Herrick; topics: "Progressive Womanhood," Mrs. Dr. Virginia Rowe; "Educational Woman," Miss. Lakey; "Mediums' Order of Beneficence," Mrs. Dr. Kenyon; "The New Woman," Mrs. Abtie Wa kins; "The Old and the New," Mrs. Sarah Rockhill; "The Coming Woman" was represented by Ruble Srape, a bright little girl. Mrs. S. E. Petrce, M. D. pronounced the invocations. The following aerostic poem was read by Mrs. Emma Vogan:

duly presented to the readers of THE BANNER.

Prof. Lockwood is also to give a special lecture at
Library Hall Saturday evening, which will be noted
hereafter.

ORPHA E. HASMOND.

Lake Brady, Ohio.

The celebration of "Woman's Day" is just completed, and though not so elabora'e as last year nor

To the Editor of the Banner of Light:

"Woman shall lead, this one day of the week;
Over Lake Brady her power shall speak.
Man may control all the rest of the earth,
And at Lake Brady he'll reckon her worth.
Nature designed lier his equal, his bride—
Surely her place, then, is right by his side.
Daughters and sons of one parent are we,
And right shall unite us and truth make us free.
Yes, we shall win and fear nothing but fear,
—Woman's Day, then, shall last all through the year."

In the afternoon Mrs. Cole and Miss A. Cowells gave a fine musical selection. Moses Harmon, who has suffered imprisonment and other martyrdom in defense of his ideas of woman's self-ownership, was the leading afternoon speaker.

Prof. Kates recited "The Bridge of Sighs," and Mrs.

Kates gave the closing address, followed by tests from the rostrum.

Moses and Mattie Hull were the speakers here Sun-

and have given several excellent lectures on the grounds. She, with her bigh and tender inspirations, and he, with his practical and unanswerable logic, have kept us in constant food for thought. The advocates of free silver and other reform ideas kept his evenings employed in making speeches for them in the surrounding towns.

evenings employed in making speeches for them in the surrounding towns.
Sunday evening. Fairview Cottage, belonging to Mr. and Mrs. Russel, of Alliance, was dedicated. The exercises were conducted out-of-doors, and, with the profuse decorations of evergreens, flowers and Japanese lanterns, it seemed a veritable fairy scene. Mr. and Mrs. Hull presided, and congratulatory speeches and social intercourse filled up the evening.

The last entertainment given by local talent netted the Association over twenty dollars, and was highly enloyed.

The fair given by the ladies last week brought in the comfortable sum of one hundred dollars The boy medium, Frank Starr, has given two scances upon the grounds, and persons attending them expressed themselves as well satisfied with the manifestations, and say he gives promise of making a

entoved.

fine medium.

Miss Maggie Gaule has recovered from her short illness, and is again with us as test medium. The seance given by her, mentioned in our last report, was not, in the ordinary sense, a benefit. She simply gave a séance for herself, as other mediums are doing upon the grounds. Mrs. M. McCaslin.

Vicksburg, Mich.

To the Editor of the Banner of Light:

The thirteenth annual Camp-Meeting of Vicksburg, Mich., commenced Aug. 7. The Camp is located in a charming grove, one-half

mile south of the pretty little city of Vicksburg, and twelve miles south of Kalamazoo. Miss Jeannette Fraser, a modest and dignified little voman, manages the proceedings of the entire Camp. So far as I can learn, all questions concerning the meeting are settled without dispute. This strong-minded little woman is busy from early morning till late at night looking after the welfare of the campers. She moves about the grove and among the visitors

like a ray of sunshine.

Besides the hotel, dining-room and Auditorium there are several cuttages, and also about seventy

tents pitched in the grove.

E. W. Sprague is Chairman for the cotire meeting besides which he will deliver several lectures. He and Mrs. Sprague are excellent public test mediums.

Mrs. Cora L. V. Richmond, the sweet singer of the soul, has just completed a series of four remarkable lectures, and departed, in company with Mr. Richmond, for Lake George (N. Y.) Camp.

West's Orchestra of Battle Creek furnish the instrumental music for the season. The Fletcher Sisters of Mendon, Mich., with Miss Pellet for accompanist, chaim the daily audiences with vocal solos and duets.

Every Friday night a hon is given in the Audito.

West's Orchestra of Battle Creek furnish the instrument, with entirely new selections, and won fresh laurels.

The cottages and grounds were brilliantly illuminated both Friday and Saturday evening gave an eutraliment, with entirely new selections, and won fresh laurels.

Au. 16.—The morning social meeting of the closing Sunday was opened with a teuching invocation and words of farewell by Mrs. Abbie Morse. A poem was improvised by Mrs. Heald, remarks by Mrs. Wing, Mrs. Stoples, Mr. Staples, Mr. Staples, Dr. Colson.

the brain of any one present was belogged by dogma-tism and super tition, the electrifying search light of his reasoning must have forever dispelled it. Every Friday night a hop is given in the Audito-ium. It is well attended by young and old, from far and near. Besides the dances we have here a large number of informal entertainments, such as are conducive to the pleasure of all visitors.

Joseph King, the materializing medium of Pipestone, Mich., has just arrived. Mr. F. M. Donovan, stone, Mich., has just arrived. Mr. F. M. Donovan, the slate-writer, Farmer Riley and other mediums, are expected most any day.

Among the noted guests are Henry Nesbitt and son from North Dokota; Mrs. L. L. D. Jacobs, better known here as "Mother of the Camp"; Mr. William Fury of Coldwater, Mich., the noted violin maker; Miss Marie, the daughter of Mr. and Mrs. Sprague, (who is granding a part of the college years to have.)

(who is spending a part of her college vacation here.) Miss Mabel Fraser, the belle of Vicksburg, has a neat little tent pitched for the season.

I have the honor and the pleasure of being here under the auspices of the management. From this camp I shall go directly to my home in Cleveland, O. Aug. 15, 1896. W. A. MANSFIELD, M. D.

feast, with the exception of last Sunday, when we

were favored with Miss Lizzie Harlow as our speaker.

Niantic (Ct.) Camp.

To the Editor of the Banner of Light: It has been too hot for even an intellectual fight, or

We also had in our camp Mr. J. Ransome Sandford and wife, of New York, formerly of Michigan; they stayed but a short time, as he wished to attend W. J Bryan's ratification meeting in New York. Miss Har. low only left our camp to-day (the 12-h), being the guest of Mrs. William Clarke. Miss Harlow is a truly gifted speaker, and made many warm friends while here. We caught a few new expressions of thought as we listened to her discourse. One was, that man in the past had been taught he must save his soul, but we had found in the avolution of war, that was the we had found in the evolution of man that it was the soul seeking us in its greater expression, and it would sour eceking us in its greater expression, and it would save us by the natural law of our being, and that it would redeem us from all our crude ideas and opinions.

Her afternoon discourse was on "The Possibilities of the Spirit," and what might be and has been accomplished—and there is still much more to be done. While badges and ribbons were a help to man, yet we should remember we are all human, and, as such, all were of one company brotherhood and should shide were of one common brotherhood, and should abide by the "Silver Rule"—to do good as we have opportu-nity for him in the hut as well as in the palace; that our earth expression was for a greater experience, and that we would at last arrive to be one with God, or that God would be humanized and we be found both divine and human; that the sooner we recognized these facts the sooner we would ceare trying to save

ourselves, but we by our naturalness would be found in harmony with the divine law of our being.

Mrs. Buntin, of Hartford, gave us for the day some of her sweet songs, and in the evening an interesting conference was held at our Pavilion, when the ques-tions of "Temperance," Grand Army and Masonic Embleme," and "Badges," etc., were discussed. Miss Harlow took the floor, in answer to request,

and said while she recognized much good in all these various forms of union for strength, and to do good, she looked to the universal good of all, and no class legislation for a few, but that which made for the best good of the greatest number. People must get more of the spirit of justice to all—equal rights to their brothers and sisters—and strive to do good to each other. Mrs. N. H. Fogg.

The Central Camp, Freeville, N. Y To the Editor of the Banner of Light:

As I was a visitor at the Central New York Camp of Spiritualists, held at Freeville, N. Y., the latter part of July last. I wish to say a word concerning the good work that Bro. J. W. Dennis of Buffalo bas done at this point. For I really believe that with-out him, and his tireless energy and push, there would be no Camp Association there to-day. He gathered around him the best workers of the Society, and was the means of forming an Association that

bids lair to last a long time in the future.

As the date of next year's Camp-Meeting has been fixed for the last Saturday in July 1897, Mr. Dennis

fixed for the last Saturday in July 1897, Mr. Dennis worked incessantly for six weeks to get the Campunder way, and he can be justly proud of his work. The Association is out of cebt, and has a fund on hand to begin next year's work with.

May Bro. Dennis live long to establish camps, each to bloom like a green oasis in this desert of unbelief. He claims that a camp every one hundred miles would be a success, and could be well sustained with ease: that at Hemlock Lake, just south of Rochesier, is a good place for a camp; that at or on Ourida Lake, east of Oswero, would be a grand good place for another one. We need more such men

urday A. M. in the Auditorium. It is now regularly organized, and they have a fine program for this morning. This is a step in the right direction, and the people are taking great interest in it.

Prof. Wm. Lockwood is to give the third lecture of his course this r. M. His subject will be: 'A Postive Knowledge of the Reciprocal Relation of Invisible Spheres of Existence through an Analysis of the Physical Principles of Nature."

This lecture will be taken stenographically, and duly presented to the readers of The Banner. among us, and that Bro. Dennis may live long to plant camps all over the United States before his old white head shall be laid beneath the daisles, is the wish of a heet of his Central New York friends. The Central Camp Association has tendered him a vote of thanks for the aid he had been to them, and for the denation he made. A. R. TILDEN, M. D.

Temple Heights Camp, Northport, Me.

To the Editor of the Banner of Light:

The fourteenth annual session of the Temple Heights Spiritual Corporation commenced Aug. 8 with morning social meeting and welcome by the President, J. L. Stearns of Oldtown, Me.

A lecture was given in the afternoon by Mrs. Abble Morse of Searsmont. This lecture was characterized by all the energy, force and directness usually manifested in the utterances of this noble and time-honored

worker.
Sunday, Aug. 9, the morning social meeting was followed by a lecture by Mrs. Junetic Yeaw of Leominster, Mass, which was received with all the appreciation usually accorded her by a Maine audience.
In the afternoon F. A. Wiggin of Salem made his first appearance at Temple Heights, and captivated the very arge audience by his pleasing address, sound and convincing community. The tests that following and convincing community.

logic and convincing arguments. The tests that followed could not be surpassed in clearness, directness and minutize of detail. The evidence was received with great enthusiasm.
Monday, Aug. 10, the morning social meeting was o

unusual interest. unusual interest.

At 2 P.M. a masterly address was delivered by Oscar
A. Edgerly, followed by a séance, in which some very fine delineations were given, all of which were fully

recognized. Tuesday, Aug. 11, the social meeting was followed by an address by Mrs. Abbie Morse, replete with good thoughts well expressed.

The afternoon lecture was by F. A. Wiggin, and he again more than met the expectations of his audience, and completely enthralled them with his marvalous training.

The evening was devoted to a test féance by Messrs Wigglu and Eigerry. This talent produced, each in his peculiar phase, the finest circle ever holden upon the grounds. John McCarthy was at his best through Mr. Edgerly, and the guides of Mr. Wiggin surpassed all previous efforts of his before a Temple Heights

Aug. 12 A. M., Oscar Edgerly lectured by especial request, under the control of John McCarthy, who in his terse and graphic style most ably treated the subject of "Herediy." Over the sound philosophy flashed and scintillated his Celtic wit, emphasizing sahent points. Lecture was followed by a short Wednesday P. M. F. A. Wiggin addressed a large

went-day audience, supplemented by a feance. Both lecture and tests were enthusiastically received.

The entire A. M. of Thursday, Aug. 13, was occupied with the Annual Meeting of the Corporation, necessitating the omission of the lecture of Mrs. Yeaw. In the affernoon a large and most appreciative audience convened to list-n to an address of matchless eloquence from F. A. Wiggio, under the control of John McCullough, readily recognized as such by an actor of celebrity present in the audience. Great as was the power exercised, the reserve force was sufficent for a feance fully up to the high standard of preceding

efforty. At 7.45 the annual entertainment for the benefit of the corporation took place in the Auditorium. It was in every respect a success. The orchestral selections, under the direction of Mr. Young, solos and choruses by the choir, were highly satisfactory. The fine musical talent furnished by guests of Messrs. Pulsifer and Colson merit more commendation than the limited space allows. The musical program was varied by readings and recitations. Talent of so high an order has seldom appeared at Temple Heights.

Aug. 14, A. M., Mrs. Juliette Yeaw addressed a good

audience from the couplet of Milton: "Still seems it strange that thou should'st live forever? Is it less strange that thou should'st live at all?"

A prolific theme well elaborated.
P. M., Oscar Edg-rly gave an address replete with

logic, instorical data, all leading up to conclusions from which there could be no dissent. Fine recognized delineations followed the lecture. The Fair of the Ladies' Aid was in progress Friday evening, with ice-cream sale. A handsome sum was realized. Noticeable among the articles displayed was a handsome album qullt, made and donated by

Mrs. J. P. Stearns of Oldtown, Me., which nett-d six ty dollars. It was voted to her in appreciation of her labors. Saturday, Aug. 15, F. A. Wiggin spoke from the text "There shall be no night there." Nothing but a verbatim report could do justice to this wonderful lecture. "Everal by New Merchant La the offers of Merchant La the offers of

oatm report could do justice to this wonderful recture. Followed by many tests. In the afternoon Mrs. Yeaw spoke from the words. "The last enemy that shall be destroyed is death." Many listeners expressed the consoling influence they had received. In the evening the talent of Thereday explanges and

fer of Brooklyn, N. Y.

Au. 16.—The morning social meeting of the closing Sunday was opened with a teuching invocation and words of farewell by Mrs. Abbie Morse. A poem was improvised by Mrs. Head, remarks by Mrs. Wing, Mrs. Shorey, Mrs. Staples, Mr. Stevens, Mr. Hobart, Mrs. Yeaw, Mr. Staples, Dr. Colson.

The lecture by Oscar Edgerly was prefaced by a selection by the orchestra, and a poem by the speaker. The subject treated was "The Mission of Spiritualism." The lecture was scholarly and eloquent, and a steady rise and progression of thought made of the subject a trumphal march. It was followed by successful delineations. successful delineations. In the afternoon an immense audience filled the

Pavilion to overflowing, cospite the fact that the threatening weather of the morning prevented the arrival of two large excursions. The exercises comarrival of two large excursions. The exercises commenced with a selection by the orchestra, followed by a be utiful song. After an invocation by Mrs. Yeaw, Mr. F. A. Wiggin spoke from the following subject: "Is Conscience a Safe Guide to the Higher Realms of Happiness?" The answer was harmoniously and powerfully claborated through the gradations of intu-itive reasoning and spiritual consciousness, closing with a magnificent peroration, which carried the au-dience by storm. Then followed a remarkable séance, closing Mr. Wiggius's most successful engagement in

Temple Heights.

Mrs. Alice Poole of Boston has been reflected as President of the Ladies' Aid and Chairman of the Entertainment Committee for the ensuing year. In that capacity, the present season, her efforts have been untring and eminently successful, all of which has been highly appreciated.

The grounds have been greatly improved. The tiny lawns of the cottagers and the park are radiant with

The decorations of the Pavilion, of bunting and flags, artistically arranged and intertwined with ever-greens, have pleased the eves of all beholders. Mrs. Kate Neal of Liberty, Me., has held satisfactory materializing circles.

An unusual number of skeptics and representative

people have been present at the meetings, and have evidently been profoundly impressed.

Per order, MRS. ALICE POOLE.

Madison, Me., Camp. To the Editor of the Banner of Light:

The Madison, Me., Spiritualist Association will open its meeting Sept. 8-closing Sept. 13. Good speakers are engaged. Electric road runs direct to the Lake. S. S. WOODMAN, Pres. Madison Camp.

NEW YORK.

Saratoga Springs. - Mrs. Florence K. White writes: Saratoga is a beautiful place, with its many large shade trees and health-giving Springs. One finds much to inspire him here, and it should be a center-

ing place for Spiritualists.

There are a few workers who are trying to keep "the ball moving." and who have as their President this season Mr. Minor, who is a very fine speaker and a very earnest advocate of this beautiful truth. Mr. Wilcox, being Vice President, is also doing what he can to further the work; I find, alast few workers, but here past eacen to find more.

but hope next season to find more.

I have lectured several times, followed by tests from spirit-friends, everything being very satisfac-tory. My time has also been filled in with appoint-ments for sittings.

Let me say one word here to parties who wish to come to Saratoga, that they should come to the Cir-

cular Street House, kept by a good-souled Spiritual-ist, and one who makes everybody welcome and feel at home. Both Mr. Burrows and his dear wife are

charming people to know.

Of the weather I should not speak, but must say we have not had near such hot we ather as in the cities. The hotels are now well filled, and band concerts are in vogue; night and morning we have delightful

RHODE ISLAND.

Providence.-Benj. F. Prouty writes: "A special meeting of the Providence Spiritualist Association was held in Columbia Hall, 248 Weybosset street, was field in Columbia Rail, 248 Weybosset street, Sunday, Aug. 16. The meeting was called for the purpose of electing a President and board of officers, caused by the resignation of F. W. Dunklee, who through business relations was obliged to leave us. The following officers were elected for the balance of the year: Vice-President A. Wood to be President; Mrs. Sarah E. Humes First Vice-President; Joseph Conner Sacond Vice President. Cooper Second Vice-President; Mr. F. H. Parmelee to fill the vacancies on the Board.

The names of ten new members were received and

voted in as members of the Association.

The outlook for the coming opening of our meetings in September, with Mrs. Helen L. Palmer as our pastor, is bright and encouraging."

Cleveland and Lake Brady Notes. To the Editor of the Banner of Light:

The Great Strike against the Brown Hoisting Co. of this city is once more declared over. The military are withdrawn, though but one-quarter of the strikers as yet are taken back to work. The settlement, if it can be called such, is very unsatisfactory. In the meantime the Ceptennial celebration goes on successfully. Next on the program is the Floral Festival, and then the Knights of Pythlas. Commencing Aug. 24 the Knights of Pythias National Encampment opens, continuing one week. Not less than fifteen thousand Sir Knights are expected to be in the great parade, which takes place on Thursday. 25th.

takes place on Thursday. 25th.

Lake Brady Camp Meeting.—The extreme heat of the past two weeks, combined with the voraclous activity of legions of the New Jersey type of mosquitos, has rendered it rather uncomfortable night and day for the campers; still, more campers come than go, the attractions of one kind and another being 1st superior to the annoyances of the pesky "skeeter."

"Sub Rosa."—As hinted at in my last, there may be change at the class of the season in the affair of

a change at the close of the season in the affairs of the Lake Brady Co., now in the hands of Receivers Kellogg & Thomas. Several parties stand ready to purchase the valuable plant. Among the knowing ones looking toward the possession of the Lake Brady property is a party of Canadiaus, auxious to form a structure to constant the constant of the Canadiaus. property is a party of Canadians, anxious to norm a syndicate in connection with some Detroit capitalists, who purpose, if the deal is made to make Lake Brady what it should have been from the start, viz., a Spiritual Camp-Meeting, and not a common plenic ground. Sufficient money is behind the new enterprise to build a first-class hotel, a capacious Auditorium, and enough substantial, up-to-date cottages, fit for any one to live in. any one to live in.

any one to live in.

A Successful Season.—The meetings so far this year, notwithstanding the stringency of the times, copious rains and excessive heat, have been fully up to the anticipations of the managers. Investigators have been quite numerous the past month, with many maddings. of very many phases to investigare the phenomena through. All seem to be giving satisfaction. As the efficial correspondent, Mrs. M. McCasillo, has recorded the names of the mediums and phases of me iumship, it will be unnecessary for me to do so. It was ship, it will be unnecessary for me to do so. It was my pleasure and profit to attend a séance given by Mrs. Emma Archer, the well-known material-zing medium, some time ago, as reported in previous "Notes." I will now briefly speak of a séance I lately attended on the camp-ground in the Ladles' parlor. Mrs. Risie Reynolds—On special invitation of this well-known and veteran medium for full-form materialization, of whom so much for and against has been written and said, the writer, with some thirty-five others, attended Saturday evening. Aug. 8th., a joint séauce, given by Mrs. R. and the Chairman of Lake Brady meetings, Mr. D. A. Herrick, the trumpet medium. It is of the former I wish more particularly to speak. Such séances have been so frequently described, it is unnecessary for me to go into detail. The conditions on this particular evening were exceedingly simple. A wire stretched across the corner of a plastered room, on which hung a thin curtain, of a plastered room, on which hung a thin curtain, formed the cibinet. Dropping the curtain the medium seated herself just outside, in full view or every one present. In less than half a minute the curtains were parted, a full form presented itself, followed by three or four others of different sizes.

On the medium's entering the cabinet forms of all sizes against a many nationalities, probably a purpose.

sizes, ages—and many nationalities—probably numbering one hundred, appeared, many walking right out of the cabinet, several more than half way across the circle. Outside of the medium's guides and regular cabinet controls were the friends of many present, nearly all of whom were recognized, one gen-tieman, a prominent business man of Pittsburg. Pa., recogn zing five or six members of his family. Quie one-half of the large audience present testified to identifying the spirit forms; so, if they (the spirits) were not the persons they claimed to be, the sitters as well as the medium were at fault.

As usual in seauces of this kind, Mrs. Reynolds is accompanied by a very bright, cute and genial little

spirit, who, in a measure, directs the scance, supplies the wit and humor, and makes herself generally agreeable all round. "Effle" is the name of this very sprightly spirit; she talks, sings, dances, and winds up by "floating," as she calls it—vertical levitation. up by "floating," as she calls 11—vertical tectuality would express better the singular manifestation. During the entire seance the light was particularly good to such occasions—but the -much better than usual on such occasions-but the evening being the hottest of the season, the atmosphere of the unventilated room was simply awful: so much so, the writer had to leave directly Mrs. Reynolds's scance was over, and deny himself the pleas-

ure of witnessing the manifestations that followed through Mr. D. A. Herrick, the trumpet medium.

A Disappointment.—We regret to learn that the engagement of Mr. Charles W. Sullivan of Boston, the cerebrated vocalist and humorous delineator, who was to have been present at Lake Brady the last three weeks of the meeting, has, through some reason or other, been declared of. This will be a great disappointment to his many friends in Ohio, who were anticipating a rich treat from Mr. Sullivan's first visit Moses Harmon. - An agreeable surprise was ours to

welcome to Lake Brady the much prosecuted and persecuted editor of Lucifer. Mr. Harmon will be the guest, while in camp, of Mrs. Elizabeth H. Russell of Cleveland, O., in her "Sylvan Home." Already Mr. Harmen has given two parlor talks, explanatory of the special reform he is engaged in. Passed to Spirit-Life.—Word has just come from

New Hampshire of the passing away of Mrs. Carrie L. Hopkins, Guardian of the Cleveland Lyceum, who went East to her sister's in Manchester, to recuperate (See obituary later.) Fraternally yours,

THOMAS LEES.

On Behalf of Temperance and Sound Morals let us Keep to the Truth.

Some friends of temperance, whose zeal is not according to facts or knowledge, have said that they have been told by a friend, who overheard a person say, that some man somewhere had discovered that there was a large amount of alcohol, from two to seven per cent, in Hires Rootbeer, so the search for intemperance has given way for the search for the person who said that they saw a person who heard another person say that he heard that Hires Rootbeer had alcohol in it. In every case, wherever it has been possible for us to discover the discoverer of this alcohol, he has been very glad to take his discovery back; for the plain truth is that Hires Rootbeer has been analyzed time and again by the best chemists in the country, and under all circumstances has been pronounced STRICTLY TEMPERANCE, and a NON-ALCOHOLIC DRINK.

Oue great problem of the temperance cause, recognized by many intelligent people, is to provide a pleasant and healthy substitute for alcohol stimulants (our great National curse), a drink pleasing to the taste, gratifying to the sease of thirst, and of a cooling character, which will produce a healthful ac-tion of the blood, instead of the inflaming frenzy of alcohol. Hires it between is prepared for the purpose of accomplishing these results: its basis is pure roots, barks, herbs and berries, gathered from nature's own storehouse, in the proper preparation of which is its conversion into an appetizing and healthful drink. CHARLES E. HIRES.

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

MEETINGS IN BROOKLYN.

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

Sunday evening at 80 coor.

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

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

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Smail's Parlors, 27 Franklin Avenue (near Greene).

Mediums' Progressive Meetings.—Sundays, 3 P. M., Single Tax Hall, 1189 Bedford Avenue, near Putnam Avenue. Mrs. E. A. Cutting, Manager. Jackson Hatt, 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, 8th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. H. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. . Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 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 11 A.M., 24 and 74 P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday 28.2.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A.M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmonv. Thursday, 7% P.M., Orpheus Hall, Schular Theatre.

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

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 569

Jefferson street, every Sunday at 74 P. M., and !Thursday at 8 P. M. J. O. Bigler. President.]