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NO. 2.

ROBERT BURNS, DEAR SCOTLAND'S PRIDE AND JOY. (Burns died July 21, 1796.)

What tributes, sweet as love, the world will pay
To thee, oh bard, this gloricus summer-day:
Remembrance, like the stars, will brightly beam,
While we shall sail adown time's silver stream—
To reach the lovely place thou'st made so dear,
And century will be but as a year:
We'll find companionship of joy with thee,
And live in rapture of thy poesy;
We'll sense with pride the masterly, grand mind—
That could in ail some blies of heauty find;
We'll know the freedom throbbing in thy heart,
And feel the mighty thrill it doth impart:
In peace with man and this great world around,
Thee and thy poesy shall by us be found;
'T will be a rapture of true love and power,
And promise of the good time's coming hour: And promise of the good time's coming hour: For single brave and true have shown the way To brotherhood and love's unclouded day.

By death we learn the value of their lives;

By loss and pain their good for us survives;

But woe in thee to flower of blessing turns—

And dear to all our hearts is Robert Burns!

Straws in the Wind; or, Spiritual Gleanings.

WILLIAM BRUNTON.

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

The summer is fast fading into the autumn, and from mountain and shore the seekers after rest and change are turning their sun-browned faces homeward and cityward, to begin once more in the treadmill we call civilized life. Full of hopes were we when we started out, and happy indeed to lay down our work-drop our burden of care, forget, so far as we could, the weight of trying annoyances that make the sum of human existence, and find at least a change, in new surroundings and other conditions.

Some have found at the camp meetings the very element they most desired, and will bless Onset Bay, with its shining, sun-kissed waters, for the restful comfort found there. They have missed, I am sure, the ever genial face of Dr. Storer, who, crowned with the weight of many years, and long and faithful service in the cause of advanced truth, now finds a more complete realization of hopes in the evergreen fields of the Land of Eternal Summer-not unmindful of the work still to be accomplished here, but blessed by a fuller understanding of the mys-terious working of laws which are in a great degree wisely veiled from human eyes.

Or again at Lake Pleasant, whose many strange vicissitudes would make a volume of more than passing interest, but which now seems to be on the way to ultimate success. Mrs. Cushman, long and favorably known for her excellent service as a medium, heard the call to "come up higher" here in this heaven-blest spot by the Lake, and passed on to join the holy company of ascended souls as quietly as the sun sinks down behind the western hills. And thus another face, familiar through many years of pleasant association, will look upon us from the viewless air, never more to fight, as we now must continue doing, the great battle of daily life. Ah, me! after all what a mystery—a solemn and sublime mystery—there is in death! What a marvelous change the passing of one human life makes! How never again in the same old way we shall take up the tangled threads of life, and try, vainly sometimes it is true, to lay them straight again. After the coffin lid is closed, after the sands have fallen upon it, things are never, will never be quite the same again. Well, perhaps it is better so; only we cannot always quite make it all seem clear to our human sight.

Then some have crossed the ocean, seeking recreation under other skies, or joined in pleas ant family reunions, meeting old friends, and clasping hands with those who are separated by the exigencies of our life. Now, however, we are soon to be in the harness again, take up the routine of our work-forgetting, as best we can, our disappointments, and gaining courage from some of the pleasant happenings that are

bound to fringe every pathway. I am at this moment at Concord, N. H., one of the charming country cities with which New England abounds—the guest of my good relatives, Mr. and Mrs. Fred Abbott, who have made my visit most enjoyable. One is apt to think that a large city like New York or London or Boston is the centre, but while this may be so to an extent, it is only relative, like most other things, and each town, be it great or small, is a centre unto itself. And Concord, with its long, smooth roads and treelined streets, is as near being perfect in its natural beauties as any place I have seen this many a year. For miles about it is as if constructed for the bicyclist, who, I am sure, would feel to rejoice and praise God for the facilities thus afforded. I feel especially drawn to this lovely city, for many years ago -well, never mind how many-I began my public career here at Angelus Hall, now changed to be sure, but then a charming little audience room. It was owned by Nathaniel White, Esq., who has since passed on to the other life, but who while here was a kindly and generous hearted man. He gave the hall for the boy to speak in, and as there was a crowd and the lecture was voted a success, I have since that, to me eventful night, been one of the humble instruments in the hands of those divine teachers whose words are wise, whose counsel always the best. I have since then taken this great truth wherever I went, and whatever may be said of me-good or bad -there is one accusation that can never be made by my bitterest foe, that I have ever been-and please God may ever remain-an earnest believer in and as earnest an advo-cate of the truths of Modern Spiritualism. Naturally, then, in coming here the memories come creeping back, and I look down over the pathway of the years to boyhood's days and then to the present moment, and it seems al-most impossible to realize how many changes have taken place—perhaps, after all, the great-est change is in one's self. In that early time I was very much encouraged by a then famous local medium, whose equal I have rarely seen
—Mrs. M. A. Hatch. For years here and elsewhere she was esteemed and valued for her remarkable gifts in many directions, and for many a year she kept the banner of Spiritualism flying when hers were almost the only hands to hold the standard. There are many just such earnest, honest workers in our Cause; nearly every town and city has one or more of them. Their names are unknown to ame, and no great eulogy is written about

them when their earthly careers are finished yet they are known in that great council-chamber of the skies, and pass from the scenes

of their earthly labors to a reward and recog-

inition which they have never found on earth

| just close to the great St. Paul's School, where | rialize outside the cabinet. I have been scions of American wealth are educated, one is struck by a granite archway over a road leading into a fine and extensive estate. This is Pleasant View, the home of Mrs. Eddy, the so called founder of Christian Science. The house, which is large and substantial-looking, is set in among trees and flowering shrub, lightened here and there by the flashing waters of numerous fountains and commodities. of numerous fountains, and commanding a view for many miles around. Here in sequestered elegance lives the famous Mrs. Eddy, now a woman small, white haired, above eighty years of age, and apparently in the enjoyment of the very best of health.

She was born at Bow, a little hamlet near by, and now that her labors are well under way has come back here to pass her remaining

LACOPHY

way has come back here to pass her remaining days—far from the madding crowd, amidst the scenes of her early girlhood. On pleasant days she is seen driving about with her spirited horses, elegant carriage and stately coachman

—the envy of many admiring eyes.

When the First Church was dedicated in Boston some two years ago, she was sent an invitation to the service in the form of a scroll of solid gold, valued at least at \$3,000, which was exhibited here as a genuine work of art. And thus the world moves, and we marvel and understand not.

On Sunday I went to the Abbots' country

On Sunday I went to the Abbots' country place, about seven miles distant, to which they had already driven, and there realized what a wonderful place the country is anyway. Our great marts of trade, our vast manufactories are wonderful; but they find a rival in a well-cared-for garden, filled with everything that could delight the eye and the palate. Beside, in the world there is one constant jar and jangle, men and women jostling against each other in the endless battle for supremacy; but here in this lovely garden, the trees loaded with ripening fruit, the grapevines clamoring for recognition, the flowers nodding in the sunlight to each other—all agree, or seem to, in such a perfect manner that they put to shame the quarrelsome spirit we too often find in our midst.

It was such a glorious day that I almost wanted to stop all the clocks, in the vain effort to stay the passage of time. We took in the late afternoon a sail up the lovely Contoocook river, over whose silver current the overhanging branches of the trees nearly clasp their leafy hands—and were comforted and strengthened by the spirit of perfect peace and harmony that everywhere prevailed.

From the distant landing place the strains of softest music floated out to us and welcomed us back again as we stepped ashore. And in the afterglow of this most blessed hour we were again a wheel and skimmed along through the groves where the shadows were deepening, past the houses where the lights were just beginning to appear, and were once more "at home," just as the young stars heralded the coming of the night.

One such day in the country, with those you love, with light and air and music—and yes, health—repays one for many a struggle. cannot close this far too long letter without expressing the greatest appreciation for the uniform courtesy shown by Mr. W. L. Ficket and several others whom I chanced to meet and who will long be remembered.

Materializations.

To the Editor of the Banner of Light:

The New York World of Sunday, August 30, contains an article from the pen of "Professor" Hermann's press-agent, in which the "Professor" claims to have exposed the tricks of materializing mediums. Of course, those who know nothing of the phenomena of spiritreturn will be inclined to attach some importance to the "Professor's" silly statements. but to those who are familiar with them, what he asserts will only arouse a pitying smile. Hermann is a poorly-equipped showman, and seizes every opportunity to keep his name be-fore the public. I have no objection to that, but I do resent his coupling the word Spiritualism with anything he does either on or off the

In his article he makes the following statements about an apocryphal medium in Phila-

'I sought an introduction to the woman and at "I sought an introduction to the woman and attended one of her receptions. I was politely, though firmly, requested not to attend further ones, as the medium explained that my presence. I being a medium, interfered with certain psychological effects between the seen and the unseen, and retarded her perfect work. The papers put it more plainly by describing me as a medium negative to her affinity; and because this spiritualistic verbiage was not understood the explanation was accepted.

explanation was accepted.

Of course I knew the woman was a fraud, because I realized at once the chemicals used to produce certain effects. But the methods constituting the basis of her work puzzled me for some time. I had casually examined her cabinet. The usual cabinet trickery in the construction of this useful article of 'fake' Spiritualism was missing in hers. It would appear, for her purposes, perfectly harmless and useless to the hexperienced eye, but I knew at a glance it was used for perspective reflections.

How the connections worked troubled me. At last

I worked out the sequence that a trap door was used, and the spirits came from the cellar beneath. Securand the spirits came from the cellar beneath. Securing the services of two clever reporters, who had assignments to expose the medium if they could, I disguised them as plumbers, plentifully smearing their faces with the lampblack and jurnishing them with plumbers' tools, as well as an order from the Public Works Department to inspect the plumbing in the medium's house. I gave them instructions where to look and what to look for in the cellar. They entered into the scheme with enthusiasm. into the scheme with enthusiasm.

The two 'plumbers' once in the cellar, which was

directly under the rear room of the extension parlor above where the searces were held, lost no time in the examination of conduit pipes. They went directly to work to search for wires, and when those were found the secret was out. The cabinet above was worked through a carpet covered trap in the floor, opening into the cellar.

into the cellar.

The stage glare came from the cellar, and was reflected above by mirrors. The wires served to elevate and depress the spirits at certain angles of prospective, which added intense realism to intense humbug. So perfect was the whole adjustment, and so quick its working mechanism, that if a flashlight at any time during one of the woman's scances had been thrown upon the gloom surrounding them, she could, on the same instant, with the wonderful mechanism at her command, cut off all communication with the cellar and defy detection. llar and dely detection. With the exposure that followed there was much

chagrin felt by the dupes who had been swindled in pocket and feeling. The medium left town a sadder and a richer woman, and, under an assumed name, resumed business in a Southern city on the old lines." Now anybody who knows anything about ma-

terializing séances will perceive the utter absurdity of all this, and will have no hesitation in denouncing the "Professor" as an arch humbug. Traps can only be worked by the use of counter-weights, and such a method as he describes would be utterly impossible. As for mirrors and phosphorescent lights, they could not be used at any seance I have ever attended without being immediately detected.
At Mrs. M. E. Williams's scances I have seen

Driving along over a most delightful road time and again forms materialize and demate-

touched and spoken to by these forms, and, during the operation, other forms have emerged from the cabinet and held conversations with their friends.

Hermann says that Spiritualists regard him as a medium. What bosh! Every intelligent Spiritualist knows him for what he is—a "trick-o'-the loop man," whose forte lies in amusing children and country people. I wonder if he knows that there are among Spiritualist. der if he knows that there are among Spirit-ualists hard-headed lawyers, doctors, business men and members of all the learned profes-

It is time to call a halt on men of his kind. If he wants to advertise himself he should do it by losing his diamonds, his pug dog, or have his circus team run away with him, but he should not allow his press-worker to drag into unworthy places the belief of men and women who know the difference between genuine manifestations of spirit power and the cheap ricks of the provincial juggler, whose mission it is to mystify bumpkins.

Respectfully yours,

JOHN W. THOMPSON.

New York, Aug. 31, 1896.

State Association Day at Onset. To the Editor of the Banner of Light:

The meeting held here Aug. 24, of the Massachusetts State Spiritualist Association, was a success. Many good arguments for organization were given by the speakers.

Dr. George A. Fuller of Worcester, the President of the Association was present, and presided for the first time for some years.

The individuality of the quiet but forceful President

made itself felt during the entire day, with the result that an earnest thoughtfulness, mingled with a desire to hear of the benefits of organization, pervaded the meeting. The day was beautiful, allowing the services to be

held in the Auditorium, which was still dressed in the decorations of the Woman's Convention of three days

Mrs. E. S. Loring of Fitchburg, Vice-President of the Association, opened the day's exercises at 10:30 with a few welcoming remarks, followed by singing by the trio, and an invocation by Mrs. Carrie F. Lor-She then introduced President Fuller, who said he

She then introduced Fresident Finer, who same he had a few remarks to make before introducing the talent. He outlined the work of the Association, its objects, and the good it was doing. He reviewed the work from its inception down to the present, giving figures and facts that were eye openers to many. He said that wherever the State Conventions have been held renewed interest has been aroused in the

Cause, which has resulted in elther organizations where none existed, or strength, sig those already existing.

A part of the work of the Association is to bring

turnish them with speakers if they wish, bring to the front mediums and speakers, and to place mis-sionaries in the field whose duties it shall be to visit solated societies and put new life into them or organze new ones. Mr. Fuller closed with an eloquent appeal for the financial as well as moral support of the people.

Mis. Rachel Walcott of Baltimore, the first speak-

er of the morning, was glad to be able to speak in behalf of the Cause. She said that the friends on the other side were only waiting for us to improve the conditions here to give us greater and more substantial evidences of their continued existence. Better conditions must be worked out through the sure methodical labors of organizations.

To reach the grandest results we must all work to-gether, both individually, as local societies, State associations and national organizations.

Capt. E. W. Gould of Washington, D. C., said that
the cause of Spiritualism and organization was next to

his heart. He had devoted many years to the study of organization, and the necessity for such had ap peared to him, as to all others who are practical in their thoughts. He had a part in the organization of the present National Association, and urged others to join the societies as they existed in various towns and localities, and receive the benefits of such an or-

Charles W. Sullivan then sang "A Hundred Years

Dr. T. A. Bland of Boston was invited to contribute his nite to the many arguments presented for organization. He said that the two forms of organization were represented by the democratic and despotic Spiritualism for the democratic, adding that we have arrived at the time when democracy is possible both ideas. Spiritualism is a human brotherhood, and therefore we must organize to protect our brother

Mrs. Sarah Dick of Boston, the next speaker, spoke of the words over her head, "Unity in Diversity," saying that they contained a principle with which we should be thoroughly associated. In touch with us is the spirit-world, which stands back of us and will not see harm come to us. Through the avenues of sprifual thought such a power will be brought to bear

upon those in power as to make a marked change in human and national affairs.

The speaker put before her hearers a few of her original thoughts upon woman suffrage, and closed with an improvise tion. with an improvisation.

Rev. E. W. Beers of Boston was the next and last speaker previous to the dinner-hour, and, as usual, the thoughts he projected were awakening and thoroughly beneficial.

He said it appeared strange to him that a class of people interested in such a movement as Spiritualism, representing, as it does, the more advanced and higher

representing, as it does, the more advanced and higher thought of the day, should be discussing organization. The people ought to be far beyond discussing, and at this time receiving the benefits of such.

He thought it could be partly explained by the fact that a large part of the Spiritualists who had come out from other beliefs had got so sick and tired of the red-tape of organization that they would have nothing to do with it. Organization did not necessarily mean limitation. That the Spiritualists were wrong in refraining from organizing he was sure.

The work before the Spiritualists can never be carried out in the present state of disorganized effort. The speaker cited the Roman Catholic Church as an example of what organization can do, and closed by saying that, if the Spiritualists wanted to be a power in the land, organization would have to be effected.

At the afternoon session. President Fuller offered the invocation, being preceded by the trio in a song

the invocation, being preceded by the trio in a song and succeeded by Mrs. Carrie F. Loring. In speaking of associated effort and the interest it always aroused

and the success with which it met, she said that she had always felt that it was the basis upon which the grandest work could be done. Until we reach the point where we can see whither we are drifting and direct our efforts accordingly, we shall be unable to do the greatest good for humanity.

It is through the thorough organization of spir-

itual forces that we are allowed to receive the cheer-ing messages from those beyond. Acknowledging such to be the fact, why do you go on refusing to use that which the spirit-world uses—

organization? Why do you not do your best by connecting yourself with some organization? It is a shame that people should not be willing to combine their forces for the sake of a little spiritual food. It is only through organized effort that meetings of any kind can be successfully conducted.

ganized effort that meetings of any kind can be successfully conducted.
She instanced the Christian Endeavor and its big meeting in Washington this season, saying that it was the result of organized effort.
The ladies who have been speaking to you for the past two days come from and are a part of organized movements. This subject will be talked upon until we begin to act. Then talking will be a thing of the past, and act the watchword of the hour.
The speaker wished to know how these poor weak

The speaker wished to know how these poor weak societies could expect the State Association to belp them if the did nothing for it. It is time we knew more about the principles governing our cause, she

Mrs. Loring gave a most humorous description of some of her experiences while traveling from place to place, filling engagements. The point she wished to make was that some one in each society should be



[From "A Galaxy of Progressive Poems," by John W. Day.] THE WHITE DOG SACRIFICE.

[Conclusion.]

Through earth's grim crust a glant's foot has stamped a canon trail;

Like white-stol'd angels through the sky the curling cirri sail; lke chieftains grand on either hand the dome-brow'd

hills arise, And silence down the vaulted blue leans with expectant eves.

The bear rests in his craggy den-the yelping wolf is dumb;

None save the human echo stirs-the slow-voiced Indlan drum

That beats a cadence weird and faint, like leaded brain-throbs, known

When, fever-toss'd, the sick man leans on death with | Thou glow'st in fire, thou roll'st in flood the mountain quavering moan!

The council-fires-the sacred three-flame 'neath the Lodge of State:

There sits each warrior, crouched beside his redbrow'd child and mate;

Bring forth the dog for sacrifice!" The chieftain speaks the word,

And lo! the dusky ranks divide, and anxious sighs

They lead bim down the murm'ring ranks, a whisking, fleecy cloud

Of joyous life, that wraps a germ in matter's confines

Bright-eyed, clean-limb'd, and strong to dare his mas-

ter's cause to win, He shines, where looms the grisly priest swathed in

his bison-skin!

Come, beat the drum! and raise the shout! and wheel the victim round!

T is not the scalp-dance now ye join-no deathful chant ye sound, Save that ye pour, on Western air, your tribe's sepul-

tural song. As wave before and whites behind, ye linger late and

long!

So rolled the Jewish timbrel-cheer along the roaring sea!

From Rome's arena, God-like grown, the hymns of

Galilee!

From Scotian glen, in echo stern, "the Cov'naut's' voice upsprang,

When Dundee smote the mountain path and hoofs careering rang!

The priests and chieftains offerings cast, in high Manito's name:

'As mounts this smoke of sacrifice up to the bending

Great Spirit, hear our lonely call, and in our aid draw

the eagle's wing; Thou bend'st the storm-bow's shining arch, and riv'st

the buds of spring;

gorge along; Thy sunshine warms the freezing earth, thy life the

Great Spirit, hear our trembling prayer; we wander

faint and few-Strangers and exiles from the land our Eastward

Accept our off'ring, poor and frail, and may we faith-

Keep fearless foot on duty's trail, and honest faith in

'The mighty wave of human life up to thy presence

We seek, through gloom and closing night, the brighter

away;

bling day!"

the hills below! The sun sat in his wigwam door-where twilight shadows lie-

When, reached Manito's fateful shore, he sought His presence high!

While many a zealot's stilted prayer limped slow through darkening skies.

delegated to look after the comforts of the speakers, and see to it that they had comfortable places in

which to stay.

If people would come into organization and learn of the tenets of the cause, they would know the right kind of conditions with which to surround a medium to get the best results. We as Massachusetts Spiriture alists should learn to benefit by associated effort. We should never allow one person to carry along a soci-ety, but all take hold, organize and be successful. We shall arrive at that point, if we have not already where our Spiritualism will be an educator to us.

In speaking of the much-discussed question of se-curing a speaker by the month or longer, Mrs. Loring favored it for the weak societies from the benefits to

be received financially.

The money spent in railroad fare could just as well be made to last a month as well as a week; considered money thus spent for only a day was wasted. She said it was better for all to organize, and utilize the wasted energi-s and car fares of itinerant speakers. She claimed that a continual changing in speakers was not advancing the Cause, as one Sunday one speaker would tell an audience one thing, and perhaps the very next Sunday another speaker would tip it all over, and place before the same audience an entirely new thought.

Mrs. Rachel Walcott of Baltimore was presented second time to the audience. She spoke of her first control, who was Dr. Lemuel Fuller of Massachusetts, control, who was Dr. Lemuel Fuller of Massachusetts, and thought that a kinship existed between he and the presiding officer. She said that mediums must have sound physical bodies to obtain the fullest and best expression from the spirit-world. If you could see, as I can, the many spirit-friends around you, you would feel grandly blessed.

Prof. W. F. Peck believed that organization was absolutely executed to success and did not see how

rior. W. F. Peck believed that organization was absolutely essential to success, and did not see how people with Spiritualism at heart could oppose it. Organization is a part of Nature, and order her first law. We have an infinite organization. Science is all based on order. If it is true in Nature, why is it not as true that organization is essential in human affairs? Prof. Peck thought there was a necessity for school for medium. affairs? Prof. Peck thought there was a necessity for a school for mediums. He thought that the expression used by many mediums, "expect the spirits to put the words in their mouths," or, in other words, "to do the work," smacked of indolence; for the spirit-world expects each and all to do their share.

Another good work the speaker mentioned was that of founding an institution for proper healing, and especially for caring for the insane.

For the true healing and helping of souls organization should exist for the promulgation of the truths of Spiritualism. He believed the time was not far distant when an institution for learning would be erected here in Onset.

He said it was not necessary to adopt a creed. Personally he would not swear to a creed to-day, because to-morrow he might turn it all over. He nad a

cause to morrow he might turn it all over. He had a mind that would adopt the truth in everything and utilize it. The better instrument you present for the spirit world to use, the better work can be accom-

plished through you.

After a song by Charles W. Sullivan, Mrs. Stevens of California was introduced. She believed that

The song is hushed-the dog is slain. Swift to the sacred flame

'Thou fill'st the bison's stately march, Thou nerv'st

warrior's song!

fathers knew.

land of souls. Be right th' inspirer of our speech, as fade the moons

Keep us true Indians till we meet our next assem-

The white dog took the shining trail beyond the smoke-fire's glow. Up from the earthquake-splintered vale that crouched

Our Father marked with welcome rare the Red Man's

Spiritualism when properly understood was everything that was for the good of man.

The spirit of all talk and no action would never benefit the race. Unite on the basis of Spiritualism, which means the accomplishment of everything that

an organization will be attractive to the world. Miss Lucy A. Barnicoat was first, last and always for organization. She instanced other societies which

had been placed upon a high plane and had influence by simply organizing. She gave some of her experiences in traveling, both with railroads and with people, and closed by saying that it Spiritualists were organized better treatmen

that if Spiritualists were organized better treatment would be accorded its representatives, both in the matter of physical and financial accommodations. Charles A. Day, the presiding officer of the local association, thought that all the progressive thought of the day impinged upon Spiritualism. People in other thought are receiving the benefits of that which Spiritualists should, namely, organization.

Mrs. S. A. Dick spoke a few words, and then Mrs. Ida P. A. Whitlock, the last speaker of the afternoon, gave a few of her pointed thoughts to the audience. She thought, among other things, that individual re-

She thought, among other things, that individual responsibility would bring out the development of spiritual power. Put Spiritualism before the world, and show that we have a strength and power in organization. Better to act than to spend so much time in

talking.

Mrs. Carrie F. Loring gave some very interesting evidences of spirit return at this juncture, after which a vote of thanks was extended the local camp-meet-ing association for the use of the Auditorium, and the speakers for their kind words. A telegram of greet-ing was also received from Secretary Woodbury, of the National Spiritualists' Association. President Fuller then closed the day's exercises

with a few brief remarks in regard to the organization and the benefits to be derived from it. He wanted Spiritualism to be placed in its highest and truest light before the people, and thought that the means to such an end was in local, state and national societies.

RUSS H. GILBERT.

Along every line of large achievement, enthusiasm s the road-breaker. Every man that succeeds is a pobby-rider. In this is no disposition to siur over the element of intelligence involved in all these varieties of activity. Art, however flery, must be bitted with discretion. Scholarship, however zealous and impetuous, requires to be held under restraints and to be bound down to certain well-determined lines of endeavor. But at the same time it is not because men have a head for these pursuits simply that their achievements are so large, but because they have a heart and a passion for them.—ConvetU. element of intelligence involved in all these varieties

"When You are in Rome Do as the Romans Do."—St. Augustine used to dine on Saturday as well as on Sunday; but in Rome the custom of fasting on Saturday had sprung up. So, when he went to Rome, Augustine did not know what to do, and finally consulted with St. Ambrose, who lived in Milan; and that wise man wrote: "When I am here, I do not fast on Saturday; when at Rome, I do fast on Saturday."

Written for the Banner of Light. SEPTEM RER.

In the hazy, warm September, ere the summer quite has gone, Ere the maples turn to ember, comes the ripening of the corn. All day long a slumberous stillness presses on the drowsy air-All day long in yellow sunshine dreams the earth in silent prayer; Hot across the fruitful orehard beams the ardent noontide glow, Burning over scores of acres, where the corn stands row on row: Dusty lies the land between them, every leaf is turning sere, While the drouth makes haste to ripen corn for millions far and near. Oh! the warm, oppressive silence of the vellow-turning field! Oh! the wealth of golden produce which the coming harvest yields! Oh! the grapes of youder vineyard, purple in the purple air! Oh! the sunlight falling, failing on the broad leaves drooping there! Oh! the blessing of the Autumn, triumph of the perfect year, While Nature pours her benediction on the quiet atmosphere! Let the year sink down in silence as the glorious days depart, I will treasure most the lesson they have for every human heart. We should mourn no far off springtime on our summer's swift decay, But with earnest care and labor reap the harvest while we may; Spring has budded and summer bloomed, and so, before life's heart has gone.

We must live in Joyous sunshine- ripen like September corn; So when future storms are howling, and 't is said that we are dead. On the strength of our achievement shall some barren age be fed. MRS. MARIE L. WHEELER-BROWN. Washington, D. C., Aug. 18, 1896.

For the Banner of Light.

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.



BY W. J. COLVILLE.

CHAPTER I.

THE MYSTIC CIRCLE

THE shadows of an early autumn evening were slowly | illuminates the sky, while the deep blue majesty of the Pameans elderly, sat on the deck of a north-bound steamer of exquisite loveliness that voice can extol or pen depict. which had but just left the dock at San Francisco to wend | In this paradise for all true artists, undisturbed by the its way to the enterprising city of Portland, the capital of murmur of the many voices and the varied other sounds ful women were bound, desirous of finding, in the vicinity of that thriving, populous centre of Pacific Coast industry a calm retreat where they might unite with brother and sister spirits similarly disposed in the foundation of a mystic society, whose influence, exerted silently for good, might extend far over land and sea in blessing to the careworn multitudes who, wearied with their futile search for health and happiness amid material baubles, are now beginning seriously to direct attention to that strange, subtle law of psychic healing which promises ere long to display its beneficent activity in the complete deliverance of a large portion of the human family from the myriad ills which now afflict it.

By some mysterious coincidence these two widely dissimilar and thoroughly harmonious women were moved to take passage on the same steamer, bent on the same errand. and vet totally unacquainted with each other, though it cannot be said that either of them was surprised to recognize a friend and companion in the other, for they had both received a similar intimation of an impending acquaintance during a session of a lodge with which they were both connected.

In these days one hears much of Spiritualism, Theosophy, Psychical Research, Mental Science, Christian Science, and much else that aims to lift the curtain of the unseen and reveal to aspiring students of nature's profoundest mysteries, secrets which have been concealed for ages. All these systems have much to recommend them; they all exist because they are necessities in the present state of the world's development; but eager, earnest souls there areand these are not so very few in number—who are now beginning to see the commencement of a movement broader, deeper and higher than any that has yet made a public appearance, or in any way announced its advent to the

Miss Louisa Sherrington and Mrs. Mary Colchester had both been favored recently with occasional glimpses of the outline of a stupendous work for humanity, which should result in nothing less than a complete change from the present chaotic, restless, altogether unsatisfactory condition of social disorder, to a state of peace and mutual goodwill, wherein cooperative friendliness should reign supreme in place of the rivalries, competition, and strivings which are still so rampant, even where religion and spirituality are verbally welcomed and loudly professed.

The younger of the ladies (Miss Sherrington) was at least thirty-five, the elder (Mrs. Colchester) was fully forty-five years of age, but though there was about ten years difference in their ages, the elder of the two appeared scarcely twelve months older than her companion, who had seen far more sorrow than she. The circumstance of their meeting on shipboard was clearly one of those incidents in human life which go very far toward proving that our lives are not exclusively in our own keeping, but as Lucy Larcom beautifully sings, "Never, walking heavenward, can we walk alone.'

Ten days before our story opens Miss Sherrington was spending a delightful and profitable evening with a few select friends in the rooms of a Society for Spiritual Investigation, a private, though not a secret body of truth-seekers which meets weekly in the city of San Francisco at the residence of different members alternately. On this occasion the gathering was held in the lovely home of Mrs. Julia Wolverstein, in the immediate vicinity of Golden

Mrs. Wolverstein was noted for almost regal hospitality. and above all for the intense fervor she invariably manifested in all questions pertaining to the real welfare and progress of the human race. A Silent Circle had been formed in her conservatory, in addition to the monthly gatherings of the Society for Spiritual Investigation. This Silent Circle met every night at eleven o'clock, no matter where the various members might be physically at the time. Miss Sherrington, who was an active worker in and on behalf of both organizations, was a sensitive of rare promise, though as yet her mediumistic faculty was but in a stage of incipient development. She often received messages of value for other people, but never had any directions for self-guidance come through her hand or pen. On the occasion with which we have now to deal, she had felt | selves, in every sense, co-workers, when none of them impelled by an irresistible impulse to remain in Mrs. Wol. | appeared to do anything together externally, would se-

verstein's house after all the other visitors had separated, and just as she was beginning to apologize for so doing, her hostess turned to her with eyes beaming with affection and lighted with radiant intelligence, and addressed her thus: "Sister beloved and highly esteemed, thorny though your path through life has often been, your deep desires for usefulness have not been lost; they have every one been treasured in the archives of that mystic record chamber in the unseen realm, to the contents of which you have, as you well know, more than once been partially admitted. The time has come for you to go forth and begin in earnest the life work which awaits you-a work for which you are thoroughly fitted and abundantly equipped. Near the city of Portland, in the neighboring State of Oregon, there is a field awaiting the sickle, and to you, in company with a few faithful comrades, is the word now spoken, 'Thrust in thy sharp sickle, for the harvest of the earth is ripe.' In ten days from to night you are advised to set sail for Portland. Secure your ticket and engage your stateroom to morrow. Go to the office of the Steamship Company before twelve o'clock, and you will be offered a berth in a large room, which you will share with another as to the reality, not only of thought-transference, which of the messengers of our Order, who is now receiving a similar instruction in another section of this city. If you ing in the broadest sense of that expansive term. To heal think it strange that such minute directions should be physical ailments is good, but to remove mental and moral given you, you have yet to learn that our linked brethren are simultaneously guided to so act that they are brought together at specially auspicious moments, when the time is ripe for their working outwardly as well as inwardly in

At the same hour Mrs. Colchester was lingering after her classmates had left, in the peaceful home of Mrs. Rachel Desmond, on Ellis street, where she had been initiated into some of the deeper truths of metaphysical healing, ably expounded by Mrs. Branch of Oakland, a lady who had ever remained loyal to her colors when weaker sisters had deserted the ranks in consequence of the sophistry of some of the unwise who laid claim to unusual wisdom.

On the following day, at 11:30 A. M., Mrs. Colchester. according to directions, engaged a berth in a stateroom on the steamer to Portland, which was to set sail nine days later. At noon precisely Miss Sherrington presented herself to the same booking clerk, and secured the other berth in the same cabin. When these singularly guided sisters in spirit, though strangers after the flesh, met on the steamer, it was not five minutes before they were deep in conversation on the theme nearest their hearts. Some all-convincing, all revealing thrill of mutual sympathy led them to converse upon the one theme which engrossed the intellect and held first place in the affections of both; neither could explain, in any external way, the reason for this mutual attraction, or define its nature, for it was in no degree based on attractiveness of exterior, or even on similarity of disposition. Soul spoke to soul, spirit answered to spirit, and where that is the case there can be no barriers to perfect intercourse, unless persons are foolish and blind enough to seek to stifle an impulse which is unmistakably both spiritual and natural.

Though travelers may well rave over the beauty of the Bay of Naples, and describe in glowing verse the splendors of the coast of the Mediterranean or Adriatic Sea, we doubt whether even the scenery of southern Italy is more radiantly fair than the Bay of San Francisco. California is indeed the Golden State, if gold is indicative of glory. For wealth of native beauty it equals, if it does not surpass, any other clime on the face of the globe. Sunset in the Golden Gate on a clear September or October evening is indescribably magnificent. Every color of the rainbow lengthening over the beautiful Golden Gate of Califor- cific waters forms a sapphire like reflector for the opalnia as two earnest women, both mature, though by no | escent glories of a sky and land abounding in every phase than an instant the oneness of their destiny. Night fell over land and sea; a cool, salt breeze came up from the temperature, and not knowing that they had left their wraps below, and that their fellow-passengers had, almost without exception, taken refuge in the warmer confines of the saloon. At length, as the hour of eleven approached, a holy hush came over both of them, and, by a mutual instinct, they subdued all conversation, and wended their steps to the spacious state-room they happily shared in common. After bidding each other a heartfelt good-night they realized, while falling asleep in their respective berths. a clear, fleecy thread of light uniting them with each other and with the other 775 members of their circle, the total of whose membership was always exactly the sacred number

CHAPTER II.

STRENGTH IN SILENCE.

TOTHING especially eventful occurred on the passage, which was, from first to last, a season of unbroken delight to Mrs. Colchester and Miss Sherrington, who found the hours of the three long days at sea far too short to give opportunity for the expression of the crowd of thoughts which filed in rapid succession through the open, receptive minds of these faithful, devoted women. As they sat together on the deck they presented a striking and most harmonious contrast. The elder of the two was a married woman whose husband was in New York on business, and, though she had no very close tie of sympathy with him in matters spiritual, she never disagreed with him, and he never found fault with her when she carried out one or the other of the several somewhat extraordinary wishes she had recently expressed. Though her age was forty-five. Mrs. Colchester looked under forty. Her face was calm, placid and serene, though there was not a dull line in it. On occasion, her eyes could sparkle like a merry girl's, and her expressive mouth would portray every emotion of her spirit. Her abundant chestnut hair had scarcely a silver thread running through its wavy mass; her figure was ample, and she generally evinced a contented, happy disposition-contented, that is, with the order of the universe, and yet filled with a divine ambition to attain to far loftier heights of knowledge than any she had hitherto scaled.

Miss Sherrington was rather petite in build. Her eyes were blue, and her hair was almost flaxen. In her case there was a dreamy, far-away expression of countenance which led the keen observer immediately to note that her outward path had not usually been one of roses; but, though she had evidently been tried, and had suffered deeply, there were no marks of irritability on the smooth, patient brow, though one might easily discern the traces of a hope long-deferred, and beyond this a scrutinizing friend could not but feel that life for a nature such as hers must be sadly incomplete unless some great affection filled and

glorified it. Mrs. Colchester's warm, matronly heart, opened instantly to her confiding, sympathetic sister, and as the two conversed hour after hour on themes the nearest to their hearts, they felt that it needed not much reasoning to prove the truth of words so readily verifiable as "If two of you agree as touching anything, it shall be done for them." Neither of these women were what is ordinarily called religious: numerous church services and constant Bible study did not seem to occupy their thoughts; they were not pious in the popular sense, but they were as earnest as any souls one might chance to meet in the cloisters of devotion, in their supreme desire to live above the level of self gratification, on the exalted plateau of philanthropic enterprise. The world, knowing but very little of the force of silent activity, naturally fails to realize, even in small degree, the basic idea which constitutes the foundation of spiritual confraternities. Syndicates and clubs are within the scope of every day comprehension when people are leagued together in an ostensible manner, and where something in the way of visible machinery for carrying out ideas is evident to the senses, but that 777 men and women in different parts of America should feel them-

verely tax the understanding of all save those ready to become initiates in such an organic unity. The birth of the "777" Circle was in this wise:

In the early spring of 1895, a number of intelligent students of psychic science were assembled one lovely afternoon at the home of Mrs. Wolverstein in San Francisco, when one of the party, a tall, fine-looking, elderly gentleman, made the following proposition:

"We have now been together for seven months, investigating the unseen realm as far as our limited knowledge has rendered research practical. No one can say that our investigations have been fruitless of result; still we must all confess that in isolated instances only have we received marked evidences of the reality of the mystic powers which we know are already latent, and can be rendered active in us all. I now propose that we prepare a suitable circular, setting forth the aims and objects of our Society, and send it to 777 persons in different parts of the United States, inviting their hearty cooperation in a purely mental effort to secure beneficent results of a character which must eventually—indeed speedily—remove all possibility of doubt is now pretty thoroughly established, but of spiritual healdefects is still better. Let us aim high, I say, and the higher our aim the more real likelihood there is that we shall reach our goal."

The proposal made by Col. Falkenstein was at once assented to by the forty eight members of the circle then in session, and without delay the following circular-letter was written and speedily prepared for distribution among the elect 777, whose names and addresses were selected intuitively by different members of the band:

"Dear Friend: You are invited to unite with 776 beside vourself. all earnest friends of spiritual growth and human progress, in an endeavor to render practical, in the interests of the highest and widest usefulness, the teachings of the inner circle of light, to which you all belong. You are invited every night at eleven o'clock, to devote thirty minutes, or longer, to restful contemplation of your own highest ideal; and in order to assist you to become more consciously one with all your fellow students, we suggest to you the following pledge of loyalty to our Order:

"'I, this night, do in spirit unite myself with all my comrades everywhere, who desire only and always to work unreservedly for the spiritual expansion and elevation of our common humanity. I affirm my oneness with all who in sincerity desire the general weal; and I do further affirm that in union with my higher self and the higher self of all my comrades, I open my entire intellect and dedicate my entire affection to the service of unfettered truth. I speak to the world in this sweet silence of the spirit, my deepest word of power, in perfect love. I speak health for all who are oppressed with thought of sickness; joy for all who are weighed down with thought of woe; liberty for all who are oppressed with the sense of bondage, and perfect peace for all who are in fear of strife. Our united word accomplishes that whereunto it is sent; according to our word, so it is unto us for good."

To prove the unerring judgment of the group of intuitionalists who issued this appeal, not one of the circulars sent out failed to receive recognition and endorsement; not one was miscarried, not one was spurned, and why? Surely because the indwelling spirit of wisdom in humanity never errs, and it can and does declare itself whenever it is duly trusted. There must be no doubt, no perhaps, no lingering belief in chance or accident among those who seek to prove the absoluteness of the law of life. Send out your messages in perfect trust, all ye who seek to verify the powers of your own souls, and you will find in every instance that exactly according to the measure of

your faith will it be unto you.

Mrs. Colchester and Miss Sherrington were both wellread women. Though they enjoyed Dickens and did not the State of Oregon, whither both these cultivated, thought about them, these two new friends realized in little more scorn even a comic paper, they reveled in such advanced scientific text-books as Dolbear's "Matter, Ether and Motion." What would be considered very dry reading by the north; but still they talked, not realizing the changing majority of society people they regarded as fascinating literature, for nothing charmed them much unless it opened before their mental eyes a larger conception of the universe than they heretofore had been able to entertain. It is needless to say that such women, and equally the men with whom they associated in mental work, utterly scorned the foolish notion that the female intellect is inferior to the male, when in their own daily experience they could prove that intelligence is equally the property of men and women. They rose to heights of discernment where, for them, there could no longer be any belief in the superiority of one and the consequent inferiority of the other half of humanity in expression. Had any one proposed to consider the sex or color of a candidate for any office, they would, in common with all other members of the order they had joined, at once declare that whoever seeks to draw a sex or color line in intellect is below the standard which must be reached before the higher occult ism can be even faintly apprehended. The chief objection to the admission of women into many occult fraternities is that they do not use or love tobacco. This we know from actual conversation with eminent sticklers for man's supremacy in spurious mystical fraternities.

One day, when our two heroines were conversing in a somewhat louder and livelier strain than usual on the steamer deck, and giving vent to their happy feelings in soft peals of silvery laughter, they, unknowingly to themselves, attracted the interested attention of some of their fellow-passengers, among whom was a divinity student from Harvard on his way to Montana, where he expected

eventually to settle, as pastor of a People's church. This gentleman, Arthur Douglas Geike, (a descendant of an illustrious Scotch family,) having from childhood shared in the experiences of many of his countrymen in the direction of what the canny Scot calls "second sight," was deeply impressed with everything which savored of spiritual evidence, and finding himself suddenly in the presence of two cultivated women who spoke of their spiritual experiences as every-day occurrences, he took the liberty of lifting his cap to them, and requesting permission to inquire a little further into their special views of man's relation here and now with the boundless unseen universe.

[To be continued.]

Written for the Banner of Light. LIFE IS SHORT. BY MARY KINNEAR.

Life is short. No time have we for censure or reproving. Life is short. Let's make it sweet by tender, faithful loving. Life is short. Great need there is for gentle, patient waiting; Need of trust in human kind and scorn of human hating. Life is short; and when, at last, there comes the hour of leaving, He that has forgiven most will have least cause for grieving.

Spiders in History.

Spiders have played a greater part in history than most people are aware of. Everybody knows how the perseverance of a spider encouraged Robert Bruce to regain his kingdom in Scotland; but not so many know that, according to Jewish tradition, a spider saved David's life. Saul was hunting for him, and his soldiers approached a cave where David was hidden. Shortly before, however, a spider had spun her web at the mouth of the cave; and the soldiers, taking it for granted that, if he had taken refuge in the cave, he must have broken the web, departed, forgeting the web might have been spun after as well as before

his entrance.

A spider saved the life of the great uncle of the German Emperor. Frederic William was king of Prussia, and an attempt was made to poison him in a cup of chocolate. By chance a spider fell into the cup; and for this reason the monarch gave the chocolate to a dog, who immediately died. Inquiry was made, with the result that the cook was hangand a large spider wrought in gold now decorates one of the chief rooms of the Winter Palace at Potsdam, in memory of the king's escape. - Popular Science News.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

Knowledge and Faith.

To the Editor of the Banner of Light:

The harsh treatment that faith is receiving at the hands of many writers is one reason why this essay is offered to the public. One writer says: "Knowledge begins where faith ends." Opinions are not to be entirely set aside. Yet probably ninety nine per cent. of the world's ethical philosophy of to-day is nothing but opinion.

Any person who assumes insuperable postulates in the realm of ethics, without a rudimentary knowledge of the organic nature of man, is simply ventilating opinions that he is not able to demonstrate. With a predilection for ethics and metaphysical research he may sail high and wide and produce many beautiful thoughts; but he is never sure that those thoughts are true. Faith, as an abstract principle of the human mind, is nothing more nor less than an intuitive sense of truth and duty. It is intuition, yet intuition is not limited to the scope of our hope and faith; it is a manifold faculty which many of our speakers and writers do not seem to understand, any more than they understand the true province of faith.

Intuition is held up as a mystical power, superior to and independent of reason, and this is partly right and partly wrong. What is intuition? For the present purpose the most concise answer is the true definition of faith: intuitive perception of spiritual truth. This, of course, is that particular phase of intuition that belongs to the spiritual or moral realm of thought. I think it can be clearly shown that this intuitive power is really superior to reason, but so far from being independent of it that, without reason, it is blind as a bat, and just as apt to land us in the ditch as on the throne.

In this discussion the knowing faculties are lumped together under the name of reason. It is said to be a poor

rule that will not work both ways; and we find that in the beautiful realm of spiritual thought and progress, reason is just as helpless without faith as faith is worthless without reason. Reason, standing alone, cannot even look into the glorious regions of spiritual truth, past, present or future. Metaphorically, faith may be called a telescope by means of which reason can study this beautiful science of Spiritual Astronomy, and prove that these neglected principles of hope and faith and veneration are not only the relics of barbarism, but living principles inherent in the organization of man. But analogies are limited. This intuition transcends the

province of the telescope. It is one of the indispensable jewels which constitute the crown of progressive humanity. It is faith, and those who are very deficient in it are lacking in spiritual insight and hardly qualified to grapple with the Spiritual Philosophy. Nor does this show cause for discouragement. "The door of progress opens wide, an avenue forever free." In the light of these remarks does knowledge begin where faith ends? In the present

application reason implies knowledge.

Reason is our guide, and must find the way, or we will never find it outside of the misty and musty way that bigotry and superstition have been traveling from time immemorial. When this way is found, and the cohorts of science and the pilgrims of spiritual progress are thoroughly equipped for the grand pilgrimage into the infinite realms of possibility, we may know what we have done, we may know our present standing, but we may not know what lies beyond.

Reason, coming to our assistance in time of need, says: Be sure that you are right, and then go ahead." the province of reason, of knowledge. But we cannot look the province of reason, or knowledge. But we cannot not ahead into the vista of endless progression unless we look through the telescope of Faith. People claim to have an absolute demonstration of immortality on the ground of spirit-communion. The position is not well taken. The continuity of life does not imply immortality. The denizens of the other side have no more certain knowledge of the infinite future then we have. We are sure without the infinite future than we have. We are sure without being absolutely sure! And here we find the best reason that the world can give for reversing the statement which has elicited this essay, and saying: faith begins where knowledge ends. This need not be misunderstood. Reason is not to be set aside. We are all interested in the destiny of man. To study his destiny we must learn his needs and his character. These principles of hope and faith are practically ignored by the majority of our writers and speakers. In some instances the omission is due to ignorance and prejudice. Candid investigation will prove the principles inherent in human nature.

The faithful cultivation of all the inherent faculties of

man constitutes the entire *duty* of man. Faith may be likened to a pilgrim making the wonderful journey of infinite progress, with reason for her guide.

In many an adventure of world-wide interest a Living-stone, a Stanley, a Humboldt has employed a guide, who was indispensable. we claim, therefore, on general principles, that the guide is superior to the explorer? 1 think not. Let us also consider the position of the different factors of the human organization. And we find that the moral faculties are the crown. Reason is the leader, if you will, but faith, hope and love are the real explorers who furnish the motive, and without whom the dank and dismal clouds of pessimism would darken the world, and life would not be worth living. SILAS BOARDMAN.

The Angell Prize-Contest.*

Angell Prize-Contest Recitations for the Advancement of Humane Education, by Emma Rood Tuttle.

The success of the Demorest Prize-Contests in the cause of Temperance is well-known. The young and old are interested; the contests of oratory are always well-attended, and the people go away with stronger impressions on the subject than they could receive by the most eloquent temperance lecture. Seeing the great value of this method as an educator, the American Humane Education Soclety-the object of which is to educate the people in that higher humanity which regards the wants and feelings of the animals with loving tenderness and sympathy-has sought to make it available.

Mr. George T. Angell, who stands at the head of the Society, has given his wealth and the best part of his life to its noble work, and it is appropriate that the contests receive the honor of his name. To inaugurate this work, a collection of recitations bearing on the subject had to be made, for there was nothing of the kind in existence. The task of making such a collection was difficult because of the rarity of writings appropriate for recitations relating to the subject. There is a wide difference between the finest literary efforts and such as have essential recitative value. The finest poetry, or prose, while all right in sentiment, may be wholly unfit for the purposes of elocution. Hence, to make a desirable collection, required the training and practical knowledge of the elocutionist as well as devotion, heart and soul, to the humane cause. No one is better qualified for this task than Mrs. Emma Rood Tuttle. Her life has been given to humane work in its relations to the care of children. The several numbers are taken from the writings of Mr. Angell, such as "The Magnitude of Our Work," "Interest the Children," "The Band of Mercy," "Humane Education," "What is Overloading a Horse?" etc., which eloquently give a good idea of the vari-

ous branches of the humane work. The horrors of vivisection are depicted in "My Horse Mary"; "Dead Birds on Ladies' Hats" shows the cruelty of fashion; "Egypt and Cleo" teaches how to control animals; "An Old Couple's Visit to the Orphans" shows the value of that branch of humane work. There are humorous pieces, and dialect-seventyfive in all-to suit the most varied taste.

Mrs. Tuttle is not only a trained elecutionist, she has wen distinction on the stage by her rare gifts, and thus brings a practical knowledge of the requirements of "good speaking pieces." She has had experience in her compilation of the Lyceum Guide, which, for completeness and value for its purpose, is a peerless production.

The book she has arranged with the most careful discrimination on every one of its one hundred and ninety-two pages. Not a piece is "padding," and every one has a value of its own as a lesson, and for oratorical purposes; and there is an equality which we venture to say has never been excelled, if equaled, in any other collection.

Eight or more contestants, who send for the book, make their selections, and give a public entertainment. The method to be nursued by the judges to insure an impartial decision is given in the book, with all details to make the affair successful. The prize may be whatever the management determines on, although a medal of the society or a silver cup are suggested.

As an educational factor we do not think there could be any scheme devised more fraught with far-reaching benefit than this, and no one will dispute, when he sees how the faithful animals are treated, that such education is needed.

To take any eight of these selections, and have them spoken with the most earnest efforts, interspersed with appropriate music, will make an evening of instruction and entertainment such as lectures rarely

This work is of great value to the Children's Lyceum. The want of a book of selections for recitation in the Lyceum has been long felt, and this supplies one up to date, and in exact line with Lyceum work. The Lyceum Guide has provisions for an auxiliary Band of Mercy, and can thus appropriately engage in this contest work. As a means of replenishing the treasury nothing could be so well planned to draw out the people and instruct them in the ways of mercy, kindness and affection. The book is furnished at the nominal price of 30 cents, postage 5

We would add that those wishing further information on the prizecontest should address Mrs. Emma Rood Tuttle, Berlin Heights, O., who has charge of the work in the West.

*ANGELL PRIZE-CONTEST RECITATIONS. To Advance Human Education in all its phases. Compiled to be used in entertainments managed by churches, societies, lyceums, Sunday schools, Bands of Mercy, or individuals aming to establish right over wrong, kindness over cruelty knowledge over ignorance and justice over all. By Emma Rood Tuttle. Published by J. R. Francis, Chicago; Hudon Tuttle, Berlin Heights, O.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

LIFE, NOT DEATH.

BY MRS. M. A. HOLT. I saw beneath the casket's lid A sweet, pale face, By fair white roses almost hid, Which well did grace

The stient sleeper resting there, And yet beyond the pain and care. The storm of life had passed away, And death's sweet calm

And death's sweet calm

Had settled reund the peaceful clay,
And brought a balm

For all the struggle and the pain
That never more should come again.

I did not weep, for well I knew The happy soul
Had reached the holy and the true—
Its final goal;
And so I had no cause to weep
While o'er the clay my watch should keep.

We call it death; but it is life To sweetly drift Beyond the darkness and the strife—

Beyond the rift,
And gain the bright, eternal home,
From which our footsteps never roam.

Miss Pennywell's Bonnet.

"Oh! girls," Fanny Dare exclaimed excitedly, hastening up to two of her young companions on the village street," I just saw old Miss Betsy Pennywell going into Osler's for milk, and heard her tell Sammy she must 'hurry home, as she had left her front door open.' Suppose we play a trick on her."

"Oh! yes, let us," they said, going together as fast as their feet would carry them in the direction of the small house in which the old

In the parlor, on the centre-table, along with her shawl and gloves, lay her bonnet; taking it up by the strings one of the girls put it on, at which they all laughed merrily.
"I'm going to hide it," she said. With that she threw the time worn headgear on top of a three cornered cupboard, and the trio ran up

stairs. It was a great gratification of their curiosity to see how it was furnished up there. Miss Pennywell had not been known to invite her visitors to her room, and none of her neigh-bors knew how she lived. When the girls had seen all they cared to see, giggling and laughing to their hearts' content, they hurried out of the house. They had not gotten far when they saw Miss Betsy on her way home. Looking pleasantly, she said as she passed them:
"Well, my little friends, have you been hav-

ing some fun to yourselves?" Nudging each other, and laughing aloud, they replied, "Yes, ma'am."

The following day the little church which Miss Pennywell attended was crowded. The new minister preached in it for the first time, and every one of the congregation who could possibly go was there that day. But Miss Pennywell was not among the number, and she had not for forty years missed services. Little Mabel Scott's conscience reproached her when she glanced over at the vacant seat in the ad-joining pew and did not see Miss Betsy in her accustomed place.

At dinner Mrs. Scott said, "I believe I did not see Miss Betsy at church; did you, Ma

The little girl's face grew red, and, keeping her eyes on her plate, she replied, "She was n't

Oh! how much she longed to tell her mother what they had done, but she knew how surprised and shocked Mrs. Scott would be to frolic.—The Central Union. hear how her friend had been treated. No, she could not make up her mind to do it. As soon as breakfast was over in the morning, however, she meant to go and tell Miss Pennywell where her bonnet was.

Accordingly, when the appointed time came, there was a timid knock on Miss Pennywell's door. In response to the summons the door opened just wide enough for the old lady's face, looking paler and more haggard than

thoroughly-surprised woman said.

"Why, is that you, Mabel?"
"Yes, ma'am-1-I want to see you."
"To see me?" the woman replied, looking

very much astonished.
"I came to tell you that that I knowknow where your bonnet is." You know where my bonnet is?" the now

"Yes, ma'am; I was along when it was hid, but I didn't do it," and, taking up the corner

of her blue gingham apron, she stood on the step, moving herself from side to side. "Come in," Miss Pennywell said, opening

As Mabel walked in she saw that Miss Betsy's arm was tied up, and that something must have happened to her. 'How did you hurt your arm?" she ven-

tured to ask. "I fell off a chair; but tell me what you know about my bonnet."

Sitting down on the haircloth sofa, Mabel

told all about their exploit. "I was afraid you would never find it, and I came to tell you where it was.'

'I found it," Miss Pennywell said; "I saw one of the strings hanging over the front of that cupboard, and I got up to reach it, when the chair I stood on tilted, and I fell and broke my arm. She looked very sad when she said it, and

Mabel felt sorry for her, and ashamed of the part she had taken in the trick. And there lay the bonnet covered with dust, just as it was when the old lady took it down from its hiding place.

Alas! it was in a sorry plight, all crushed and bent out of shape. There was a pained look on her face as she took it up and tried to straighten it and smooth out the creases with the hand that was free. When Mabel went home she told her mother

the whole story. Mrs. Scott was grieved to think that her little girl would be a party to such a cruel and unkind act as to cause annoyance and trouble to one so enfeebled as Miss Pennywell. She looked so hurt and reproachful that the little eyes grew moist, and she said: "I would like to give the five dollars grandpa gave me, to buy a new hat for Miss Pennywell.

"Do so, if you wish," her mother replied. So Mabel hastened back to give Miss Pennywell the money. The old lady did not want to take it, but Mrs. Scott sent her word not to refuse the child's offering of self-denial; it would be a lesson to her in the future, that respect is due to the aged, and it would teach her that needless pain and suffering is often occasioned by heedless sport.—The United Presbyterian.

Feathered Gardeners.

Fancy encountering in an unexplored land, in the recesses of a primeval forest, far away from human habitations, a tiny cabin set in miniature pleasure grounds studded with brilliant flowers.

That such a piece of workmanship, more lovely than the ingenuity of any mere animal has ever before been known to construct, is in reality built with beaks or claws, is probably an idea less likely to enter the mind of the discoverer, than that fairies, after all, do exist and, flying from civilized lands, have found refuge here, and that the little house and

mossy meadow is one of their places of abode. The architect, however, is in reality a bird which, though allied to the magnificent birds

brown and about the size of our common

American robin.

As described by its discoverer, the gardenbird, for so he calls it, when it sets out to build one of its remarkable structures, first selects a woody plant with a stem about the height and girth of the handle of a lady's parasol. This plant must be surrounded by a flat piece of land on a level with the ground about t. Around the trunk of the shrub, which it uses as a centre-pole, the little feathered workman proceeds to build up, from the prettiest mosses it can find, a cone about as large across its base as a dinner-plate. This is not done alone to beautify the cabin, but to strengthen its central support, which is to sustain the entire weight of the construction. It selects for its rafters the long, straight, slender stems of a kind of orchid (Dendrobium) that grows in large, dense tufts on the mossy boughs of lofty forest trees, sending out upright branches about twenty inches in length. One reason the wise birds have for selecting these stems is that the plant to which they belong is an apiphite or air plant, and requires only air and moisture to live and grow. The small and pretty leaves so closely packed together will continue alive and fresh after the stems upon which they grow are built into the walls of the cabin, that would otherwise soon become unsightly and fall into decay.

All about the top of the centre pole and slanting outward from it, regularly, laid with their upper ends resting upon the central support and their lower ones on the ground, are the long stems placed, all around except immediately in front, where an opening is left for a doorway, so that when finished the cabin is quite regular in form and conical in shape. Many other stems are also used, and so compactly interwoven that the whole structure is strong and impervious to the rain. Around the central cone of moss runs a horseshoeshaped apartment or gallery. The cabin is terest at this present time: "The Problem of the about twenty inches high and twice that in West," by Prof. Frederick J. Turger, and "The Elec-

diameter.

"But," says their discoverer, "the esthetic tastes of our gardeners are not restricted to the construction of a cabin." Their fondness for flowers and gardens is still more remarkable. Directly in front of the door of their cabin is a level space, occupying at least as much ground as the structure itself. This is the garden of fresh, green, growing moss, brought here by the birds, and kept with the utmost care smooth and clean, entirely free from dirt or litter of any kind, all stones, sticks, falling from the trees above or brought by the wind, being at once removed. The ver-dant and velvety surface exhibited by the miniature meadow does not entirely satisfy its owners, however. Something is yet wanting, and they proceed to scatter over it the most brilliantly colored flowers and fruits they can gather about the forest; wings of butterflies, lightly painted shades of beetles and showy fungus growths. The greater number of these ornaments are collected together near the entrance of the cabin. The variety of objects thus exhibited is very great, and they are always of the most brilliant colors. As soon as any have been so long exposed as to lose their freshness they are taken from the garden,

thrown away, and replaced by new ones. It remains to be said that these little cabins are not used by the garden birds as nests. Their real homes are in the tops of the tallest forest trees; it is there they lay their eggs and rear their young. These little dainty summer houses and flower gardens are, if you please, their playhouses, where it is probable they in-

Do It.

BY DORCAS HICKS.

Do what? Why, say the kindly word, write the friendly note, make the visit of sympathy, send the flowers, or, whatever be the thoughtful act which your heart prompts, do it! You know well how often shyness, or laziness, or forgetfulness, or the habit of postponementwhatever you like to call it-hinders you from doing things like those just mentioned. If you are not conscious of such hindrance, your experience is very different from mine. But let

Did you never stand at a counter in a store, and, while you were being served, have it forced upon your notice that the girl who was serving you was very tired, or sick, or sad? And have you not had the impulse to say just a word of kindness or sympathy to her, and then checked that impulse by the thought: "I am too much of a stranger to her; it is really none of my business; perhaps she would think it an intrurather think I would better let it Whereas, if the secrets of the heart were revealed, it might easily be seen that the word which you thus turned back from its kindly mission, would have sent that poor soul singing instead of sighing through the rest of the day. Or, if not quite that, it might at least have made her burden far easier to bear. So that is one of the places where I would say to you and to myself, do it.

Have you never, in passing a florist's, been reminded of a sick friend, and stayed your steps with the thought of sending her a few flowers to let her know that you did not forget her? Then you have said to yourself: "Oh! she probably has a room full of flowers; per-haps she does not like their fragrance about her; besides, she may be so much better that she will not care for them; I will wait until I hear again from her." Meantime your friend may just then have wondered if you have quite forgotten her; it is so long since she has been able to see you; and it has so happened that she has not had any fresh flowers for a day or two, and, altogether, things are looking a wee bit dark to her. If you had sent those flowers, they would have brightened her room and her heart that day. So again, at the florist's door,

I say, do it. I wonder if you have never thought, on hearing of the coming to a friend of a sore sorrow or a combination of trying circumstances, "I believe I'll write her a note to tell her how sorry I am for her." Then came the second thought, "She will probably have lots of letters of sympathy; I do not know that I am intimate enough with ber to intrude upon her at such a time; I could not really say anything to comfort her; I will wait awhile at all events. The note is not written, the opportunity is lost, the Father's message of love is not car ried. And at that very time, in that sorrow ing or burdened heart, there may be a need which you, better than another could meet with the gentle hand of your sympathy. Sor row has many sides, and all loving friends do not touch the same side or aspect of it. Perhaps not a single one has given just the comfort or strength which your note, if written, would have brought. Will you not the next

time do it 7 I verily believe that where one person will resent the kind word or the friendly note as intrusive, ten will welcome it and find it help ful in the bearing of trial or disappointment. Curiosity to find out about another's suffering or sorrow simply for itself is easily distinguished from sympathy which goes out of itself

to help the suffering one. You go by a little notion store in a side street, and you see a sign or figure or something put out at the door blown down by the wind. The one woman inside is busy at her work and knows nothing of the catastrophe. Will you just step in and tell her? There goes a woman in front of you on the street, with something of paradise that also inhabit the great island of New Guinea, is neither remarkable for color nor size, being of a plain uniform reddish her of it? Or in both these and many similar

cases will you check your first impulse with the thought, "It is really not my concern; they will find out for themselves what is wrong; cannot go about setting people to rights."

Would it not be well to do it whenever these small opportunities of service come to us? Great opportunities may be slow in showing themselves—the little ones are daily, almost hourly, at hand. Let us make the most of them, and we shall be more ready for the larger ones; or if these never come, it will be a blessed thing to have our lives filled with the "little kindnesses," which, after all, mean so much in this weary world.—The Presbyterian.

Enigma.

I am composed of ten letters. My 1, 7, 9, 8 is a written document. 4, 6, 10, to regard with affection. My 2, 4, 6, 10, deity of the Romans. My 3, 5, 10, 1, a ball of thread. My whole is the name of a popular lecturer. Ludlow, Vt.

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September Magazines.

THE LADIES' HOME JOURNAL opens with a chatty paper on "The Personal Side of Dickens," in which Stephen Fiske writes of the famous author at home and as a host. Alice Barber Stephens illustrates and well supplements the article. Jane G. Austen is pleasantly recalled in the publication of the opening chapters of "The Experiment in the Cloister," one of the few unpublished stories left by Mrs. Austen. 'The Young Man as a Citizen" is the title of Dr. Parkhurst's paper. Edward W. Bok, under "The Touch of a Woman's Hand," presents to women (those of small means especially) the value of keeping the home bright and attractive. A Washington story, "De Wukin's of Providence," by Ednah Proctor Clarke; Mrs. Whitney's letter to girls, in which she gives them some wholesome advice in response to the widespread query, "What am I to do in the World?" and one of Mr. Burdette's humorous teachings, "Marketable Men and Women," are features of especial interest. The Curtis Publishing Co., Phila-

THE ATLANTIC MAGAZINE for the present month has a widely diverse and deeply interesting table of contents. It has two articles that are of special intion of the President," by John B. McMaster; the article, "The Story of Uncle Tom's Cabin," by Charles Dudley Warner, is filled with the terrible influence which slavery exerted over the common mind at the outbreak of the late civil war, and before -and the distinguished writer has added a call to those of our time, who were scarcely of an age to appreciate its affairs, which will result in their being now read and appreciated yet for years to come; "Marm Lise," by Mrs. Kate Douglas Wiggin-who has evidently made a story which, as it continues, will preach of the true course of life and its concerns: "The Spirit of an Illinois Town," Mrs. Catherwood "The Country of the Pointed Firs," Sarah Orne Jewett; and "The Old Things," by Henry James; these, and other articles in prose and verse, join with the

departments in making up a sterling magazine.

Houghton, Mifflin & Co., publishers, Boston, Mass. THE CENTURY.-The current number abounds in articles of timely interest, and in an unusual variety of fiction. No serial story of the present time is attracting so much attention as Mrs. Humphry Ward's "Sir George Tressaday"; Mr. Howells's lively story of Saratoga, "An Open-Eyed Conspiracy," is continued, and Mrs. Amelia E. Barr contril utes the first part of a novelette, "Prisoners of Conscience," which deals with life in the Shetland Islands. The short stories of the number are "Sonny's Diploma," by Mrs. Ruth McEnery Stuart; "Abner," by Lyan Roby Meekins, and "The Healing of Meecham," by Frank Crane Mr. Richard Burton gives an account of the life of Mrs. Harriet Beecher Stowe, illustrated by several portraits, including the frontispiece, which is from a daguerreotype taken in 1852. There are other illustrated articles. A paper of timely interest is an Art zona miner's account of his hard experiences in "The Gold Fields of Guiana," illustrated by photographs. 'The Bicycle Outlook" is discussed by Isaac B. Potter, Chief Consul of the New York Division of the League of American Wheelmen; and in the editorial department attention is given to several leading pub-

lic questions. The Century Company, Union Square,

New York.

NEW ENGLAND MAGAZINE.—The frontispiece of the current number is a fine picture of Mount Monadnock from a painting by Dr. Edward W. Emerson, accompanied by a well-written article by Dr. Emerson, Illustrated by a score of beautiful pictures. There is a fine article upon Harriet Beecher Stowe, written by Rev. George Willis Cooke, admirably illustrated by portraits of Mrs. Stowe at different periods of her life. There are two other illustrated articles in this number-one upon the University of Vermont, the other upon the city of New Bedford. The former is by Robert E. Lewis, a graduate of the University. The article on New Bedford is by George E. Tucker, and is one of the most attractive that has appeared in this magazine upon old New England cities. There are other noteworthy papers by well-known authors, also charming short stories by Zitella Cocke and Caroline Tickner; poems by John White Chadwick, Caroline Bourland, Alice D'Alcho, J. Torrey Connor, William Hale and Minna Irving, besides an Omnibus full of amusing rhymes. The Editor's Table is devoted to the subject of historical plays, his text being the recent festival at Plymouth. Warren F. Kellogg, publisher, 5 Park Square, Boston, Mass.



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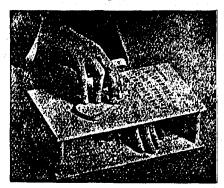
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yer's Standpoint," "A Hawk in an
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of the reality of the Phenomena of Spiritualism. Having
received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one
dear to him in spirit-life, he was induced to visit the Lake,
but went with a firm belief that he should be able to solve
the mystery and expose the fraud. His experience there
convinced him of the genuineness of at least a portion of
the phenomenal part of Spiritualism, and he accordingly
wrote his Open Letter to the Seybert Commission, a document
which aroused the Interest and admiration of the best
minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the
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No attention is paid to anonymous communications. Hame and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. 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 Pight.

BOSTON, SATURDAY, SEPTEMBER 12, 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 has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50). The reduction commenced 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 strengthen our hands for the service of that world of spirits, whose Cause this paper has so long de-

BANNER OF LIGHT PUBLISHING COMPANY.

An Insular Revolt.

According to the last census-that of 1887there are in Cuba 1,631,687 inhabitants. The last budgets burthen them in the proportion of \$16.18 for each inhabitant. The Cubans have to pay a tribute to Spain for each inhabitant more than double the amount a Spaniard has to pay in his European country. The most of this excessive burden is to cover expenditures that are entirely unproductive. The debt consumes over forty per cent. of the amount. The defense of the country against its own native inhabitants, the only enemies who threaten Spain, including the cost of the army, the navy, the civil guard and the guardians of public order, takes 36.59 per cent. And there remains for all the other expanditures required by civilized life 22.52 per cent. Of this the State reserves, to prepare for the future and develop the resources of the country, the magnificent sum of 2.75 per cent. In view of this, it is evident that all that Cuba required from the State was that it should not hamper its work with excessive burdens nor hinder its commercial relations, so that it could buy cheap where it suited her and sell her products with profit. But Spain has done just the contrary. She has treated the tobacco as an enemy, loaded the sugar with excessive mposts, shackled with excessive and abusive excise duties the cattle raising industry, and with her legislative doings and undoings, thrown obstacles in the way of the mining industry.

To cap the climax, she has tightly bound Cuba in a network of a monstrous tariff and a commercial legislation which subjects the colony, at the end of the nineteenth century, to the ruinous monopoly of the producers and merchants of certain regions of Spain, as in the halcyon days of the colonial compact. Considering its population, the debt of Cuba exceeds that of all the other American countries, including the United States. This enormous debt, reckoned on the 31st of July last to amount to \$295,707,264, contracted and saddled upon the country without its knowledge, this heavy load that grinds and does not permit its people to capitalize their income, to foster its improvements, or even to entertain its industries, constitutes one of the most iniquitous forms of spoliation the island has to bear. Nota cent of this enormous sum has been spent in Cuba to advance the work of improvement and civilization. It has not contributed to build a for a library and a Children's Lyceum. On the occasion was long to be remembered.

single kilometer of highway or of railroad, nor to erect a single lighthouse or deepen a single port. It has not built one asylum nor opened one public school. Such a heavy burden has been left to the future generations, without a single compensation or benefit. But the Cuban budgets and Cuban debt tell very little in regard to their true importance and signification as machines to squeeze out the substance of a people's labor.

As a last stroke Spain has reinforced the commercial laws of June and July, 1882, virtually closing the ports of Cuba to foreign commerce, and establishing the monopoly of the Peninsular producers, without any compensation to the colony. The coasting trade is carried on from Spain to Cuba, but not from Cuba to Spain. The Spanish products pay no duties in Cuba; the Cuban products pay heavy duties in Spain. The consequence has been to give the Cuban market entirely to the Peninsular producers. The monopoly causes the burdens which many of the foreign articles have to bear to exceed 2000 and even 2300 per cent., as compared with those borne by the Spanish products. Still, if Spain was a flourishing industrial country, and produced the principal articles required by Cuba for the consumption of its people, or for developing and fostering its industries, the evil, though always great, would be a lesser one. The Cubans have to consume or use Spanish articles of inferior quality, or pay exorbitant prices for foreign goods. A new source of fraud consists in nationalizing foreign products for importation into Cuba. As regards any economical or political plan or system, the present commercial laws aim at the destruction of public wealth, and are the cause of inextinguishable discontent and contain the germs of grave dissensions.

The cause of the ruin of Cuba can be easily explained. Cuba does not capitalize, and it is only because the fiscal régime imposed on the country does not permit it. The money derived from its large exportations does not return either in the form of importations of goods or of cash. It remains abroad to pay the interest of its huge debt, to cover the incessant remittances of funds by the Spaniards, who hasten to send their earnings out of the country, to pay the pensioners who live in Spain, and to meet the drafts forwarded by every mail from Cuba by the Spaniards as a tribute to their political patrons in the metropolis and to help their families. It would be impossible to calculate the amount of money taken out of Cuba by private individuals, but this constant exportation of capital signifies that nobody is contented in Cuba and that everybody mistrusts its future. The State has not provided even for its own defense. At the outbreak of the present war Spain finds that not a single military road has been built, no fortifications, no hospitals, and that there is no material of war. But on the other hand the department of public works consumes unlimited millions in salaries and repairs. The neglect of public hygiene in Cuba is proverbial. Havana, its capital, owing to its inconceivable filth, is a permanent source of infection against which it is necessary to take precautions.

The enforced offer for reform from Spain in 1892 does not alter the electoral law, does not curtail the power of the bureaucracy, increases the power of the general government, leaves for that organization under her skillful promptthe same burdens upon the Cuban tax-payer, and does not give him the right to participate in the formation of the government. Spain denies to the Cubans all effective powers in their own country; condemns them to a politi cal inferiority in the land where they were born; confiscates the product of their labor without giving them in return either safety, prosperity, or education; has shown itself utterly incapable of governing Cuba; and exploits, impoverishes and demoralizes Cuba appealed to arms in order to defend their rights | deal. and to vindicate an eternal principle-a principle without which every community, however robust in appearance, is in danger-the principle of justice. Nobody has the right of oppres sion. Spain oppresses the Cubans. In rebelling against oppression they defend a right. In serving their own cause, they serve the cause of mankind. The people of Cuba require only liberty and independence to become a factor of prosperity and progress in the community of civilized nations. At present Cuba is a factor of intranquillity, disturbance, and ruin. Cuba is not the offender; it is the defender of its rights.

A Spiritual Temple in San Francisco.

We rejoice, as all Spiritualists will rejoice also, to read the announcement in the San Francisco Call, that the hope of the Spiritualists of California is at last to be realized in the erection of a beautiful temple in the heart of San Francisco. This desire for a grand religious structure has been cherished for years by all Spiritualists in the State, and it is now to pass through the stage of gratification. President Harrison D. Barrett, at the head of the National Spiritualists' Association, went to California with the expressed purpose of unifying the scattered forces. As his spirit moved upon the surface of the disturbed factions, all troubles began to be composed and disappear, the welcome result being the union of all the different bodies in the State to form the California State Spiritualistic Association, which was duly incorporated under the laws of the State. With this union came the materialization of their cherished plans, and the near future will accordingly witness the breaking of the soil for the foundation laying of the new temple. Its chosen location is a lot comprising fifty by one hundred feet, near the intersection of Gough and Oak streets, and is

a free donation from a believer in the Cause. As described in The Call, the style of the structure is to be the later Gothic, and the material will be Roman pressed brick of a cream color, with terra cotta trimmings. It will have an extremely well-designed facade, highly picturesque, rich in detail, and thoroughly dignified. Three crowning gables will unite in one harmonious conception, the whole elevation being finished by a central tower. Massive buttresses at each end of the façade will furnish a satisfactory inclosing line and impart an appearance of strength and solidity to the building without detracting at all from the general artistic effect. The glass windows will all be stained and figured. The tower will contain a large electric clock, and the upper part of it a chime of bells. Both the clock and the bells are to be a gift. The front supports will be figured iron columns. The auditorium will be on the second floor, with rooms

the lower floor will be a banquet-room and apartments for a Ladies' Aid Society. The auditorium will be ornamented with oak, and will be furnished with a magnificent organ, the gift of a wealthy lady of San Francisco. The library is to be free, and the hundreds of volumes possessed by local societies will be placed there. There will be added to these the best works of general literature, especially those of liberalists of all forms of belief. One room will be set apart for séances, which are to be held weekly. The building is expected to cost about one hundred thousand dollars.

This is exclusive of the cost of the furnishings. The necessary equipment will cost thousands of dollars. All the funds required for the erection of the temple and its furnishing will be subscribed by wealthy Spiritualists throughout California. The belief is that the income from property at present owned by the various societies in the State will more than discharge all the current expenses after construction. The design of the building is said to have been selected by Mis. Elizabeth Sloper from the Scientific American. She is the State organizer. It was unanimously adopted by the proper authorities after submission to them. The local societies gave her a public testimonial at Friendship Hall on the 3d of August. It will help greatly to centralize the Spiritualists of California, and conduce to the development of harmony and zeal. We cordially congratulate our brethren on the Pacific on the attractive prospects before them.

George A. Bacon writes: "An unusual event of a deeply interesting character occurred to Mrs. M. V. Lincoln, at Lake Pleasant Camp, on Friday, the 28th ult., which is worthy of special mention:

On the occasion of Mr. Lincoln's physical departure, eleven years ago, the two popular spirit-controls of Mrs. Lincoln, who had been her daily companions for many years previous thereto, ceased to consciously make themselves known to her presence for more than a decade, On the reëstablishment, however, of the necessary conditions last week, Spirit 'Harry Smith,' who for seventeen years was a prominent engineer of the Boston Fire Department, and Spirit 'Sunlight,' whose bright name justly symbolizes her character, were happily reunited to their medium in the presence of a few selected friends, who welcomed the return with congratulations and words of loving appreciation. It was a joyous occasion to all concerned.

It would be strange, indeed, if a marked advance in thought and expression were not observable on the part of these returning spirits to those who in years agone were familiar with their former utterances. To medium and spirits we extend our personal congratula-

Mr. and Mrs. B. B. Hill and Mrs. M. E. Cadwallader paid various visits to the business and editorial departments of The BANNER last week. The guests were in high spirits over the results of the camp meeting season throughout the country, and looked forward confidently to the session of the National Spiritualists' Association at Washington. They were full of interest for the Cause in all its various departments. Mrs. Cadwallader was making arrangements for the speakers at the Society of Spiritualists (of which she is Vice President) in Philadelphia, and the prospects are excellent

BY Mr. Joseph Chamberlain, says the Boston Post, gave his views on arbitration recently: Mr. Chamberlain would start with a "tribunal of conciliation," and thinks that one of universal arbitration would be developed in time. Such a beginning, indeed, would bring the whole problem close to solution. The work of conciliation would include the same problems as that of arbitration, and a court that undertook to conciliate would practically The Cubans, not in anger but in despair, have arbitrate the differences with which it had to

> Mrs. M. C. Turner, Colfax, Ia., writes, in renewing her subscription: "Your weekly comforter and spiritual friend was first introduced in our family in October, 1866, by my mother, I. M. Pease. Before her transition to spirit-life three years ago, she requested me to continue THE BANNER, and keep it on our reading-table as long as I should remain upon the earth. This I expect to do, as it has become as necessary to me as it was to her-a spiritual classic."

Some fifty years ago the 30th day of the present month, the first surgical operation in the world, when the patient was under the influ ence of an an:esthetic, was performed at the Massachusetts General Hospital in Boston in the presence of the discoverer of ether, Dr. Morton, and other eminent surgeons. Since that memorable day medical, and especially surgical science, has made very remarkable ad-

Mr. J. W. Fletcher will return to New York City, and open his office, 1554 Broadway, about the 20th, for the season. He has greatly improved in health, and has nearly completed his new book, entitled "IF WE ONLY KNEW."

A letter has been received from W. J Colville, dated Sept. 5, in which he states that he is again taking up his work in San Francisco and Oakland, Cal., with every prospect of generous support from many sources. The letter will be published in full later.

Mr. and Mrs. W. H. Bach made us a brief call on Tuesday morning, Sept. 8. We are informed that Mr. Bach intends to establish lectures in Boston, and to have tests given at the conclusion of his discourses-of which more anon.

The occasion of Labor Day, on Sept. 7 was most notable and satisfactory-showing the sentiment of friendly appreciation in this part of the country to be on the increase.

Revere House, Boston, Mass., Thursday, Sept. 10, to remain for the balance of the week. A letter of travel, by J. Jay Watson,

J. WILLIAM FLETCHER will be at the

will appear next week.

A Pleasant Occasion.

Baby Lou, the well known child artist and solo dancer, has every reason to feel pleased-so writes "Videaux." August 24 she passed a most notable and long to be remembered day. By invitation some seventy five friends personally congratulated her upon her arrival at another birthday. A reception was held in the evening from 8 to 11 at the residence of her parents, 252 Western Avenue, Cambridgeport, which was thoroughly enjoyable from beginning to end. The presents from friends were of choice order. The exercises were what were to be hoped for, and

The Question of Our Food. Considered by itself, the subject of food may

not appear to be of very great importance to the one whose spiritual forces are developed to the utmost; but to the ordinary person food and physical conditions are so closely related that instruction as to the articles of diet best adapted to nourish and sustain the body is seriously needed. The food that is proper for man cannot be determined by chemical analysis. Nor will weighing and measuring one's food determine the amount required for nutrition. Every animal possesses certain senses which are its guide in the selection of food. Man is possessed of senses which will guide him when he is willing to trust them. When, life.-Spinoza. however, the character of any natural product is altered by cooking or otherwise, these senses are no longer a guide, and chemical analysis and weighing and measuring are resorted to, which is wrong, and only leads to confusion.

Let us, first, eat what the Lord has provided for us—fruits and nuts, and such vegetables as may be eaten without cooking or otherwise will have a place upon the "regular" ticket.—Springmay be eaten without cooking or otherwise changing their condition, and then if we yearn for the fleshpots, let us treat our weakness with respect, as a habit to be outgrown. Let us eat to live our best and highest. We are not to despise our neighbor for not yet having been converted to our own high theories of diet. ment of one of which would cause a blunder or typographical error. And yet some people think it strange when they can find an error in the paper! When they it in mind and cherish it as a dearest desire.

New Camps.

Bro. J. W. Dennis of Buffalo, N. Y., writes that he has calls from two new and different localities, to go next season and establish new camp associations. The interest in yearly camp meetings is increasing. 'The Central New York Camp," at Freeville, N. Y., was the third camp association that Brc. Dennis had a hand in forming. Parties forming new associations would do well to correspond with him.

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 medium 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.]

Dr. C. W. Hidden of Newburyport, Mass., having closed his tour of the Camps, is now homeward bound via Niagara Falls and elsewhere. He will be at home on or about Sept. 20.

Florence K. White will make engagements for Sundays of October, for platform tests. Address Circular Street House, Saratoga, N. Y.

May Goodrich, platform test medium, will return East by the first of October. Would like to make en-gagements for societies throughout Massachusetts and Rhode Island. Present address, 417 North Ninc-teanth etter October. teenth street, Omaha, Neb. Mrs. Annie Wagner of Omaha, platform test medium, will visit the Eastern States this fall, and

would like to make engagements with societies for the next three months. Address her at 417 North Nineteenth street, Omaha, Neb. Mrs. Ida Leonard is located at 60 Bowdoln street

Prof. J. W. Kenyon filled a six months' engagement very satisfactorily with the West-Side (Cleveland, O.) Society. He has calls to Brockton, Pawtucket, and Onset Camp, the 4th, 7th and 8th of July, 1897. He can be addressed, in care of Banner of Light, to lecture and attend funerals.

Seymour Van Brocklin, inspirational speaker and psychometrist, now holding services every Sunday afternoon and evening at Dwight Hall, 514 Tremont street, Boston, will accept week day engagements in New England for season 1896-7. Address 662 Tre-mont street, Boston. Lyman C. Howe writes us that he goes to North Col-

lins, N. Y., to help at the annual meeting at once; he has been somewhat ill the past year; he speaks in Buffalo, N. Y., the Sundays of November, and will answer calls for week evenings at accessible places. Ad dress him at Fredonia, N. Y. Mrs. J. W. Kenyon lectured and gave tests the past

season in Detroit. Toledo, Cleveland, at Lake Brady and Mahoning Valley Camps; is at Oaset Bay Camp at present, giving tests after Prof. J. W. Ke 1701's lectures. They will hold meetings conjointly in Boston this season, but will answer calls to societies anywhere; also solicit corre pondence for the Camp season of 1897. Address care of BANNER OF LIGHT.

The Reviviscence of Elljah.

It is now a little more than four months since that fulgid and rutilant statesman, the Hon. Elijah Adams Morse, R. S. S. P., struck grief and terror to the hearts of his devoted constituents in the Twelith Congressional District by rejuctantly announcing that the condition of his health would no longer warrant his continuance in public office, and that when the time came he would not accept a reflection.

The blow was a sudden one, and its effects were

far reaching. From Attleboro to Plymouth, from North Weymouth to Taunton, the mourning was both loud and deep. In fact, a definite and depressing gloom settled over the whole district, and not even the playful efforts of various aspiring gentlemen to supply a long felt want and to succeed to the Hon. Elijah's seat in the national House of Representa tives tended to mitigate the melancholy that had fastened itself upon the public mind. It was even felt all through Massachusetts and over into New York State that a Congress without the illuminating and scintillant presence of the man from Canton

and scintillant presence of the man from Canton would be a tame and ineffective assembly.

The American people were ever sensitive to the picturesque, especially in politics. They liked to think of the Hon. Elijah pleading for the constitutional recognition of the Dehy in type-written speeches and addressing respectable and upright citizens on the evils of intemperance. They felt certain that with the Hon. Elijah in charge of affairs every voter in the twelfth district would get his fair share of garden seeds from the agricultural department and that every man who wanted a post-office could and that every man who wanted a post-office could have one if a post-office was to be had. To have all these golden actualities shattered and dissipated at one fell stroke was indeed to endure the bitterness of irremediable wor.

Ever since that fatal day in April an anxious public

has been watching for bulletins concerning the physi-cal and mental condition of the Hon. Elijah Adams More, R. S. P. and has watched in vain, until the last lingering days of summer. Then, all of a sudden, the newspapers in the twelfth district began to blossom out with time-worn but expressive portraits of the Canton statesman's manly countenance, respiended as of yore with the radiance of unnitigated health. Simultaneously these newspapers printed earnest and vehement assertions to the effect that in the crisis now confronting the country, the Hon. Elijah was the one man essential to the welfare of the twelfth Massachusetts district and incidentally of the entire republic. Along with this was printed the declaration that the Hon. Elijah had fully recovered from his late indisposition. The reader was given to understand that, as far as physical prowess was concerned, the Hon-Elijah was only surpassed by Sandow, and that in in-tellectual might he was once more towering up to the level of Sumner and Webster. It was also intimated further that, although he was, like Brer Rabbit, "not sayin" nuffiu"," he was understood to be once more in the hands of his friends.

It may easily be imagined with what gladness of acclaim these announcements have been heraided by a grateful and appreciative people. Viewed strictly as a problem in therap uties, the reviviscence of the as a problem in therap; uties, the reviviscence of the Hon. Elijah seems little less than miraculous, and it is to be hoped that a full statement of symptoms and treatment will be published for the benefit of the medical profession. But whether he has been taking A. P. A. Sarsaparilla for the blood, or has been obliged to dose himself with that famous, but distaste ul compound, Anti-Gubernatorial Tonic, the fact remains that the Hon. Rijah Adams Morse, R. S. S. P. is rejuvanant and abining with all his pris-8. 8. P., is rejuvenant and shining with all his pristine splendor, and is ready to go right on serving his country. As a self-regulating, persistent search-light in politics, it must be confessed that the Hon. Elijah is a glorious and friumphant success.—The (Boston) Beacon, Saturday, Sept. 5, 1896.

A Card of Thanks.

Mrs. Brown, daughter of the late Mrs. Cushman, desires to extend her heartfelt thanks to the following ladies and gentlemen for the kindness they showed her at her mother's sickness and death at Lake Pleas-

ant:
Judge A. H. Dallev, Mrs. Sarah Byrnes, Miss Olive
Reynolds, Mrs. Lizzle Lincoln, Mrs. Hopkins, Mrs.
J. In Smith, J. B. Hatch, Jr., Mr. and Mrs. Connt,
George Cleaveland, Mr. and Mrs. Dowd, Mr. Hunter,
Aunty Barker, Aunty Gilmore, Mrs. Whittier, Mrs.
King, Mrs. Rl'za Cook Amidon.

NEWSY NOTES AND PITHY POINTS.

LIFE'S PILORIMAGE.

Think, as ye travel on life's dusty way,
You go toward a clime divinely bright
And beautiful. Fear not approaching night
Will bring distressing dreams, nor in dismay
Behold the Angel Death draw near, when day
Declines he comes to lead your soul in sight
Of that fair land of everlasting light. Whose Love immortal bears eternal away. In life's long pilgrimage, each step you take Brings you but nearer to that bilesful clime

restreams of living water ever flow Then let not cheering hope your heart forsake,
But onward ever face, and in good time
You'll reach the land whose flowers immortal blow. -Andrew Wells in Harbinger of Light.

A freeman thinks of nothing so little as of death; and his wisdom is a mediator, not of death, but of

Miss Marie Ives has been named by the women of New Haven as a candidate for the Beard of Educa-tion. One of the retiring members, W. E. Morgan, has declared that he is not a candidate for renomi-nation, but retires in favor of Miss Ives. The Pallafleld Republican.

There are more true sayings in the world than we can ever remember. So it is n't worth while to heed the false.

Every column in a paper contains from ten to twenty-two thousand distinct pieces of metal, the displacesee a word with a wrong letter in it, or a misplaced one, they are sure they could have spelled the word right; and they are happy for a whole day, and go around telling how the editor made a mistakel—Press

American Girl (at Windsor Castle)-" Porter, is American Grif (at windsor castle)—"Force, is there any chance to get a glimpse at the Queen?" Gouldeman at the Gate—"I am not the porter. I am the Prince of Wales." American Girl—"How lucky I am! Is your mother in?"—New York Weekly.

Love is the ultimate, supreme, divine law of the world. But love implies relation, communion, mutual action and mutual service.—Philip S. Moxom.

A little girl who had mastered her catechism confessed herselt disappointed, "because," she said, "though I obey the fifth commandment, and honor longer in the land, because I am put to bed at seven o'clock." my papa and mamma, yet my days are not a bit

The rule of thumb, guess-work and loud assertion of nerit may prevail for a season, but in the end the real merit, which can be shown and proved, must take first rank,

"Mamma," asked Harold, "if matches are made in heaven, why are they tipped with brimstone?'

Professor (reading)-"'Dropping the reins, Mr. Projessor (teating)— Dropping the Feins, Mr. Flood assisted his wile from the carriage, and together they entered the store. Can any little boy improve upon this sentence?" Bright Pupil—"The reins descended, and the Floods came."

A SERIOUS QUARREL - Watts-" I hear that Willits has withdrawn from membership in the church. What was the trouble?" Potts—"He and the minister got into a row over whose was the best bicycle."—Indian-

Young Lady (on the grand stand)—"The umpire calls a foul, but I don't even see a feather." Her Escort—"But you must remember that this is a picked

In various parts of the country a swindle is being practiced like this: A man, well-dressed and with a business-like air, calls upon the people and represents himself as a Government detective or agent, with the statement that there is much counterfeit money in circulation, and requests them to show what coin they have in their possession. He then uses a chemical which turns the colu black, declares it spurious and takes it away with him. The victims say nothing for a time, for fear of being arrested for having counterfeit money in their possession, and by this time the swindler is far away.—Sedgwick (Kan) Pantagraph.

Wealth, social position and "pull" are very potent in their way, but they cannot be jelled upon to accomplish every desired result in this world.

> Friend: All that is, at all. Lasts ever, past recall; Earth changes, but thy soul And God stand sure; What entered into thee, That was, is, and shall be. - Robert Browning.

Apricots came originally from Armenia, gooseberries from Siberia, radishes from China and Japan, onions from Spain and Portugal, vegetable marrow from America and cauliflower from Caudis and Cyprus.

The Cuban rebellion is costing both sides dearly. The insurgents have burned sugar plantations; now Captain General Weyler proposes to forbid any steps by coffee and sugar planters to save their crops: Cuba is being impoverished; Spain's financial condi-tion grows worse and worse; the Spanish troops are dying of y-llow fever, and no immediate end of the war is in sight. The Cubans are making a struggle that commands sympathy, but the end remains in doubt - Hartford Times.

Iceland has sevenly two thousand inhabitants of the Lutheran faith. The Bible is diligently read, and every Lutheran and every Icelander can read and

> But human bodies are sic fools, For a' their colleges and schools. That when nac real ills perplex them, They make enou' themselves to vex them. -Burns.

The wise man is the one who succeeds in getting his shrewd afterthought beforehand.

CURE FOR SOFT CORNS.-Have the patient bathe the foot with warm water and dry well. Then fill the pace between toes affected with pulverized chalk and tie a piece of linen bandage around the toes. Change every second day, and by the eighth or tenth day you will be more than surprised at the results.— E. J. Longshore, M. D.

The only singer that does n't catch cold is a teaket-

I have long felt that by cremation the body after death is returned most properly to its predestined ashes, and in my own case I should desire that cremation should take place .- Rose Elizabeth Cleveland.

Mr. William Watson, in his poem, "The Tomb of Burns," thus feautifully suggests Burns's attitude to his time, and the lamentable outcome of it: Singly be faced the bigot brood,
The meanly wise, the feebly good;
He pelted them with pearl, with mud;
He fought them well—
But ah, the stupid million stood,
And he—he fell!

Not ours to gauge the more or less, The will's defect, the blood's excess, The earthly hum is that oppress The radiant nind; His greatness, not his littleness, Concerns mankind.

"Après le Mort" (a scientific and rational solution of the problems of life and death), by M. Denis, has been translated into Learly every European language. Pastor (to sexton)-" Mr. Bloczin, why do n't you see

that the reats in the church are dusted once in a while?" Sexton—"I do, sir. The congregation does it every Sunday morning, sir." Prince Bismarck has just become a doctor of medi-

cine honoris causa, made so by the University of Jena. The ex chancellor now possesses the doctor's degree of every university in the empire. He was made doctor of philosophy by Halle on June 21. 1867; doctor of laws, Goentingen, March 18, 167, and by Erlangen, April 1, 1885; doctor of political science, Tuebingen, April 1, 1885; doctor of theology, Giessen, Nov. 18, 1888, and doctor of medicine, Jena, July 16, 1896.

The Sultan of Turkey is always careful to see that the doors are locked and the windows fastened before

Monday, the seventh of September, marked the celebration of the Jewish New Year. The day was celebration of the Jewish New Year. The day was observed all over the world by orthodox Israelites, who believe that on that day the Creator sits in judgment, the books opened and the actions of mortal men are judged. On the tenth day, or day of atonement, it is decided who is to live, who is to die, who is to be rich and who is to be poor. The first month of the year is called "Tisbri," corresponding with September. The services of the new year are observed three days, and those of the day of atonement for five days, or until the fifteenth of the month, when the feast of the labernacles is observed, issuing seven days, all of which is commanded in the twenty-third chapter of the Book of Leviticus. This year in Boston the services will be held in Copley Hall and will be conducted by the Rev. Wolf Baron, the chief rabbi.

After devoting a year to experiments, Tesia anpounces that electricity can be transferred as a mo-tive power without loss over a distance of at least five hundred miles.

Camp Reminiscences.

BY MOSES HULL.

To the Editor of the Banner of Light:

My last report for THE BANNER, I believe, left me en route for Grand Ledge, Mich. Since that was written I have been to Onset, Mass., Lake Brady and Mantua, O., and Haslett Park, Mich. I am now on the Grand Trunk train, in Canada, on my way to Etna, Maine, where there is a camp in session, and where I am to speak next. The season has been wet, and the farmers are behind in their work; and, beside that, times are harder on the poor of this world, such as Jesus said we "always have with us," than they have been for many years in the past; yet the attendance in every place

former years. The people seem to be everywhere getting hold of the idea that the purpose of a camp-meeting is not for assembling just for a good time, and then go home and sit down and wait for the time when the next camp-meeting shall come and re-fill them. Never before have I known campers to come together with so universal and thorough a determination to lay plans for continuous work during the year. The camps this year seem to serve as a kind of holy baptism to prepare the campers to go

has been nearly equal to what it has been in

home and work. I see another good sign of spiritual growth in the fact that people are not parting with their dollars so much for personal tests and personal gratification as in former years. They are be-ginning to realize that their dollars will do more good put into spiritual literature, or expended in some way to help others to see the truth, than in paying them all in a different direction. A much more spiritualistic idea of Spiritualism is fast taking possession of the better portion of the Spiritualists, and many of them are concluding that it is better to spend more of their money in missionary work. This idea will cause them to demand a different work of the mediums, and result in many mediums seeking a higher development, and efforts will be made to try to find the spiritual

and the esthetic side of Spiritualism.

This thought has already culminated in the founding of a forty-five days' Institute, to be held at Mantua, O., beginning on the first day of June. The object of this school is to, in some measure, prepare our public workers for their labor. Many noble men and women, who have no thought of attending this school themselves, have subscribed to it, simply because they see it to be a good work, and they think the best investment they can make is to help it along.

Some have not yet drank enough of the wine of this New Dispensation to see the necessity of doing this work. I asked an old pilgrim who is just ready to pass to the other side, but whose dying hand clutches his purse as though he thought it would take its entire contents to pay his admittance into the be-yond, to help in this good work. His answer No; I am old and do not need the school now; it comes too late to do me any good, and my children are grown up and educated, so the school could not be of any personal benefit to me." This is of the same spirit which says: God bless me and my wife, my son John and his wife-us four and no more. Amen.'

I told him that while there was one person on earth who needed the kind of education that the school was intended to impart, I had an interest in it. Every one should feel that, in this case, "the field is the world," and that no one can do anything toward spreading the light, or assisting others to do so, without benefiting me. If people could realize that money invested for the education of anybody who would do good with that education was a benefit to them, I think they would not, with their dying hands, clutch their pocketbooks so tightly. Money spent in this way is capital laid up in heaven; capital clutched and held away from good purposes is capital lost to the owner. More of this later.

being the second year of its existence. The grounds are most beautifully and artistically laid out; the friends have built one of the most commodious and fine auditoriums that our people have anywhere. The people of the vicinity of Grand Ledge have concluded that Spiritualism has come to stay, and as they can-not help themselves they may as well recognize the fact.

I think I never saw it rain harder in my life than it did for twelve or fifteen hours the Sunday that I was at Grand Ledge. Notwithstanding that, there were from six to eight hundred people present, all of whom claimed to have enjoyed the meetings very much. Mrs. Robinson of Port Huron was there when I got there: I only had an opportunity to hear her once, but I liked that discourse much, and the people are all pleased with her, as they are ev-

Grand Ledge is the home of Mrs. Abbie E. Sheets, who is comparatively a new speaker. I did not hear her at this meeting, but I heard every one who spoke of her speak well of her. Later I heard one of her lectures at Haslett Park. I will say she carries with her everywhere a good influence; one that cannot help but build up the Cause she loves. I am glad that she is to be heard in Berkeley Hall, Boston, this fall.

Dr. Mansfield, the slate-writing medium of Cleveland, Ohio, attended the Grand Ledge Camp, and, besides giving, probably, over one hundred private sittings, gave a public exhibi-tion of his powers in that direction. Straightforward messages came on the slates in the audiences, the slates being untouched by the

Farmer Reilly, the famous materializing medium, and Mrs. Coffin, the trance and test medium, came to Grand Ledge the night before I left, but I learned nothing of their work there.

My next halting place was at Onset, Mass. I always like to go there; but there was an indescribable sadness settled over me as soon as I reached the ground. I was so accustomed to meet Dr. Storer that to see the audience and not to meet him in the form seemed like meeting a flock of sheep without their shepherd; but one soon gets used to that. When one steps up and out, another is fitted for and drops into his place, and the work goes grandly on.

During the first month of the encampment at Onset, Dr. Storer's place was ably filled by Prof. W. F. Peck. The train which carried me to Onset also took C. A. Day of Boston, there to act as chairman; and he filled the position well. He was educated for the ministry, and I believe preached some. I understand that it is his intention to take the Spiritualist lecture field. Spiritualism needs his talent and learning, and I hope he will follow out his intentions to buckle the harness on; yet I pity any one who embarks on the uncertain sea navigated by the

Spiritualist preacher.

At Onset I heard one of Mr. Baxter's ablest sermons, and witnessed his convincing tests; I also heard Bro. Wiggin, and witnessed his in-imitable tests. The work Bro. Wiggin is doing astounds the multitude. There is no getting away from the tests he gives.

Mrs. Maggie Waite followed one of my Onset discourses with thoroughly convincing tests. While I am not willing that my discourses shall generally be followed by the average guessing medium, it is always a pleasure to cut a discourse short for the sake of listening to such tests as Maggie Waite, Maggie Gaule and a few other mediums give.

From Onset Mrs. Hull and I went to Brady Lake, Ohio. This camp has been passing through the deep waters. It is even now in the hands of a receiver, who is using all his powers to make it a success—which I believe he is accomplishing.

Dell Herrick, who has been a medium from his early childhood, has within the last few years developed as a speaker of considerable ability, and who is now doing good service in that direction, was selected as Chairman of the Brady Lake meetings. He presides with dignity, and in his office as presiding genius

seems guite at home. I think he gave univer-

seems quite at nome. I think negave universal satisfaction.

There seemed to be a greater convocation of mediums at Lake Brady than at any other camp I attended this year. What proportion of the mediums were genuine and what proportion were fraudulent, I am not able to say. I do know that they were not all as well patronized as they had formerly been. It is hoped that we are on the eve of the time prophesied of by J. Frank Baxter, when the people will generally get so thoroughly en rapport with the spirit-world, that each one can be his own medium and priest, and the people will not be compelled to longer go to strangers when they wish to commune with their loved.

My next halting place was at Maple Dell, Mantua, Ohio. This camp is run by a legally chartered association which calls itself "The National Spiritual and Religious Camp Association." Though the camp is not so largely attended as many others in the East and in the West, it is one of the most spiritual camps, and therefore one of the best camps in the world. This year it did break over its own rules so far as to admit three family reunions to its grounds and auditorium during the camp session. It has resolved not to do so again, for, while these reunions always bring good people to the grounds, they do not come to learn or to teach anything in connection with our phi-losophy, and they break into the regular camp

It happened that when the friends there were incorporated they were thoughtful enough to make the corporation broad enough so that it authorizes them to found a school or college for the purpose of educating the people along certain lines. Without knowing that, I was led to make several speeches in conference, urging that our speakers and mediums should be better fitted for their work than many of them are. They asked me to state about the curriculum that I would recom mend; after I stated it they asked me to write it out, which I did. The next thing I knew I it out, which I did. The next thing I knew I practice in my absence. He is sober, honest, energetic and skillful. school as I had described—the school to begin June 1, and hold forty-five days. Now nobody knows better than I do that I am not fitted to have the management of such a school; I told them so; I greatly prefer to stick to my legiti-mate business; but they said: "No; if you will take hold of such a school, and be here on the first day of June, 1897, with a corps of competent teachers, we will furnish the financial backing." After saying so much I could not back down; so the school has been established, and is to be opened on the first day of next June.

I was elected President and sole manager, providing I keep the cost within certain limits. am writing this in the cars, and have not the curriculum with me, but I can furnish something of an outline from memory:

1. Physical Culture, such as will give ease and grace of movement before an audience; free the body from such strictures as often keep a public speaker from

such strictures as often keep a public speaker from meeting with other wise deserved success. This also adds to the health of the speaker.

2. Oratory and Rhetoric, such as will impart the art of arranging and delivering speeches in an understandable, concise and attractive manner.

3. Logic, or the science of reasoning.

4. Parliamentary law, and the rules for the government of deliberative assemblies.

ment of deliberative assemblies.

5. Biblical exegetics, or the true exposition of what

the Bible is, how it came into being, and the meaning, so far as it can be understood, of its contents. This will include what is called the higher culticism. 6. Psychic Culture, or the Study of the Spirituality of Man. This will involve a study of all that is known

of the Recondite and the O'scult.

The Besides this, Prof. D. M. King may form a special class in Anthropology and kindred themes.

R. Philology; particularly the proper pronunciation and meaning of the English language; also English and meaning of the English language; lish Literature will be faught in special cases. Be-sides all this, we shall try to arrange for special lec-tures on such scientific subjects as will assist our students in their other studies—such as illustrated

lectures on the applied sciences. Some of this curriculum depends on the pa tronage the school may receive. The larger the classes the more we will be able to do for

This school has received the rather euphonious name of "The Spiritualist Workers' Training School."

The charge for the full term of forty five Camp is beautifully situated on a ledge and of four dollars per week. The grounds are bluff on Grand river. It is a new Camp, this only one-fourth of a mile from town, so that scholars who prefer can board there. I have arranged so that those who desire hygienic board can have it at the same rate as other boarders get their board.

Several at this camp decided to keep one or two scholars in the school for a few years at least, and subscribed for scholarships. If a Rockefeller can pay a million at a time into sectarian schools to help them along, surely the average Spiritualist can subscribe ten or twenty dollars per year to assist this, the best work ever started by Spiritualists. We hope to find liberal people enough to put at least one hundred poor and honest workers into this school. Indeed, we hope the school will re-ceive such endowments as will insure its permanency and its holding open for nine months

instead of six weeks in the year. Mrs. Laura Holton furnished most of the music for the Camp. In music she is particularly at home. The inspiration of heaven seems to always be with her. A Miss Cole of Hiram, Ohio, had a class in Delsarte. All of the class made great progress and were particularly well pleased with their work. Miss Clair Tuttle, daughter of Hudson and Emma Tuttle, and her sister-in-law, with the aid of a Mr. Ion Carroll, got up a dramatic entertainment each week of the Camp. These entertainments were among the most interesting features of the meeting. Mrs. Hull organized a Progressive Lyceum, which they intend to keep up through the winter. Mr. Carroll proved himself one of

the best mind-readers of the day. From Maple Dell I went to Haslett Park, Mich., where I spoke five times. Haslett Park, on the bank of Piney Lake, and on the Grand Trunk Railroad, is about as beautiful a spot as can be found in the Wolverine State. Mrs. Haslett, since the departure of her husband, is the President, and the main stay of the Association. Hon. O. P. Kellogg was Chairman of the meetings this year. Those who witnessed his services at Lily Dale and at Lake Brady will know that the fact of his presiding alone would go a long way toward making the meetings a success. Mr. K. has a way of making everybody feel perfectly at home; he has an anecdote to tell that fits every case, and thus he always keeps the audience in a good humor. I think the Haslett Park Camp this year has paid in dollars and cents better than most of the other Camps did. At this Camp also they organized some kind of a literary association for the purpose of mutual education. This association is to do much of its work this winter, and prepare to help the Camp with its literary

work next year.

The last day of the camp, Aug. 30, was a perfect day, and it would have done one good to have seen the outpouring of the people. Not only did the cars bring loads of them, but hundred the cars bring loads of them. dreds of them came from many miles around, in carriages, and on bicycles, and on foot, and every other way. Before they got off of the camp ground the officers of this camp began to make arrangements for their camp of 1897.

As before indicated, I am now on my way to the Etna (Me.) camp meeting. After working a week in Etna, I go to Ashley, O., thence to Unionville, Mo., then to Hayesville and White Pigeon, Iowa, which winds up my nomadic life for the present. As ever, in the Cause, Moses Hull.

Mrs. S. M. Thomas, formerly of Plymouth, Mass., has taken up residence at Onset, Mass.
C. D. F.

Of the total of thirty-eight million sheep reported in the United States last year, it is computed that one-fourth graze on the mountain slopes and valleys of the West and Southwest.

Spiritualist Camp-Meetings for 1896.

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

National Spiritualists' Camp, Parkland, Eden P. O., Bucks Co., Pa., from July 12 to Sept. 14. Ashley Camp, Ohio. Opens Aug. 23, closes Sept

BANNER

At the earnest request of hundreds of my patients, as well as friends and acquaintances, I have decided, after careful consideration, to open a medical office in the East. While I have a very large practice on the Pacific Coast, the greater proportion of my patients and more intimate friends are in the Eastern States. And the delay occasioned by waiting for letters or medicines has been something of a hindrance to those who desired my medical services. A distance of two, three and four thousand miles, with not at all seasons the fastest car service. is something of an item in even a slow chronic disease. And yet, under these disadvantages, the increase of my practice has been unprecedented, and my cures bordering upon the mi-

But to meet the wishes of my friends and ac quaintances, of hundreds of my patients, and hundreds more who desire to become my patients, I have concluded to open an Eastern office. I have decided upon Indianapolis, Indiana, as being the most central, as being the best shipping-point, as being one of the best, if not in some respects the best railroad centre in the country; and accordingly have concluded to locate my Eastern office in Indianapolis, Indiana, wishing all letters of a medical and business character addressed to me after Sept. 10, Drs. Peebles & Burroughs, Box 177, In-

dinapolis, Ind. The detail work by the one to have charge of the Indianapolis office is Dr. J. A. Burroughs, who has been with me from early boyhood—an "adopted son." He attended medical lectures before he was seventeen years old. He studied with me in my medical office, attended medical lectures in both Texas and California, accompanied me in my travels to Facility of School Sections. panied me in my travels to England, Scotland and the old world. He is a graduate of three different schools, and therefore legally an M.D.,

in the magnetism or methods of the office. Evervthing will be carried out with the same accuracy and the same devotion to the interests of patients that has been such a marked feaof patients that the ture in my long practice.

J. M. PEEBLES, M.D.

MEETINGS IN BOSTON.

Hollis Hall, 780 Washington Street.—Developing circle, 11 A. M.; test circle, 2%; speaking and tests, 7%. Developing and test circle Wednesday, 2% P. M. Mrs. Billiland, 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 Wikinson, President.

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meetings Sindays, at 11 A.M., 2½ and 7½ P.M., and Tuesday at 3 and 7½ P.M. Dr. George E. Dillingham, President.

3 and 1½ P. M. Dr. George E. Dillingham, President.

Hinwatth 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 evening).

Dwight Hall, 514 Tremont Street.—Meetings are held here every Sunday, 2½ P. M.; phenomena exclusively. 7½ P. M., lecture and phenomena. Seymour Van Brockin, Conductor and Medium.

Commercial Hall, 694 Washington Street.cor-

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 il a. m., 2% and 7% P. m. N. P. Smith, Chairman. Red Men's Hall, 514 Trement Street.—Mrs. Mag gle Waite, tests, on Sunday evenings at 8 o'clock.

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

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

Our directory of Boston meetings will, however, be continded 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 .- A correspondent writes: Sun-As indicated above, my first halt after my last writing was at Grand Ledge, Mich., where I spoke five times to as attentive audiences as ever assembled to listen to the truth. This course is beautifully situated on a ledge and of foundations. The charge for the full term of forcy five days mild be only ten dollars per scholar. Rooms on the ground will be rented cheap to those who prefer to board themselves. Good by Mrs. J. Collins; songs, by Mr. J. E. Bartlett; invocation by the Chaplain. Several very good tests were given by different mediums, and the power of the

given by different mediums, and the power of the spirit was felt by all present.

Afternoon session began as usual. Mrs. S. French read a brautiful poem entitled "The Other World." Mr. J. E. Bartlett sang, also gave fine tests; Mrs. Wilkinson, readings, all of which were very satisfactory; another song, and Mrs. E. J. Nutter closed the meeting with several very good readings.

Evening service.—Dr. McCrea made the opening remarks. After an inspiring song by Mr. Bartlett the following mediums participated during the evening: Mrs. E. J. Nutter, Mrs. Deey, Mr. Hull, Mr. Bartlett, Miss Sears, Mrs. Collins, Mrs. M. Knowles and Mrs. Wilkinson. The readings and tests were of a fine Wilkinson. The readings and tests were of a fine

order.
Indian Peace Council, the first of the season, will be held Sept. 29 in Ratubone Hall at 7:45. BANNER OF LIGHT for sale.

Red Men's Hall .- "Reporter" writes: Mrs. Maggie Walte of California opened her series of meetings on the evening of Sunday, Aug. 30, in Red Men's Hall, 514 Tremont street, to a fair-sized audience The tests were remarkable in every detail, carrying conviction to all in the hall. These séances will be held every Sunday evening at the same place. All in-terested in Spiritualism should avail themselves of the opportunity afforded to hear one of the most distinguished test mediums of this country.

Banner of Light for sale at the door.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held their usual test, healing and developing circle Sunday evening, at 33 Summer street, with a large and appreciative audience. Appropriate selections were rendered by Misses Lena and Elsie Burns, and Mr. and Mrs. G. E. U. Hucklehy of Malden; Mrs. L. A. Prentiss, a sublime invocation; Mrs. D. E. Matson spoke on "Spiritual Ligh!" Her remarks were very interesting; Mrs. L. A. Prentiss, Mrs. D. E. Matson, Mrs. Alice M. Lefayour, Mrs. Vina P. Goodwin, Dr. E. H. Matson, Arts. Mrs. Mrs. Wina P. Goodwin, Dr. E. H. Matson, Mrs. Vina P. Goodwin, Dr. Wina P. Wina E. H. Mathews and others, many recognized tests and spirit messages; Edward F. Murray, Mr. I. A. Pelrce, Warren Kimball and others, gave many magnetic treatments; Warren Kimball recited an original poem on "The Favored Brook."

Next Sunday, at 7:30 p. M., test, healing and developing circle by the same mediums, and Mrs. Lizzle D. Butler, Mr. P. A. Thorner of Marblehead, and others. Everybody invited.

At Mrs. Dr. M. K. Dowland's meetings (which are run in the interest of mediums) there were large and run in the interest of mediums) there were large and appreciative audiences. Tuesday evening Mrs. Dowland spoke on "Life"; Mrs. L. A. Prentiss on "The Love and Messages from the Spirit-Home"; Mrs. D. Matson on "The Future Home"; Mrs. C. B. Hare on "Spiritual Workers." Mrs. L. A. Prentiss, Mrs. Florence A. Lamphier, Mrs. Annie J. Brennan, Mrs. Vina T. Goodwin, Mrs. C. B. Hare and Mrs. D. E. Matson and Mrs. D. E. Mat gave many recognized tests and spirit communica-tions. Mrs. M. K. Hamill rendered selections. Mrs. A. E. Warren closed the meeting with well-chosen remarks and benediction. Friday evening Mrs. Dr. Dawland gave able and in-

teresting remarks on The True Spiritual Man and Spirit Power." Mrs. Florence A. Lamphier and Mrs. Annie J. Brennan gave many recognized tests and messages. Mrs. C. B. Hare, remarks on receiving spirit messages and the duty of Spiritualits, also tests

Alfred E. Warren closed the services with a bene

Worcester.-Mrs. D. M. Lowe, Sec'y, writes: Our meetings for the season opened Sunday, Sept. 6, with Miss Lizzie Harlow as speaker, who gave two fine discourses. Miss Harlow has won for herself a warm place in the hearts of our people. She will also speak for our society Sept. 13.

The Woman's Auxiliary will meet on Friday afternoon, Sept. 11, with Mrs. Georgie D. Fuller, 42 Alvarado Avenue, Lake View.

Lowell.-George H. Hand, Sec'y, No. 1040 Bridge street, writes: Sept. 6, the First Spiritual Society held its regular meeting in Odd Fellows' Hall, with Jennie K. D. Couant, of Boston, as speaker and medium. The meetings, afternoon and evening, were

An interesting lecture preceded the test seance, which was very instructive. The tests were many and readily recognized. We hope to have Jennie K. D. Conant again later in the season. Mr. Price next Sunday.

For Over Fifty Years

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

Prof. Buchanan—An Appeal. To the Editor of the Banner of Light:

Permit me to say through your columns that Prof. . R. Buchanan, one of the fathers of medical reform, the discoverer of psychometry, the author of sarcognomy, the higher education, and other valuable works, the defender of Spiritualism these forty years, is rapidly failing in health; and that owing to financial disappointments and the mismanagement of others, he now lacks the necessary comforts of life.

Many a sage and seer before him, sad to say, have Many a sage and seer before him, sad to say, have thus suffered. Homer begged his bread from door to door. Saadi, the Persian prophet and poet, sat down under the shadow of a wavside tree, in his old age, and died of hunger. Surely the friends and admirers of Prof. Buchanan—surely The Arena, and the several Spiritualist journals—surely Spiritualists everywhere who have so long been educated, warmed and lifted up by his published icspiration, will not now, in his old age and sickness, fall to tender him substantial aid. Friends, unasked, unbeknown to him, I appeal to your nobility, your liberality and your generosity of soul. The new beatitude is, blessed are the helpers, for they shall be helped.

Prof. Buchanan has a very important volume of several hundred pages—the crowning work of his literary

eral hundred pages—the crowning work of his literary life—ready for the press. The price is \$1.50. What Spiritualist cannot—will not now promptly subscribe for this book, and, forwarding the amount, put bread upon his table and help him to at once put this volume before the public? Personally, were I floancially able, this appeal would never have been made; but since coming to this city I have had to borrow money at 12 per cent. to hold possession of what I called mine. It has been a rule of my life, as is well known, to never

has been a rule of my life, as is well known, to never see a fellow-being suffer. And, reader, I am sure that you as well as myself delight to help your fellow-men. There are many great, noble-hearted souls free from debt—there are others that are really wealthy. Let us, brethren, fraternally unite and drive the threatening wolf of want from the professor's door, making comfortable the few months (I dare not, knowing how weak he is, write years) that he has to stay with us.

A sweet, uplifting influence steals over my brain as I make this appeal for a needy co-worker and brother, and a volce, soft, tender, and gentle as an angel's lute, whispers: "He that giveth most of the earthly, other things being equal, to relieve human suffering, and he that helpeth most those in need, receiveth most of the spiritual. Good deeds are heaven's coins. Mortals and angels are brothers all."

Send your subscriptions for his book, and your golden benedictions in the form of post-office orders directly to Prof. J. R. Buchanan, San José, California.

J. M. Peebles, M. D.

Recognizing the fact that there are cases (chronic and nervous) that cannot be reached successfully by medicines alone, I have long felt the need of a good, clean man, possessed of that psychic and magnetic force necessary to every honest healer. For a long time I have tried to secure the services of B. W. Banks, known to me as a man of no mean ability; in fact, I consider him one of the best and most successful healers of the day, and take pleasure in announcing that I have at last completed arrangements by which Mr. Banks will give psychic and magnetic treatments. Mr. B. is well known throughout New England. His work in the magnetic field is highly spoken of by all who have been able to secure his services. We shall, on Sept. 15, open our parlors, No. 357 Columbus Avenue, for psychic and magnetic treatments. On Mondays, from 9 A. M. to 3 P. M., I can be consulted personally on all chronic troubles, free of charge, at same office. Those wishing me to diagnose their case by letter will address me at Ayer, Mass., giving name, age, sex and leading sympton.

Those wishing to make appointments for psychic or magnetic treatments will call or address B. W. Banks, 357 Columbus Avenue. C. E. WATKINS, M. D.

The White Mountains. The beauty and grandeur of the White Mountain

scenery long since made it a noted and popular locality to which tourists and travelers take themselves. A pleasant trip is the ride to the top of Mt. Wash ington, there to witness a sunrise or perhaps a storm. Another journey, the one through the Notch, is ore which pleases thousands, while to see the Old Man of ence circle, conducted by Mrs. Wilkinson, assisted by Mrs. J. Collins: songs, by Mrs. J. E. Bartlett: invo-

Of the various routes to the White Mountains, perhaps as popular as any is the one called the Merrimac Valley Route, which leads along the banks of the Merrimac river and enters the Mountains at Wells River, only after passing for a considerable distance along the shore of Lake Winnepesaukee.

Another route is the Sea Shore Route, which follows along the coast to Portsmouth, and from there gradually hears toward the Mountains.

By either route sections are covered which are abundantly supplied with the most satisfactory specimens of nature's handlwork, and a book entitled "Among the Mountains," issued by the General Passenger Department of the Boston & Maine Railroad, Boston, is sent for two cents to any address.

SPECIAL NOTICES

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

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Message Department.

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Seance held July 31, 1896. Spirit Invocation.

Divine Spirit of Wisdom and of Love, we bring curselves to thee, seeking knowledge, seeking light and understanding; bringing the two worlds in c'ose rapport one with another; making us feel we are twins, and there is no division; recognizing the wonderful power and knowledge of immortality; seeking to bring the truth to those that are desirous of knowledge-that the light may penetrate deep down into the souls of men, that they may realize what depends upon each one of us as we pass through the various stages of life.

Be with us while we mingle here this morning, Divine Spirit. We seek more this morning of the strength of intelligibility; strength for us to reason and use the faculties that God has given us-that each one may work out his own salvation. Guide us through the path of life; every step we take leaves its imprint in the sands of time. As we open the channel here this morning-or, as mortals would say, use the vocal organs of the material organism to voice the independent thoughts of the disembodied spirits that may come to prove their identity-oh, may they realize what is given to that thought; how much has been received by it: not always to those that it is sent out to, but it is like scattering seeds in the winds-it seems to take root when we least expect it.

Bless us while we are here this morning, and strengthen each one in their work. We do realize that each one is his brother's keeper, and we know that we must live in harmony, peace and good-will, one with another; and glory shall be now and evermore. Amen.

INDIVIDUAL MESSAGES

Frank Jennings.

Good-morning, Mr. President. I am very much pleased to be here this morning and to be counted one of you and one more to voice the evidence of life beyond the grave; and I would like not only to prove the evidence to one or two, but I feel there are many who may be somewhat interested if I send forth a few sentiments; for in earth life, or while I was an inhabitant of earth-life, they counted me peculiar: they counted me a positive manwhat most people would call a crank; but I believed in a man's own thoughts and dealings, or, in other words, I believed when I was doing as I felt was right, and injuring no one, I had a right to my independent ideas; and if I got any comfort out of them, I didn't see where it was anybody's business to interfere.

I lived in a somewhat Orthodox community, and I suppose they thought I was an extremely wicked man. I was not a Spiritualist-to tell the truth, I didn't know what it meant; but since I have been disrobed and passed on to the higher life, I have found I was nearer a Spiritualist than anything else.

I see now where I would like to send a few greetings to give them to understand that, although I was not identified with any church, I found my heaven just the same; I found the heaven I built for myself; I found the friends I wanted to meet; I had many on the spiritside who had gone long before I did. I should say, also, I have been some time out of the body, but do not think I am really forgotten, for I oftentimes hear them wondering whatever became of me or what I would find when I went to the spirit-life. Being of the character I was, the fact of that brought sorrow to the souls of those who were dear to me, because they dreaded the hereafter. They were afraid I was to be punished for eternity. And so, to lift the veil of darkness and to bring joy and progress to those who mourn me, I would like to say: I found heaven, and not hell.

I found Mary, my companion, who had passed on before I did, and also Rachel, our sister, and mother and father; and I met so many of our old friends that heaven cannot express or give an idea of it. Home to me was everything, and it was so in spirit; I was at home, I felt at home, and I have been happy, and I want them to realize it. I am not going to give them a long sermon, but merely to let them know I have found those who seemed to be lost; and it is not a loss, but a great gain.

Daniel and George have joined me, too, since I entered the spirit life, and are with me this morning, and would like those who are left to remember we are all together, independent of what faith or religion or what theory we lived by; we all found our own level and met-just what we sowed that did we reap.

You can put me down as Frank Jennings. I am some ways from home. My home was in Hamilton, Can., but I think I shall not only be remembered, but I shall perhaps rouse a little questioning as to what or how this came. That's what we want, Mr. President, for when we rouse curiosity we can always cultivate the brain to receive more knowledge. Thank you very kindly this morning. Good by.

Edwin McCommick.

In earth-life it was always familiar to introduce ourselves first, and hence I will say first of all my name is Edwin McCommick. I enter this morning, not so much as one seeking for in Spiritualism, and are commencing to sit brothers and sisters and all humanity: Ye seven thousand pounds each, and have a range of self, but to give some knowledge, and perhaps around a table; and they sometimes get com. know but little that surrounds ye; seek well. many miles.

oftentimes goes down in history.

same spirit of inquiry; for while in earth-life comfort I have taken in listening to others certain work; but when we speak of the Divine | made. This morning I felt, like many others Power, the spiritual power, the spiritual laws, that come around here and watch morning then we find ourselves very limited-especially if we try to teach them to others. Hence, by being sent out of the earthly existence very suddenly and unexpectedly (as the world would call it), I found I was still as much a student on the spirit-side-more so, if anything-than on the mortal; for in spirit we can study without being interrupted by others' opinions, and we have not to cater to others' ideas.

Now this morning I want to say to those who are still seeking light and knowledge-especially those who seek for the phenomenalfor them to use a little reason. It has been so many of our orators' lips in trying to teach and educate the people on spiritual things, spiritual ideas, to make them feel their friends have not left them; and yet, with all the teachings we have had, with all the science that has been demonstrated, we all lack the means to read the spiritual laws and their workings. How little is known of the underlying principle that governs the connection between the spirit-life and the mortal life, and how little mortals seem to realize that the spirit, as it comes in communication with its friends, has to labor under the various laws-and how hard sometimes it is to make the spirit thoroughly understood. To bring us to that idea, that because here is an instrument that has been chosen to give forth the individual messages, that we may be able to voice our own thoughts through the brain (it being given up freely), why should we be overtaxed, or why should every one that comes here be able to demonstrate himself or herself?

I have got friends in many parts of this country, and I know that they will feel when they see my name attached to this communication that it seems impossible that I should reach the brain in this capacity, and try to identify myself under this method; but I want the light to shine, and for them to review the Father's work, to come more consciously to the spiritual environment. It is with that view to day that I would like to send forth encouragement to mankind to study their own individual hearts, to understand their own abilities, seeking their own salvation, and not for a moment to conceive the idea that because the spirits are disembodied, all you need to do is to calt them and they are there. Remember there are conditions to be complied with in all things; why should not the conditions be necessary to gain what we seek? To those who doubt this communication, to those who doubt the identity, I say, Open up the doors of the heart-open up the mind to inquiry, and give me an opportunity, and I will demonstrate to you that there is more than one way to prove the immortality of the soul. To day we do not give it by hope, but by knowledge-and as you sow, so will you

To all humanity, all brothers and sisters of your not the soul in idleness and in selfishness, but seek more intelligently and diligently for the true light that may guide your foot-path, not only over the rocks and stones that surround you in earth-life, but that when vou reach the heavenly city you may then realize how close the two worlds are together. And when you ask the mediums for a communication, don't ask them to come in contact with your fathers or your mothers, and yet in the same breath feel deep down in your own soul that they cannot do it. Then, if you know, why do you ask for them, why do you kneel on your knees and pray God for light, to give you that strength that you can believe -and yet will not believe? Oh! thou who art in darkness, reach up into the higher plane, and thou shalt find, as has been truly well said, that death is not, and that there is life everlasting to those that will seek it. Then you may not be afraid to pass out. Oh! if I could only teach the souls of those I want to, to make them feel the need to know self better, that is the desire and humble prayer of your feeble servant this morning. I thank you. This is like a living fountain of truth, and it is sometimes hard to withdraw when there is so much need and so little done. It is like a ripened harvest—the harvest is ripe and ready, but there are very few laborers in the vineyards of truth.

My home was in Chicago, but I will be better known in New York, as the spirit passed away there. I shall also be recognized, I think, in Buffalo, as I have labored in those

Mary T. Bland.

Good morning, Mr. President. I am very much pleased being here this morning, although I seem to feel a little away from home and some distance from the location where the spirit separated from the body. I was But I have been very much interested, since I friend is to reach the other and let them know they arrived all right Although I passed out and hence death to the poor mortal soul was the darkest condition that could come to us. telling him. But to-day I thank God at the progress—that not only the spirit-world has been able to gain, but the bringing of the mortal to a consciousness that death now is not the terror it was, but

seems oftentimes sought as a sweet relief. I have not got many of my own family now stroyed through the light and knowledge of strong enough to carry us over the simple line spirit-nower.

gain some in return; for while in earth-life we munications, but do not always get all that recognize everything is education. The man | they want. Oh! what a natural thing that is; that is a student, and studies and becomes a it is so hard to satisfy human souls: because scholar, is identified as smart; they usually as they get one thing they are always desirous leave names behind them, and a work that | for another; but I have been interested in the advance of thought, for the long time that I This morning I am attracted here by that have visited your Circle Room, and how much we can gain certain knowledge and accomplish and watching the advance that they have after morning, time after time-that we become conscious that we do not benefit others unless we take part; and so I wish to take part this morning, and send forth loving greetings to those that will remember me, in name if not in person, because I know our memories are handed down from one to another.

My sister Susie Annie has passed over within the last few months, and left a family behind her, and it was through her and also others that have come to spirit-life since I have, that this communication has been called forth. She is not able to speak this morning, and I promquite an education to me to follow out these | ised her I would do my best to give the friends, messages, and the thought that proceeds from | through your valuable paper, encouragement and strength-and ask them to worry not, fear not; tell them mother is all right, and also her husband is here with her, and we are all together.

We want this message especially to go to San Antonio, Tex. My name is Mary T. Bland; I feel that a communication will give strength, and show that years in the spiritworld are nothing, but like unto one day.

Margaret Stewart.

Well, I don't have to travel as far as the lady that preceded me, because my home is closer by, and the attractions, therefore, are there. But I feel it would be a good thing sometimes to rouse an interest, because there are so many who feel that after the death of the body there is a loss of recollection-we might say forgotten-with the few that miss the external form.

I do not wish to send a long letter this morn ing, because I was one while in earth-life that always felt that if you inform a person of what you think, and give them to understand what you mean in as few words as you can, it seemed to me all that was necessary. As we used to have an expression, "Enough is as good as a

I have two sons and a daughter that I am anxious to reach this morning. I cannot say that I was exactly a Spiritualist while in the body, yet I do know I got a great deal of consolation and instruction from mediums, especially on things pertaining to the material life I am sorry to say, but it is the truth, that I think two-thirds of the people that visit mediums are more anxious to know of the welfare of the present, and their material sur roundings, than they are of going to find out whether they have any friends in the spiritlife or not. And I think it was somewhat so with me. If I were even a little bit unsettled or anything, it always seemed to me if I could sit down and talk with a good medium-such always helped me.

I see this morning where my boys are in the habit of doing the same, but do not seem to have any real consciousness as to where the power comes from-and perhaps they might the living God, seek well your own hearts; d. say they don't care. Yet I would like them sciousness that we feel after we have passed beyond the external body; and when we can talk to them individually, I would like them to realize we are not separated. I am interested in the welfare of this life, and many things I would like to express that I have not been able to under the circumstances in which they oftentimes seek relief. I know it is hard for them, struggling with life and its adversities, especially in great depression, to give any thought to those that are gone: but if I could only make you feel, dear ones, that my heart is still in sympathy with you, that I send forth this greeting of love to make you feel that I have been to a certain extent conscious of what has been going on, and yet not able to send forth all that I would desire. But, Mr. President, I would rather have them come and talk with me in private. I think I can control that medium they are in the habit of going to, if they will give the spirit an opportunity and not be so desirous of the material welfare.

I want to say this, Mr. President, because I have heard them make the remark lately that it was strange I did not inform them I was around them-that I didn't manifest to them in some way. But when you go you always have so much of the material around you, you are always so anxious to know what you are going to do next, that you crowd us, because we give you that which we realize you are most desirous for. That is why I thought I would like to reach you through this channel. Margaret Stewart, Providence, R. I.

Thomas F. Quincy.

Good-morning, Mr. President. This doesn't look very much like proving that "Dead men tell no tales"; neither does it seem to prove that the dead do not return, for they say selfevidence is always better to the man or the very much exhausted before I passed away, woman than it is to those who get it. And and it is hard for me yet to hold the medium. there is one thing 1 am satisfied with, and I certainly know there is no delusion in it, and passed out, in the wonderful working of spirit | that is, that I did pass from your mortal existthrough the mortal, and how anxious the one ence, and that I am yet a living identity and conscious being. And, while I have become an absolute consciousness to myself, I have of the body quite a number of years ago-I been questioned how much of that could I should think away down in the seventies—yet | convey to others, for it seemed to me—a long, I remember the time, and I have seen so long time before I passed out of the body-that many, many changes since then. At that a man might conceive a truth and be absotime, where I lived, spirit-return was not un- lutely sincere in it, and have it become a fact derstood; we had not become familiar with it, to him; but it is not so to another until he becomes as conscious of it as the one who is

How many of the conditions and circumstances of life that people believe, live and thrive on, and gain happiness through-become confidence and seeming to them a realitymay live by a law of faith; and yet when you ask them if the spirit liveth after death, if it in the mortal; but I have got the offspring of is a conscious identity, they say they do n't my family that I am anxious to come in con- know because they have not been there. To tact with. Years and years ago we had just me it is poor logic; it contains, to me, a little such manifestations as you have now; but it | bit of ignorance, for if the law is probable to was not called Spiritualism then, it was called others, why not to them? If our faith is phenomena; it was called to us the devil's strong enough to rest on so many, many conwork, and hence brought terror and supersti- ditions in earth-life that seem uncertain, that tion more than anything else, for, as used to seem even a bigger gulf than that of death; if be said, it was a warning of something to hap- our faith is strong enough to carry us through pen. I am so pleased that this has been de- all these conditions, why should it not be

I want to reach friends that are a long way | I approach this open channel with the I want to reach friends that are a long way | 1 approach this open channel with the | Three ten-inch steel breech-loading guns are about from here, as they have become interested also thought and with the feeling to say unto my | to be mounted at Old Point, at the mouth of the James

that separates mortal from immortal?

I should like to reach the companion whom I find struggling with the environments of the body-still desirous to know what is coming. I was somewhat attracted to this thought by the party who preceded me, in speaking of the anxiousness of material forces while in the body. I know there is a great excuse for many; they tell us: "One thing at a time;" they tell us oftentimes that they have not time to seek for the spiritual laws, the spiritual environment, and that is the reason they pay certain clergymen to minister to their wants, because they can pay for it easier than give time to study. There is much work to be done.

I was interested in Spiritualism before I passed out of the body, but I was only permitted to be one of the silent workers, not easily identified in the multitude-for we find many silent workers who are not known at all; I am anxious to reach those yet in earth-life, to give a little time to their inner thoughts.

May the angels help you, guide you and direct you in this good work this morning and the years that you have fought the battle for liberty! May it be our motto, and justice our platform. That is my idea of life. I know yet things must bring themselves more to a level of equality than exists to day.

My name is Thomas F. Quincy, and you will find my residence in Pittsburg, Pa.

Lillie Hutchinson.

Oh! isn't this just beautiful! It seems almost too good to be true. How long I have sought this privilege, and how kind were the controlling powers this morning to give me an opportunity, because I want to reach my children, who are so scattered they seem to need mother's care so much. It seems to me almost like a rebellious spirit, for death did n't come to me when I really wanted it. when I needed life most; but God, I feel, is true, and doeth all things well.

Yet I have been anxiously waiting the liberty to reach those who are left with the charge of my children, and I want to send greetings to them. I want to say to my sister, who took my darling little ones to her home: I am so pleased with how things have been done, and I want to say, God bless you, Etta, for I never | shall be able to repay your kindness; but I know God will.

I want, also, to try and reach my companion, because he is away off and his health is so poor; he seems to be struggling so much with the environments of the body and the lonesomeness of the mind that I want to draw closer to him. I am afraid he has lost all confidence in God and man. I don't hardly know how to word my message so it may take deep root and give him consolation.

William, you are not alone; you are not held in the body through grieving and suffering. You are not the only one who is suffering. You are not the only one who feels lonesome. I know it is hard for you to separate with all who were near and dear to you; but only a little while and we will be all together again, because time is like eternity. There are many stages in life-there are many changes in life; earth life is limited anyway; and while you may have lost all confidence in the Divine Power, yet don't live in darkness. I am trying to bring light to you; and when you are called to cross the river, don't think, when you lay that body down, that that 's all that is left of you. Oh! it grieves me so much when I can see you follow me in that way—to lay the body in the ground and leave it there, in that cold mother earth, cold and desolate, with nothing of light and sunshine about it-it is more than I can bear. I want to reveal myself to you, that I may be able to take the dread of that change called death away from

Oh! this may seem strange, Mr. President, because my husband has got in such a condition, for he used to be quite interested in Spiritualism; in fact he was quite mediumistic: but he has given it up, long, long ago. But my sister is somewhat interested, and I feel she oftentimes looks over your columns, and takes a great deal of comfort from the truths and knowledge printed there. She oftentimes asks: 'I wonder if Lillie will ever come to me?" I'm here this morning, and I want her to know that all is well, and I am perfectly satisfied with what she has done. She often wonders what I have found, and I hope that these few lines will bring a new light to the soul of the desolate and new strength to the weak body and mind.

Lillie Hutchinson. My husband is in St. Augustine, Fla., but my sister is in Massachusetts, just a little way from Boston, and I think this will reach her. I hope it will reach my husband, for I desire her to send the paper to him. This letter will give him strength, and I hope will give it to others.

Messages to be Published.

Messages to be Published.

Aug. 7—Mabel Frankchild; Mary Wingate; Frank Whittler; Benjanin Robinson; Mary E. Haskell; Robert Philips (colored); Capt. Will:am Pennell.

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

Aug. 21.—Agnes Remington; Eben Quimby; Joslah Wiftman; Alfred Benson; Aunt Polly Perkins; James Swift; C. H. Johnson.

Aug. 23.—Louise Coburn; Samuel P. Sanborn; Frank Miler; Albert Stevenson; Elisha Monroe; Philip Grabam.

Sept. 4.—Mayor John Lowe; Isaac Newton Finch; Emma E. Weeks; Austin Kent; Idaliue H. Harding; Eliza McCluskey.

Time-tried and Proved.

There is nothing like a well-tried and proved remedy. For more than thirty years Adamson's Botanic Cough Balsam has been the favorite in thousands of homes for Coughs, and all forms of Throat and Lung Troubles Sold by all Druggists.

"Something to Think About."

Modern improvements have a disastrous effect on labor, so we speak of labor-saving machinery, which saves the expense of labor to the corporations, but leaves the working man out in the cold. Inventions are gradually reducing the number of laborers required in a given department; and perhaps by-and-by we shall have machinery to do all the work, with only a man or two, instead of the score or two of former days, to look after it. Here is an instance. A young lady held a rather lucrative position as cornetist in a church where there was congregational singing. It cost one thousand dollars to put a cornet stop into the or gan, which was one year's salary for the girl After one year the cornet stop costs nothing, and the girl has been notified that her services will no longer be required. All right. You can't blame the church-people for saving their money, but what is the poor girl to do? Multiply this instance and you have something to think about. - New York Herald.

Mr. Wallace-" It seems to me that if ever a bachelor realizes his unhappy lot, it must be when he is in b d sick." Mrs. Wallace—"Yes. There is a great difference between a hired nurse and a wife. If he goes to throwing the medicine bottles and things at the nurse when she happens to hort his rheumatism, she will leave."—Cincinnati Enquirer.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES —[By Marcia Davies, New Orleans, La] You say on page 76 of your admirable "World's Fair Text-Book," that "the psychometric gift may be latent in Book," that "the payenometric this may be latern in all, but on an average about one person in seven can develop it sufficiently to make it practically availa-ble," Will you be so kind as to point out the pecu-liarities of this characteristic?

Ans.-Though the computation cited, viz., that about one out of every seven persons can develop the psychometric faculty without much difficulty is based upon considerable experience, we are not prepared to point out any other peculiarities as characteristic of those in whom this gift is specially prominent than such as are common to sensitives in general.

Psychometry is susceptible of proof wherever people are unusually sensitive to the auras of the people with whom they come in contact. The proportion of one in seven will be found upon close investigation to be pretty accurate in large numbers of communities.

Every large family contains at least one who could develop seership, and seership is nothing other than a developed ability to see into and through conditions which ordinary people can only gaze upon.

The sensitive in the family is usually the child of quickest perceptions-the one who, more than all the rest, detects the atmosphere of the people with whom he or she is brought in contact; and so intense is this sensitiveness in the case of an unusually fine natural psychometer, that persons who are thinking of the house and its inmates, though their bodies may be many miles away, can be felt and described by this singularly endowed medium.

Psychometry can hardly be dissociated from the practice of telepathy, sensibility to thoughttransference and much else of nearly related character.

Fearlessness of disposition, superiority to the dread of adverse criticism, and indisposition to follow fashions blindly, are all traits of the proficient psychometer, who is often a skeptical rather than a credulous individual, though skepticism is not a condition by any means necessary to proficiency in any psychical direction.

The best way to cultivate the psychometric faculty is to sit passively and take quiet note of the impressions which strike you when you are holding an unexamined object in your hand, or even directing your thought to an unexplored place, or a (to you) unknown person.

The essentials of success always include extreme susceptibility to impressions and superiority to undue influence exerted by visible surroundings.

In a class organized for the study and practice of psychometry we observed that the most successful of all the twenty or more students who constituted the class was a lady of middle age, very quiet and retiring in manners and disposition, but not in the least timid or easily frightened.

This woman was a good example of the psychic temperament at its best, as she was exceedingly sensitive in the direction of discovering knowledge, and at the same time more than usually self-reliant.

Persons who are plastic and easily influenced, but who lack firmness and are deficient in logic and discrimination, are apt to be so carried away by everything they feel that they get quickly thrown off the right track by counter-impressions.

The ability to read conditions, but remain unmoved in the midst of them, must be unfolded before one can attain eminence in the field of psychometric delineation. Whoever really wishes to succeed in this direction has a reasonable hope of success.

Q. 1.-[By Margaret Simmons, Santa Monica, Cal.] How can we distinguish between intuition and men-tal suggestion? 2.-(By the same.) What do you mean when you speak of the Devil?

A. 1.—The clear distinction we always make between intuition and mental suggestion is simply the following: When you become intuitively conscious of anything, you are aware that you perceive it: just as certain are you of this as you feel certain that you see objects through your own eyes or drink in melodies through your own ears.

When, however, you are subject to suggestions which reach you from other individuals, it is on the psychic plane exactly as when on the physical plane: you are conscious that somebody is telling you something which you did not discover by yourself.

Suggestions carry with them the mental and moral atmosphere of the states whence they proceed; you can, therefore, welcome or reject a suggestion at your own discretion; but an intuition, being a convincing inward perception, carries with it a weight of certainty which is overwhelming as testimony to its correctness.

A. 2.-When we allude to the Devil we have not necessarily any personality in mind, though there is nothing unreasonable in attaching the idea of personality to a source whence unholy suggestions may proceed; but, leaving that aspect of the question, we mean by devil, or evil, whatever is erroneous.

All falsehood is devilish. Devils are always depicted as black, to denote their darkness and ignorance, while angels of light are always pictured as arrayed in pure white, to typify their purity and knowledge.

When devils, or unclean spirits, are cast out of an individual, those errors are evicted from his affectional centres and also from his intellect, which have been confining him in mental and moral slavery.

The real "casting out of devils" is much more the driving forth of inward errors than the release of captives from the thralldom of outside spirits of darkness.

For Sick Headache

Take Horsford's Acid Phosphate.

It removes the cause by stimulating the acion of the stomach, promoting digestion and quieting the nerves.

"Is dis where dey want a boy?" "It is; but he must be a boy who never utters an untruth, and who does not use slang or swear, and never speaks unless he is spoken to." "Well, me brudder's a deaf mute. I'll send 'lm 'round."—Church Progress.

A starved tramp said that he was so thin that, when

Beauty is your Duty

Abundant, glossy hair, is beauty's

crowning glory. To wear this crown, use

AYER'S HAIR VIGOR.

Bunner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters

last two weeks of August, as a prelude to the season's one great difficulty about this and all bills to

Mr. and Mrs. G. W. Kates gave us highly instructive and entertaining lectures, and Mrs. Kates, aided by Spirit 'Fritz,' presented tests of spirit-presence and psychometric delineations that carried conviction and enthusiasm to the large number of auditors

present.
With this *éclat* to start our work, and the Temple auditorium being filled, we feel a good augury for the

season.

The Kates-Singer Quartet gave its concluding entertaluments here, and were very much appreciated. The Mossys. Singer have departed for musical work in Chicago, and Mr. and Mrs. Kates will continue to do, as they put it, their 'plain spiritual work.'

The effort to introduce good music, by these public workers, may not have been a financial success, but surely it was commendable and sadly needed. We neglect music too much at our meetings. We expect mediums and spirits to do it all, and do not, as a rule, make the conditions satisfactory for the heat results. mediums and spirits to do it all, and do not, as a rule, make the conditions satisfactory for the best results. A reception and supper was tendered to Mr. and Mrs. Kates by our 'Woman's Progressive Union,' and was publicly held at the Temple Wednesday, Sept. 2, from 3 to 7 P. M. It was well attended and made highly enjoyable by pleasant commendations, music and social intercourse. The homelike banquet was a feature, and showed there is body as well as soul in the hospitality and appreciation of Buffalo Spiritualists for their pla form workers.

Spirit 'Britz,' through Mrs. Kates, held high carnival in a test meeting at 8 o'clock, before a large assemblage, creating an estimation of Mrs. Kates as

assemblage, creating at 80 clock, offore a large assemblage, creating an estimation of Mrs. Kates as a medium of great power.

Mrs. R. S. Lillie is to be our speaker during September, and she is always popular and attracts large audiences.

audiences.
Mr. and Mrs. Kates have been engaged for December, and all are rejoicing that they will return."

Massachusetts.

LAKE PLEASANT. - Mrs. C. M. Cooley writes: "Lake Pleasant is indeed a beautiful place. Its tall pines, with their odor, give strength to the sick, and the beautiful scenery gives inspiration to all.

The days are warm, but when the shades of night fall upon us the cool, fresh air comes to refresh and southe one to sleep, giving rest to the weary souls. We have had some rare treats this season, in listening to the grand words spoken by Miss Jennie Rhind, the 'Typical Messenger,' who is doing a fine work here in proclaiming the new age, which is now in its

infancy.

We attended séances by Mr. Chauncy Palmer, who gave some wonderful physical manifestations in bright light; also séances by Mrs. Mary Huntoon, both physical and materializations.

Mrs. Katle Wentworth gave one of her wonderful audical antertainments to a very appreciative audical antertainments to a very appreciative audical antertainments.

musical entertainments to a very appreciative audience. Her music is truly marvelous! Mrs. Wentworth is under spirit control while playing, and is wholly unconscious of what is going to be played.
'The Storm at Sea' and 'The Battle Field' were rendered most exquisitely.

Mrs. Farrar, inspirational singer, who sings in many

different languages, has been with us this summer, and her voice has made the woods ring many times. Many grand mediums and speakers have occupied the rostrum and given forth to the people many good

The people are rapidly leaving Camp now, as the meetings are over, and we, too, shall soon be on the wing."

Illinois.

ATKINSON.-Nellie Follett, Sec'y, writes: "As a continuation of the foreible arguments presented before our Society by Mr. Walter Howell in June, Rev. J. C. F. Grumbine addressed a large audience in the J. C. F. Grumbine addressed a large audience in the City Park, Sunday, July 12, upon the subject of 'The Invalidity of Old Arguments to Disprove Spiritualism.' The number in attendance, despite the heat, was a great encouragement, and shows the growing interest in a philosophy which commands the respect and attention of the world's brightest intellects, as well as the independence of a people who have been so completely dominated by the various churches here. Whatever progress has been made is due to the energy of Mr. Grumbine in the capacity of President as well as speaker, aided throughout by a few ell as speaker, aided throughout by a few

very faithful co-workers.

The invocation, the well-chosen poems read by Mr. LofGrumbine, the vocal selections rendered by Mr. Lofgren of Muscatine, were most satisfactory. Mr. Lof-gren has a melodious voice, with an expression and clearness of enunciation too seldom heard here. He assisted in the services the following Sunday, when Mr. Grumbine delivered two lectures concerning 'The Phenomena of Spiritualism.'
We trust it will teach us a lesson of unselfishness

that we should not wish to keep to ourselves that which will be so great a blessing to others."

Pennsylvania.

MEADVILLE.-A correspondent writes: "I cannot resist the desire to express my appreciation of the admirable review of Robert G. Ingersoll given in your excellent paper of August 1, 1806, by John William Fletcher. It should be written in gold. It is as five a bit of character-reading as has been given to the public in many a day, especially of his attitude toward Spiritualism in its mental, moral and financial aspect.
Mr. Fletcher gives Mr. R. G. Ingersoll credit for all
that is admirable in his personality; but when he insults the hospitality he is at the same time enjoying to win the approbation of those he finds in occasional authority in the religious world, he betrays his weak-ness and the spurious character of his boasted bravery in being the champion of truth and freedom.

Restrict Vivisection.

To the Editor of the Banner of Light:

I was very glad to see the notice of the bill to restrict vivisection in the District of Columbia, published in your paper for August 15. As probably but few of your readers have seen the full report of the bill, you may be willing to print, in a condensed form, the statement of Mr. R. Ross Perry, who spoke first at the hearing, at Washington, D. C., April 17, 1896:

"As we grow older, I think we become more appreciative of the sacredness of mere life. We cannot give life, and we do not want to take away what we cannot give. Concede, as conceded it must be, that life may be takenfor we take the life of men in self-defense-we may take the animals for our food-and yet it remains a pregnant fact, which I think we do not give sufficient thought to, that there are hundreds of millions of our fellow-men who believe in a religion which regards mere life as so sacred that its votaries are not allowed to destroy a living thing. This is a significant fact, and perhaps we may learn something even

from the Hindoos in this connection. "But, be that as it may, I say that it seems to me that nothing can be urged in favor of torture. There is nothing that can draw healthy life or sustenance from torture. It is something which absolutely poisons any fruit, if you may call it fruit, that it can produce. Why is it we see everywhere that this horrible thing-torture-is repudiated as society advances and as civilization increases? Why was it that it was thought necessary a hundred years ago, when the Constitution of these United States was framed, or, rather, when the first amendments were added, to make torture

the subject of a special amendment?
"Why is it that, in this country, there has blossomed, as I think, the fairest flower of the legislation of to day-this exquisite law that reaches sweet hands of mercy down to these animals, and says no one shall inflict cruelty upon them? Is it not that men-not sentimental men, but statesmen, both those who are framing the laws of a nation and those who are developing those laws—have recognized the fact that, although cruel and unusual pains may be nothing more than the criminals deserve, yet because legislation has something more to think of than the suffering of the criminal, these pains cannot be inflicted? While it is true that the criminal would suffer, the inflicters would suffer in greater degree than the criminal, and there would follow from those who looked at that cruelty—there would follow a horror of it at first, and then a pleasure in it, and from the pangs of the one criminal there would spring the seeds of other

crimes. Those who witnessed it would first shudder, then enjoy, then imitate."

Mr. Perry quotes at length from several good authorities in support of his assertions. From Plato he shows that there is "a wild beast in our nature"; from Edgar Quinet, that "By crime man precipitates himself from the summit of the scale of beings and falls below the

very worm of the earth"; from Shakspeare, that the practice of vivisaction will "but make hard the heart" of all who practice it; and Mr. Perry says: "We have painfully gotten from Huxley's prehistoric man up to the man of the nineteenth century, and I say it is important for the preservation of the second second.

Items of local news, etc., for use in this department.

Now York.

BUFFALO.—"Enthusiast" writes: "We have enjoyed quite a feast of good things in our Temple the last two weeks of August as a prolude to the season."

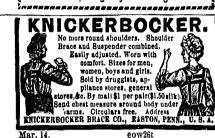
Indezenth century, and I say it is important for the preservation of the race that we at least stay there."

The full report of this bill can be had upon application to Senator Gallinger, Washington, D. C. I think that any one at all interested in the subject would feel repaid for their trouble should they send for and read it. Still, there is restrict and supervise vivisection, and that is that they, whi e restricting as far as the gen-eral public is concerned, legalize this crime to a certain extent. Practically, the only tenable position for an anti-vivisectionist is that of asking and trying to secure total prevention of all vivisection, no matter how carefully restricted. Anna Sargent Turner, Secy New York State Anti-Vivisection Society.

Saugerties, N. Y.

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April 9, 1895.

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Aug. 22.

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also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of she the music size, and will be a bandsome ornament, as well susful work for plane or organ.

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Synopsis of Contents — Defectiveness of the Old Arguments; Spiritism and Hypnotism; Spiritistic Phenomena;
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July 27.

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PSYCHOMETRIC

READINGS by Letter. C. P. PRATT, 120 Dartmouth 13w* Aug. 8. Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. Sept. 12. Mrs. Hattie A. Young,

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defines.

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

tions of decarnate souls.

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Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 19, 1896.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Wednesday, Aug. 26.—A grand entertainment was given in the Temple by the members of the Lyceum and their friends, under the management of W. H. Bach, who arranged the program and drilled the children in the flag drill, which was a very pretty

feature.
The hall was well filled, making the concert a grand success. J. B. Hatch, Jr., acted as Chairman, and as each was introduced they were accorded a good reception, and, in every case, had to respond with a

reception, and, in every case, had to respond with a second selection.

The following program was well carried out:

1. Plano solo, Leo Putnam; 2. Recitation, "The Smack in School," Mollie Blinn; 3. Violin solo, Charlie Hatch; 4. Song, Miss Bessie Bickford—violin obligato, Charles Bickford, plano, Jennie Harvey; 5. Dialect reading, "Sinsheimer's Visit to the Cooking-School," W. H. Bach; 6. Flag Drill, by members of the Lyreum; 7. Duer, mandolin and autoharp, "Pauline's Reverle Waitz," Mr. and Mrs. Bach; 8. Recitation, Carrie E. S. Twing; 9. Song, Mrs. Mason; 10. Recitation, "At the Old Stage Door," Minnie Cherry; 11. Fancy Dance, Edna Cook; 12. Hardshell Sermon, W. H. Bach; 13. Recitation, Mrs. L. Thrail; 14. Duet, Misses Jennie Harvey and Bessie Bickford; making up an entertainment not to be excelled at Lake Pleasant, and W. H. Bach deserves great credit for his kindness in arranging it.

for his kindness in arranging it.
Friday at 2 P. M., in the Grove, a large audience gathered to listen to a fine lecture and convincing tests, given by Mr. J. Frank Baxter, Vice President Buddington presiding. Mr. Baxter has a host of friends at the Lake, and they will be pleased to know that he has been engaged for next season. In the evening a grand closing ball was held in the Temple, about two hundred couples being in attendance. The Temple was beautifully decorated for the

ance. The Temple was brautifully decorated for the occasion. The party was a full dress affair.

Saturday morning a conference was held in the Grove. At 2 P. M. a good sized audience gathered in the Temple. The speaker was Mrs. Carrie E. S. Twing; President Dailey was the Chairman. Mrs. Twing's lecture will appear later. Mrs. May S. Pepper followed Mrs. Twing with delineations that pleased all

Saturday evening another display of fireworks. A mediums' meeting was held in the Temple, J. Frank Baxter, May S. Pepper and Carrie E. S. Twing taking

Sunday morning, at 10 o'clock, one of the largest audiences gathered in the Temple to listen to Carrie E. S. Twing, this being her last lecture. One of the features of this meeting was the christening of a little baby boy, four weeks old. The service was conducted by Mrs. Twing, and was very impressive. This is the first christening that has occurred at the camp, but it should not be the last by any means. It will be long remembered by all who witnessed it.

At the close of the lecture that followed the christian.

At the close of the lecture that followed the christening, Mrs. May S. Pepper gave delineations; this was her last appearance at the Camp.

At 2 P. M. another large andlence gathered to listen to the closing lecture of Mr. Baxter, also the closing lecture of the meeting. President Dalley was Chairman. Mr. Baxter opened the meeting by singing, following with a grand lecture, closing with tests.

Sunday evening a memorial service was held in connection with the Lyceum, and the Temple and the veranda were filled with people, a great many coming from Greenfield, Clerk Blinn having made arrangement for a last car ou the electric line.

The meeting opened with a concert by Bickford's

ment for a last car ou the electric line.

The meeting opened with a concert by Bickford's Imperial Band, lasting from 7:30 until 8 o'clock. Conductor Hatch then led a march to the platform, followed by A. P. Blinn, Assistant Conductor, Mrs. Carrie L. Hatch, Guardian, Mrs. Mary French, Assistant Guardian President A. H. Dalley, Director, Mrs. A. E. Barnes, Mrs. Carrie E. S. Twing, Miss Lizzie Harlow, J. B. Hatch, Sr., W. H. Bach, Florence Sampson, J. Frank Baxter, Mrs. Tillie U. Reynolds, May S. Pepper. Pepper.
Conductor Hatch called the meeting to order, and

then opened with singing by the Lyceum. Miss Liz-zie Harlow then offered a soulful invocation. After another singing by the Lyceum the Leaders talked to the children upon the lesson, "What Does Spiritual-ism Teach Us?" and the Guardian arranged the groups for the march. Many scholars gave answers to the question that was the lesson, the replies all showing that the children had taken a great interest in being educated in the spiritual fruth. The Grand March followed, lifty children taking part, Bickford's Band furnishing the music. The effect was grand; the little girls being mostly dressed in white, with the bright faces of the children carrying Old Glory, formed a beautiful picture.

At the close of the march Conductor Hatch intro-Camp Meeting Association, who was received with loud applause. President Dalley, after thanking all for the success of the Camp-Meeting, then delivered the memorial address, eulogizing Dr. Jos. Beals, A. T. Pierce, and others who had passed away; in concluding his address the portrait of Dr. Beals, the first President of the Association, was provided by Master

cluding his address the portrat of Dr. Beals, the first President of the Association, was unveiled by Master Charle Hatch and Miss Molile Blinn.

The platform was very beautifully decorated with flowers, many pieces bearing the cards of friends in memory of those who had passed to spirit life. Among some that were there were the names of Dr. Beals, A. T. Pierce, Mrs. M. E. Cushman, Mrs. Henry Little Philip (a Lyceum scholar), Mrs. Martha Pratt and Mr. Steel. A large chair was festooned in white, with a large wreath and ferns, for Dr. Beals. Many with a large wreath and ferns, for Dr. Beals. Many wreaths were placed upon the platform by Mrs. Willard, Mrs. Chamberlain and Mrs. Eddy. The platform was decorated by Mrs. Chapman, Mrs. Burlingame, Conductor Hatch and others.

The back of the stage was festooned by the national colors, in the centre of which was the portrait of Dr. Reals, covered with the American flag. Upon a signal of President Dailey, the flag was dropped by the children above mentioned, and exposed the portrait of Dr. Beals, amid great applause. The ceremony was very effective and impressing.

Next in order was a violin solo ("Adieu," by Sarah Satè), Prof. Charles Bickford; recitation, Gladys Atwood. Miss Florence Sampson read the following

letter from Mrs. Milton Rathbun:

TRIBUTE BY MRS. MILTON RATHBUN.

In thinking of the one whom we desire to honor on this occasion, we naturally go back in memory to the years when, in the vigor of noble manhood, our emancipated leader and president so ably and acceptably presided over our convocations and social gath erings. Can we ever forget his hearty welcome, his erings. Can we ever forget his hearty welcome, his loyal handgrasp and ready ear whenever we had a statement or request to make? Can his memory grow dim or be obliterated from the hearts of the

grow aim or be obliterated from the hearts of the many who from time to time listened to his words of welcome, counsel and commendation?

When we set foot upon the grounds of our beautiful Camp we were sure of a royal welcome from our beloved leader, and strangers were made to feel at home almost at once, because of the hearty reception accorded to them by Dr. Joseph Beals and his estimable wife. Their tent cottage was ever hospitably open and no one was allowed to feel that an introopen, and no one was allowed to feel that an intrusion was possible.

When in the old grove his ringing words reached

the ears of the assembled multitudes all felt the power of his personality. He was an ardent lover of Spiritualism and openly avowed his love for it. Very few knew of the sacrifices he made to be in constant attendance during the entire season. Those who did know of his self-sacrifice hardly appreciated it. It is scarcely mentioned that he gave up his busi-

ness the most important and lucrative month in the whole year, yet many can recall this fact, and surely in honoring one who did so much for us and the Cause, as represented here at Lake Pleasant, we do well to call attention to his heroism in the line of

well to call attention to his heroism in the line of sacrifice for Spiritualism.

Year after year, nineteen in succession, did he serve, to the best of his ability, the interests of our Cause in this mecca of strength to weary souls, this haven of rest for the toiler, this Eden of joy to the seeker after evidence of man's continuity of life after.

"the stroke called death."

Wa have a naw grove, a naw tample new stands.

We have a new grove, a new temple, new stands, but to the old campers, the old friends who have been wont to assemble here season after season for a score or more of years, the old and deserted grove, speakers' and band stands, have a pathos in appeal. speakers and ballo stands, have a pathors in appeal, stirring the heart-trings to sad refrain; fcr, with it all, we miss so sadly, especially this year now that we know his earthly presence is removed forever, the prominent figure of Dr. Beals. After years of patient suffering he was forced to succumb to the ravages of the latal disease, and solved the mystery

which we have named death. His memory will remain a flower of fragrance in the hearts of myriads of friends, young and old. We do well in recalling his many acts of justice, mercy, binevolence and good-will. In fancy we hear his hearty laughter, his words of good cheer, his loyal expressions of friendship and hospitality. May true appreciation be the laurel with which we shall crown him. May all his friends welcome his presence in gratitude as he comes from time to time to encourage, assist and cheer us from that bright home which must have awaited him when he joined his dear ones who had awaited him when he joined his dear ones who had been taken from the homes where love dwoit, and such deep sorrow came with the parting. We cannot consistently mourn his departure to the spirit-

realms. We should rejoice for and with him, for the "re-lease" must have been a boon of priceless value. May we all strive for a record as clean, as firm, and as pure as was his. May we follow his example, so far as he was in the right. If, when our sun sets in life's horizon, we can claim so many loyal fitends, who sin-cardly mourn the loss of our physical presence as we cerely mourn the loss of our physical presence, as we know this day mourn for our trother, Dr. Joseph Beals, happy shall we enter into the life which our deeds and our thoughts here shall have prepared for cur just inheritance. We know that he is here: also many who shared life's storms and supshine with him in the spiritualistic field. Their glad voices would proclaim their joy, in thus honoring one whom they heartily welcomed, when his earthly vision was no more.

more. We hear William Denton, S. B. Brittan, Arthur Hodges, Clara Banks, and many others whom we have loved and followed as wonderful teachers, commending us to the grace and care of angels, because we are not unmindful of the virtues and devotion of one who strove to lead us up the mcuntain side of eternal truth. When we pass in through the gate of life eternal we feel sure that bis hands will clasp ours in glad welcome, and that we shall then know the full measure of his character—shall recognize much which our blindness here prevented us from discovering. In a word, "We shall know as we are known," and in the clear sunlight of true revelation, this grand man will stand a surprise to even his best friends. Some day we shall know that our strongest words of praise and admiration were but feeble expressions compared to those which would have done him full

May we unfluchingly perform our earthly tasks, and when they are enued, may we also stand in the sunlight of true revelation, also a surprise even to

sunlight of true revelation, also a surprise even to those who knew us best.

Honor to our arisen brother, co-worker and head.
We bespeak his aid, his sympathy, his direction and his loving croperation in making dear old Lake Pleasant a veritable Eden upon earth, where harmony shall be the keynote to our happiness, and progress the natural result of our annual pligrimage to this spot where sunny skies forcet trees ripning laughspot where sunny skies, forest trees, rippling, laugh-ing waters join hands with spirit-forces and influences to make our lives broader, purer, more spiritual; and where we shall date our greatest advancement in the development of our spiritual natures.

Remarks, Mrs. Carrie E. S. Twing; recitation, Mol-

Remarks, Mrs. Carrie E. S. Twing; recitation, Mollic Blinu; remarks, Mrs. Reynolds; recitation, Ruby Sauer; recitation, Edna Cook; song, J. Frank Baxter; recitation, Sophy Hawley; remarks, J. B. Hatch, Sr.; plano, Miss Bessie Bickford.

A list of names of those who had gone to spirit-life was read by Assistant Conductor Blinn; plano solo, Mary Clendaniels; song, Mr. George Cleveland. The meeting closed with a benediction by Miss Harlow, thus bringing to a close one of the most successful camp meetings ever held at Lake Pleasant.

At the meeting of the Baard of Directors Judge A.

camp meetings ever held at Lake Pleasant.
At the meeting of the Board of Directors Judge A.
H. Dalley was rediceted President for 1897.
Among those who have been engaged for next season are J. Frank Baxter, Prof. W. M. Lockwood, Mrs.
Carrie E. S. Twing, Edgar W. Emerson, Oscar Edgerly, Helen Stnart-Richtings, Dr. C. W. Hidden, J. Clegg Wright and Col. R. G. Ingersoll. Negotiations are being made with Mr. Grumbine and several others. The Board are bound to have the best that can be had next season. next season.

The music for next season will be a great feature; J. B. Hatch, Jr. Mrs. A. E. Barnes and D. P. Barber are the Committee for music, and everything will be done to have the best. There will be many surprises in the line of music. The Fitchburg Railroad will furnish tickets at reduced rates; the matter will be in the care of Mr. A.

The meeting will commence Sunday, Aug. 1.

The Camp is breaking up; a good many have returned to their homes, but there are people enough

P. Blinn, who is the committee for that road's arrange

left to have a good-sized meeting yet.

A good by dance was held in the hotel Monday night by the campers.

A. H. Dailey and family, J. B. Hatch, Sr., and wife, Mrs. Buber (age 93), Director Hill, Mr. and Mrs. Burler have left Camp. lingame have left Camp.

Queen City Park.

To the Editor of the Banner of Light:

Sunday, Aug. 23.-A heavy storm of wind and rain ushered in the morning, but just as the lecture hour drew near the sun came out and the clouds dispersed. A goodly number eathered in the Pavilion and were addressed by Mrs. Morse Baker for about one-half hour, and then she devoted a short time to answering

questions given by the audience.

Mrs. Baker is well qualified for this kind of work, and her answers to all the questions propounded were excellent, and in some cases very apt and pertinent, and gave much satisfaction to all.

In the afternoon Mr. Wright gave a fine lecture to good audience. Monday Dr. Smith started with an excursion for Lake Pleasant, and was met at the dépôt at Brandon in passing with the starting news that his house had been broken into and robbed the previous night, during his absence at Q een City Park. Fortunately, however, by promot action of the authorities the thief was caught and the goods he hid stolen secured.

The Doctor returned on Wednesday with a good excursion from Lake Pleasant and adjoining places, but he was quite ill with a severe cold and completely out, and obliged to be in bed for a day or two.

He is now convalescent. Thursday Mrs. Helen Stuart-Richings arrived, this being her first visit to our Park. She is a most genial and pleasant lady, and has made many friends during her brief stay with us. She gave three fine lectures, which were much enjoyed by those who heard them, and we trust to have her with us another season. Her lecture on Sunday morning was especially fine, and was listened to with the closest attention by all. At its close she gave a very beautiful recitation, exquisitely rendered.

In the alternoon Mr. Wright delivered a most pro-found and powerful address on a subject given him by a clergyman who is summering on the ground—"The Old Religion and the New." It was a grand effort, one of the best he ever gave here, full of inspiration, historical and critical. We are glad to know he is engaged to be with us again next year.

On Sunday evening Mr. Leo Lewis gave a most inspiration, and instructive decembers lever the continuous and instructive decembers.

teresting and instructive descriptive lecture, illus trated by charming stereopticon views, of a voyage across the Atlantic and scenes in various cities in the Old World. He was assisted by his brother, and the occasion was a very pleasant one. These gentlemen gave this entertainment for the benefit of the Association and according to the benefit of the Association and according to the benefit of the Association and according to the Association and tion, and a cordial vote of thanks was tendered to

them on its behalf.

At the close of the lecture a number of the cottagers and friends remained to exchange kindly greetings and say farewells. A pleasant hour was

The closing season of our camp always brings a feeling of sadness over us, though we all cannot but feel that the outlook for the future of Queen City Park is most favorable.

Many improvements on the grounds are planned for another year. Several of our best speakers are already engaged, and we all feel cheerful and hopeful that our camp will still continue to be, as it has been since its inauguration, a favorite among camplug-grounds; and we believe that our dear angel-friends are ever near us, to help and comfort us on our way and to brighten our path as we journey onward to the Summer-Land.

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

Sunday was what every one might call a wet day at the Camp. About thirty persons were present, the regular meeting was omitted, and a small meeting held at the cook house.

Mrs. Baker gave an invocation and tests. Mr. Edgar H. Tuttle of Boston made an address and also gave some excellent te-ta. Miss Amanda Bailey sang a few familiar apiritual songs. Sunday, Sept. 13. we expect to have many me-

diums with us. All mediums who are willing to come and take part in our meetings are cordially invited to

BANNER OF LIGHT for sale and subscriptions taken. Electric car spass the grove every fitteen minutes from Lynn and Salem. N. B. P.

Lake Brady, 0.

To the Editor of the Banner of Light:

Anna L. Robinson of Port Huron, Mich., and Mrs. Helen Palmer Ressegue, are the attractions at Lake Brady. The former is a trance speaker, her utterances toing entirely dependent upon the influence controlling her—sometimes that of a child, and again a man of mature and logical mind. Mrs. Robinson also gives tests.

Tony Starr, the boy medium of Lake Brady, has

been the first on the grounds to sit in a wire cage during a scance. The boy is but fourteen, with a child's voice and stature. He is from Murray City, Hocking Valley, and came his two hundred miles'

journey here alone,
O. L. Concannon, who has caused much sensation
by the test conditions of his materializing scances, is by the test conditions of his materializing séances, is now at Lake Brady. His test is to sit with bare feet in a pan of flour, and both hands filled with rice. A number of persons here have seen him under this test. Last night be offered to do it, if so required. Objections were raised, and the test was finally ruled out on the ground that it was unnecessary, having already been so frequently given, and that severe test conditions interiere somewhat with the manifestations. festations.
A committee of strangers was selected to examine

the medium, who testified he had nothing on but his outside garments—coat, vest and trousers. A white shirt front seemed to deny this statement, but the medium declared his intention of showing the audience his shirt, and immediately began pulling it from his bosom. It proved to be only a front, two or three inches in length.

The curtains were then held back until he went under control, as he sat in the cabinet, which con-sisted of the curtains drawn across one corner of the sisted of the curtains drawn across one corner of the room. He began sinking forward in his chair, and had to be supported. Finally he made a spasmodic movement, clutching at his clothing, and struggling with a few gasps. Then a female voice issued from his lips, calling itself "Bessie," declaring triumphantly, "I've got him. He's mine now. I'll take care of him," etc.

The curtains were then dropped and the lights lowered and instantaneously with this there enpeared.

ered, and instantaneously with this there appeared, seemingly, as a picture on the outside of the curtains an immense figure, reaching to the top, as nearly as we could estimate eight feet in height. It waved its arms majestically a few times, then seemed to project itself out into the middle of the room. It was introduced as the "queen of the cabinet," who magnified and prepared it for the weaker spirits to manifect

Mr. McRoberts of London, Canada, an exceedingly Mr. McKoberts of London, Canada, an exceedingly large gentleman, was the first called up to receive his spirit wife, who stood under his arm to assure her helght, as was her custom in earth-life and which we have seen her do at other séances.

"Black Hawk" appeared in hunting garb, and taking Miss Gaule by the hand declared her "Much good mejum squaw."

Many forms came out most of them females, different services and continued to the most of them females, different services are not most of them females, different services are not continued to the most of them females, different services are not continued to the most of them females, different services are not continued to the most of them females, different services are not continued to the most of them females, different services are not continued to the most of them females, different services are not continued to the most of them females, different services are not continued to the most of the most

Many forms came out, most of them females, differing little from each other in appearance.
One received the writer's handkerchief and transformed it into an immense cloud of lace, like a spider-web. She then wound it round and round a man she called forward, until he could scarcely be seen except through its meshes; so we had the exhibition of a man almost entirely enveloped in a pocket handker

The medium seemed very much exhausted when the scance was over, and had to be almost carried from the room. The picuic season is over at Lake Bradv.

Dr. C. W. Hidden, of Newburyport, Mass., has been lecturing here during the week. His lecture on the Wonders of Hypnosis" was the star of his course.
Owing to a condition of illness, the doctor did not take many patients while he was here, but he certake many patients while he was here, but he cer-tainly proved his powers in what he did. He suc-ceeded in a very few moments in restoring the eye-sight of a lady who had been threatened with a cata-ract; also hearing to one who was quite deaf.

Lake Brady has had to depend somewhat on its local speakers during the past week. D. A. Herrick and Dr. F. Schermerhorn have alternated on the rostrum, both giving excellent discourses; the first, entranced, speaking from the spirit side of life, with its thrilling inspirations, and the latter from the intellectual plane of sound common sense.

Mrs. McCaslin spoke on spiritual healing and was well received, and Miss Gaule supplemented her tests by letting her guide, Mr. Foster, use her organism for

a discourse on Spiritualism. This brings us to the eye of J. Frank Baxter's en-

gagement t) close the Camp, of which we will speak in our next and last communication. Mrs. Archer, Mr. Lettibone, Charles Barnes and D.

Our mediums have standard reputations, and the phenomena coming through them, though not highly sensational, have the ring of genuineness that appeals

Speaking of phenomera, we must mention the remarkable summer's work of Miss Gaule. We have heard her give on an average nearly a hundred tests and messages a week, and in not a single case did they fail in either a whole or, in rare cases, only a par

tall recognition.

Mr. and Mrs. B. L. Watterman had their beautiful Sulflower cottage dedicated Sunday evening. Mrs. Abbie Watkins opened the exercises with an original poem. E. J. Bowtell, Mr. L. Ransom and Mrs. McCaslin followed with inspirational thoughts. The idea of added to be a superscript of the contraction a dedication being a process of magnetizing the new building was dwelt upon, showing the practical sig-nificance of the same. An immense bon-fire closed MRS. MARY MCCASLIN. the ceremony.

Vicksburg Camp, Mich.

To the Editor of the Banner of Light:

Sunday, Aug. 30, was the closing day of the most successful camp-meeting ever held at Vicksburg, Mich. Mrs. Cora L. V. Richmond opened the meeting Aug. 9. She gave, in all, five of her most interesting and instructive lectures, to very appreciative au-

The other speakers whose voices were heard during the session were J. Frank Baxter, O. A. Edgerly, Mrs. C. A. Sprague and E. W. Sprague, all of whom followed their lectures with tests. A great variety of thought was presented, both from the spirit and mortal side of life, and many fine tests were given.

Misses Mildred and Delelle Fletcher of Mendon, Mich., and Miss Marie Sprague of Jamestown, N. Y., furnished the vocal music, with Miss Amy Pellet as planist. Mr. and Mrs. West of Battle Creek furnished music on the guitar and mandolin. The mediums each and all did noble work for our Cause, and many were made to see the light of our glorious philosophy

as it penetrates the shadows and darkness of materialism, skepticism and doubt.

The daily attendance was large, though there were not as many campers on the grounds as last year.

The meeting was one of the best ever held on these

grounds. The conferences were every one interesting and in-structive—sometimes a little "lively," but always har-monlous, perfect harmony having prevailed through-

out the entire session. The Friday evening dances were well attended.
The camp fires were well patronized, and the games were participated in and enjoyed by old and

oung alike.
Miss Jeannette Fraser, the little woman who fillthe place of president, secretary, treasurer, directors and trustees, has the entire management of the Camp. She has shown what can be done by a woman who is in earnest and has a good cause at heart.

Mr. and Mrs. Smith of Battle Creek, Mich., old and mediums, and she fought to make our Cause known when it cost more to be a medium than now.

when it cost more to be a medium than now.

There were many of the dear old pioneers on the ground, and all were happy indeed because of the grand success of the meeting.

I still have October free, and would be pleased to correspond with societies wishing my services.

Address 416 Newland Avenue, Jamestowa, N. Y.

Yours for the Cause,

Chairman Vicksburg Camp, 1896.

Onset's Harvest Moon. To the Editor of the Banner of Light:

The Annual Harvest Moon Festival will be observed on the 19th and 20th of September, in the Tem-

ple at Onset. The meetings will be held as follows: Saturday, Sept. 19, 2:30 r. m., mediums' meeting. On Sunday, the 20th, at 10:30 A. m., 2:30 and 7:30 r. m. The following speakers and mediums have been secured: Dr. George A. Fuller of Worcester will preside at all the meetings, also deliver an address; Mrs. Carrie F. Loring of East Braintree; Mrs. Sarah A. Byrnes of Dorobaster. Mrs. Charles Day of Charlestown. Mrs. of Dorchester; Mr. Charles Day of Charlestown; Mr. Joseph D. Stiles of Weymouth; also the following Joseph D. Stiles of Weymouth; also the following mediums and speakers who are now on the grounds: Mrs. Kate R. Stiles, Boston; Mrs. M. A. Chandler of Boston; Mr. Charles W. Suilivan, Boston, Mr. Henry Tripp, Onset. Prof. Kenyon and others will participate in the exercises.

A concert by Poole's Orchestra will precede the morning and afternoon exercises on Sunday.

Saturday evening, from 7:30 to 9, there will be a musical and literary entertainment, by the following tailings and literary entertainment.

Saturday evening, from 7:30 to 9, there will be a mu-sical and literary entertainment by the following tal-ent: Poole's Orchestra of Boston; the Concordia Quartet, Brockton; Miss Alice Sinclair of Attleboro, reader and songtress; Mr. Charles W. Sullivan of Bos-ton, reader; Miss Lillan C. Hatbaway of East Ware-ham, accompanist. To be followed by dancing from 9 to 11:45. Music, Poole's Orchestra.

This grand event will close the successful season of 1886 at Onset.

of 1896 at Onset.

B. S. LORING, Chairman of all Committees.

Unset Notes. To the Editor of the Banner of Light:

Sunday, Sept. 6, Prof. Kenyon lectured at 10:80 on 'The Coming Man," and at 2:30 Dr. T. A. Bland spoke on "The Mission of Spiritualism." Both lectures were

on "The Mission of Spiritualism." Both lectures were well attended and highly appreciated. Dr. Bland's lecture was preceded by a poem and a song. The poem was from the pen of J. L. McCreery, author of "There is No Death," so long a tributed to Bulwer Lytton, and was beautifully rendered by Mrs. M. Cora Bland. The song was by Miss Gertrude Latdlaw, one of Boston's soloists, and a great favorite at Oaset.

Prof. K. and Dr. B. will lecture on aliernate days during the coming week, and on Sunday Prof. K. will speak at 10:30 A. M. and the Prof. at 2:30 P. M.

Dr. and Mrs. Bland still keep their parior talks on the science of life Wednesday and Friday evenings.

Quite a number of mediums are still here, and they are well patronized. Among the more noted who will stay till October are Mrs. C. B. Bilss, Madam Haven and Mrs. Kate R. Stiles.

Occasional.

Onset, Sept. 7.

Onset, Mass.

To the Editor of the Banner of Light: Prof. J. W. Kenyon lectured last Friday afternoon on "What Immortality Implies." Prof. Kenyon has been largely sought after by the more advanced minds at Onset.

The conferences from day-to-day have been of unusual interest because of his labors therein.

Mr. Kenyon will lecture here during September, after which he will make his home in Boston.

C. W. P.

NEW YORK.

Saratoga Springs .- Mrs. Florence K. White writes, Sept. 4: For the past two Sundays we have had with us Dr. Street, who gave very instructive and interesting lectures on the spiritual and occult and interesting fectures on the spiritual and occurs forces. The doctor is a noted traveler, and one who leaves behind him always good and beautiful influences long to be felt and remembered. Besides his lectures, he gave several parlor talks of his travels abroad and in India. The societies here meet in the Town Hall, Broad-

way, about every Sunday. There are two societies, I believe—the one being divided into two. Dr. Mills is chairman of the meetings, and keeps up

Dr. Mills is chairman of the meedings, and keeps up his work as of old for the cause of Spiritualism.

There are few mediums here, for the reason there seems no work to be done. Everything is gayety in Saratoga during July and August, and very little time is given to spiritual thought. I have been kept busy, however, administering to the sick in body through my great healing powers, my guides taking me where they can do the most good as they trust all diseases. can do the most good, as they treat all diseases through my mediumship.

The first of September ushered in a great gala day

the first of september usnered in a great gala day here. The good citizens of Saratoga have chosen that day for their floral "Fête Day," which is a grand sight to witness. After that day, the people scatter for their homes again, to all parts of the world, I might say—one meets so many people from various places.

Mrs. Cora L. V. Richmond is to be the speaker for next Sunday, the 6th, and a feast of good things is expected. Mrs. Certingly of Chicago, stopped here for

pected. Mr. Cordingly, of Chicago, stopped here for a few days on his way to Cassadaga. I expect to remain here till the 20th, and then return to New York again, to the same place I was at in the spring—214 West 43d street—where I expect to remain

for the winter.

I shall try to find some one who will be willing to report the meetings held here during the winter, for I think THE BANNER should be kept posted on all the spiritual meetings throughout the land. Wishing the dear BANNER every possible success, I will now close for this time.

W. B. Mills writes: The First Society of Spiritualists resumed its meetings Aug. 1, Dr. W. B. Mills, President. Dr. J. C. Street of New York, the Oriental traveler and author, was the speaker for the month; his lectures were high-toned, and well attended.

Mrs. Cora L. V. Richmond of Chicago, Ill., occupied the platform the first Sunday of September. She was favored with large audiences both morning and evening, and all say perfectly grand.

The month of September and October Mr. and Mrs. G. W. Kates will speak for us, two lectures each Sunday. The remaining months of this year the best of talent will be secured.

Rochester.-Sec'y writes: Aug. 30 was epening day for the Rochester Spiritualist Society, and was a very successful one, under the able ministration of Mrs. Mary C. Lyman, pastor of the First Society of Spiritual

Mary C. Lyman, pastor of the First Society of Spiritual Unity of Chicago.

Next Sunday G. W. Kates and wife will occury our rostrum, afternoon and evening. Correspondence is solicited with any good speaker who may intend to pass through Rochester and oan stop and give us a lecture. Address G. H. Barnsdale, 109 William street, Rochester, N. Y.

COLORADO.

Denver.-George W. Walrond writes: Spiritualism in Denver has become one of the publicly recognized religions of the city, and, through the exertions of Dr. G. C. B. Ewell and the Ladles' Auxiliary, has been raised to a pinnacle of permanence.

Services are held twice every Sunday, and séances during the week, in what used to be an Orthodox Church. Dr. Ewell has been the pastor for over a year, giving good, inspired discourses, reliable and convincing tests, and poetry on subjects handed up by the audience.

I may say there is a good deal of zeal and enthusiasm infused into the work here, and this has been a great incentive to its success

Mrs. M. A. Gridley was duly ordained a minister of the gospel of Spiritualism on Aug. 23. A more beau-tiful or impressive service I have never witnessed. Dr. Ewell, after an invocation by my guide (Amadies), gave an appropriate discourse on the ministry of augels and mortals, and ordained Mrs. Gridley, who replied in a manner sufficiently demonstrative to

convince her audience that she was a fit and proper instrument in the hands of the higher intelligences.

The ordination service concluded with many convincing tests given through the doctor's mediumship. Last Sunday morning I gave a trance address on "Man—Whence, Why and Whither?" In the evening Mrs. Gridley preached on the "Utility of Spiritualism," followed by tests given through my clairvoyant powers and illustrated by psychological personation

of the spirits described.

Dr. Ewell is now filling a camp meeting in Texas.

I go from here to the Pacific Coast.

MICHIGAN.

Marcellus.-James W. Riley writes, Sept. 3: I have just returned home from a five weeks' outing at different camps in our State, and am pleased with the outlook for the cause of Spiritualism (Naturalism) in Michigan. In all my experience I never saw so much interest manifested among the masses. Our lecturers have outdone themselves this season. Mrs. A. E. Sheets (Grand Ledge, Mich.) never did hetter; E. W. Sprague, the able chairman of the Vicksburg camp meeting, is a host in himself, and has made many friends and admirers in this part of the country also his estimable wife and daughter Marie, with —also his estimable wife and daughter Marie, with their social and pleasing ways, won the esteem of all the campers; Oscar A. Edgerly, who closed the meeting at Vicksburg, is a spiritual cyclone; he gave some of the most powerful lectures I ever listened to; nothing but praise can be heard for him. I made arrangements to have Mr. Edgerly come and give one lecture in our village (Marcellus), which he did last evening, his subject being "The Mission of Spiritualism and the New Church of the Future." His guides spoke one hour and a-half. He goes from here to Elkhart. Ind., for the month of September. Sucto Eikhart, Ind., for the month of September. Success go with him.

As for myself, I have done my work as best I could, and shall leave it with my friends to say whether that work was satisfactory or not.

MEETINGS IN NEW YORK,

MRS. WILLIAM RATHBUN, Cor. Sec'y of First Society of Spiritualists, New York City, writes: "Our Society will resume its meetings on Sunday, Sept

Society will resume its meetings on Sunday, Sept 20, with Prof. W. F. Peck as our leader and teacher. He is so well known and so popular in New York, that he needs no commendation from my pen.

Mrs. M. E. Williams will give tests at the afternoon meetings in September, and from time to time during the season. Her tests are clear-cut, satisfactory and well received; the announcement that she will favor us never fails to call forth hearty applause.

Mrs. Palmer-Ressegue will minister unto us during October; and we shall also have with us, at least a part of the month. Mrs. May S. Peoper, who is well

part of the month, Mrs. May 8. Pepper, who is well Nown.

During November and December Mrs. Carrie E. S.
Twing will be our speaker.

During the year we shall have many of the best speakers and ûnest test mediums in the field. Our outlook was never more encouraging."

RHODE ISLAND.

Providence.-Benjamin F. Prouty, Sec'y, writes: The Providence Spiritualist Association reopened its meetings at Columbia Hall, 248 Weybosset street, Sunday, Sept. 6. Our speaker was Mrs. Helen L. Palmer-Ressegue, whose ability as a lecturer is well known. She gave us two grand lectures, afternoon and evening. Mrs. Ressegue will be with us every Sunday during September, and if it is only fair weather, her many friends will fill our hall.

Married.

To the Editor of the Banner of Light:

The marriage of BENJAMIN F. NESHITT, of Fisher, Minn., and NELLIE M. Ron, of Vicksburg, Mich., was solomnized by Mrs. A. E. Sheets, of Grand Ledge, Mich. The marriage was the outgrowth of a meeting by Mr. Nesbitt and Nellie Roe at a camp-meeting held at Bankson Lake, Van Buren County, Michigan, in June last, at which gathering they met for the first time—Mrs. A. E. Sheets being one of the speakers at that camp meeting, and making a prediction that a wedding would be the result of their meeting.

The wedding was consummated at Bankson Lake on Bunday, the 30th of August, 1896, in the open air, in the presume of a large audience.

on Surday, the outh of a large audience.
On Monday, the 31st, the young couple, in company with the groum's tather, started for their home in Fisher, Minn. They have the best wishes of all con-

cerned. cerned.
I cannot close this article without referring to the beautiful spiritual marriage ceremony given on this occasion by Mrs. Sheets.

Paw-Paw, Mich., Sept. 1, 1896.

B. O'Dell.

Sept. 1, 1896, at the residence of Fredric Abbott, Esq., 41 Perley street, Concord, N. H., Mr. Stephen Hanson and Miss Estella Emery, both of Concord. The Rev. H. F. Hill, the Episcopalian clergyman, performed the ceremony, and the bride was given away by Mr. John W. Fletcher of New York. Mrs. Page, Mrs. Fred Abbott and Mr. Fletcher were the witnesses.

There is nothing to prevent any one concocting a mixture and calling it "sarsaparilla," and there is nothing to prevent any one spending good money testing the stuff; but prudent people, who wish to be sure of their remedy, take only Ayer's Sarsaparilla, and so get cu red.

Passed to Spirit-Life.

From 457 Missouri Avenue, Washington, D. C., Aug. 29 1896, MARY C. LEVY. Born June 28, 1832.

1896, MARY C. LEVY. Born June 28, 1832.

Mrs. Levy was born in the City of Washington, of an old and well-known race—her family name being Carr. She has been known as a medium for twenty years, being first controlled in 1876. Being a woman of independent circumstances, in her own right, she was never known as a medium for each controlled with the controlled in 1876. Being a woman of independent circumstances, in her own right, she was never known as a medium beyond her own home; but for all those years her house has bren in the best sense a Spiritualists' home. But she was known by visitors from all over the United States, and by many from Europe, as in all respects the most remarkable trance medium of her time.

One peculiarity of her mediumship was the gift of trance control in languages foreign to her own—she knowing no other. She has given seances in French, Italian, Indian, and other tongues, to be readily understood and by conversation on the part of the sitter—and in intellectual grasp, philosophic and scientific comprehension and personal idiosynersay of dialect and style in keeping perfectly with the character of the intelligence purporting to use her organs of speech for the time being. In these respects her mediumshi was both exceptional and phenomenal.

But all these were supplemented by an individuality as renarkable. She was a woman gifted with a most engaging and agreeable personality, was the centre of every circle in which she was present, and her hospitable home was sought by all as a place for both social and intellectual enjoyment. It is only using a trite saying in its fullest meaning when it is said, "We shall not look upon her like again."

From the home of his personts Milen Q. Aug. 28 False.

From the home of his parents, Milan, O., Aug. 26, EARL MANN, in the 28th year of his age.

He was a devoted son, and exemplary in his character His death came suddenly, after two days of extreme pain but he bore his sufferings with heroic fortitude.

The attendance at the funeral on the 29th was so large that it was adjourned to the grove in the cemetery, where Hudson Tuttle gave an address, bringing the true balm of Gliead to the wounded hearts of the mourning friends by the consolation of the broad views of life here and hereafter furnished by Spiritualism.

Z.

From Onset, Mass., Aug. 24, MRS. HENRIETTA R. J. BUL. LOCK, aged 63 years.

Lock, aged 63 years.

Mrs. Bullock had been for many years very prominently connected with all the interests of Onset, and for several years was one of its Board of Directore. She was also one of the founders of the Onlset Wigwam Association of Coworkers. Previous to her work at Onset she held the position of President of the Prisoners' Reform Association. Her whole life had been betimately connected with reform work. She was always the friend of the poor, and by many was styled the "Mother of Onset." She was an avowed Epiritus list, and always tried to keep its principles before the people.

The funeral was held at 1:30 r. m., on Wednesday, in the Temple, where a very large crowd assembled to pay their last tribute to the memory of one who had been so intimately connected with the upbuilding of Onset.

The regular choir, under the leadership of Prof. W. F. Peck, rendered in a most touching manner appropriate selections, and the writer delivered the address. At the close of the services in the Temple, about seventy five members of the Wigwam Association who bad been in attendance at these services, proceeded to the house where the body lay previous to its removal for place of interment, and each one dropped a white flower in the casket. This was a touching and beautiful part of the ceremony. The floral tributes were many and very elaborate, the room being nearly filled with them.

This was a touching and beautiful part of the ceremony. The fioral tributes were many and very claborate, the room being nearly filled with them.

Mrs. Bullock leaves a husband, son, and also brothers and sisters, on the earthly side of life. We know that those nearest to her are cheered and comforted by the knowledge of immortality demonstrated to them through spirit-return. The son is one of the present Board of Directors of the Onset Bay Grove Association.

GEORGE A. FULLER, M. D.,

42 Alvarado Acenue, Worcester, Mass.

August 31, 1896.

August 31, 1896.

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

The Second Summer.

Many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do

not so regard it.

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

lors, 1024 Bedford Avenue (near DeKalb Avenue), every Bunday evening at 8 o'clock. The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1183 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Spiritual Meetings are held in Mrs. Dr. Blake's par-

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the bail, 327 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olinstead, Medium. Other mediums regularly provided. Mediums' Progressive Meetings.—Sundays, 3P. M., Single Tax Hall, 1188 Bedford Avenue, near Putnam Ave-nue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday evening at 8 o'clock. Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

MEETINGS IN PHILADELPHIA.

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

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance lof South Paulina street. Services every Sunday Il A.M., 24 and 74 P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, Ill South Paulina street, every Wednesday 8 P.M.

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, Schiller When the Mrs. Cora L. V. Richmond, Band of Harmonv.

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

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 558

Jefferson istreet, every Sunday at 7% P. M., and Thursday

at 8 P. M. J. O. Bigler, President.

Mediumship AND ITS DEVELOPMENT.

BY W. H. BACH.

This book is written for the express purpose of instructing mediums, and those who wish to develop mediumship HOW TO SIT to assist the influences in bringing about the desired results. The methods required to bring about the different results are explained, with instructions for preparing any necessary devices.

It contains a resume of the history of Mediumship, and the investigator who is seeking information concerning the different phases of Spirit Manifestations will find them very clearly defined in this work.

OBSESSION is treated in a practical way, and complete instructions are given for avoiding the influence of obsessing spirits and for breaking their control.

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