VOL. 92.

Banner of Light Publishing Co., )

BOSTON, SATURDAY, AUGUST 30, 1902.

Postage Free

NO. 1

COMPANIONED.

LILIAN WHITING

Through days and dreams I seem to walk with one Whose feet must shun Henceforth, the paths of earth; for whom the sun Rises in unknown realms I cannot trace; And still there is to me no yearnst place. Before me comes upon the sir her face. In the deep, luminous and wondering eyes I read the rapture of a glad supritie; A tender hand is clasped within my own, And on the air there withrates still her tone.

And on the air there vibrates still her tone.

O Friendi on whom the Vision shines today,
What mystle sway
Hath wrought its spell o'er thee? What fair desire,
As o'er that see of glass with mingled fre
Thy way hath sped—what fair desire
Is born within thy soul? What strange, sweet dream
Transfigure thy new ille, in woodrous gleams
Of rose, and gold, and pearl, through starry space?
Not valuly do I ask. Thy tender grace
Answers my love, and brings the new ille near;
And all our baffled meanings grow more clear.

(From the book entitled "From Dreamland by kind permission of Little, Brown & Co.)

#### Dr. Edward Silva's Theory of Natural Curative Power.

lated from the Port

Nature includes within herself all the ele nts of creation, for there is nothing outside ation. Man is created like all other bements of creation, for there is nothing outside creation. Man is created like all other beings, but with a spirit more elevated than other beings. Man is an investigator of nature, but he will never arrive at a complete knowledge of the secret of the transformation of all things: For being himself an atom of creation without entire knowledge of himself, it is the more impossible for him to get a knowledge of that which is still further in the unknown. From this consideration we must admit that as yet we have not the knowledge of many unfathomed mysteries that surround us, but as we try to investigate them, new horizons appear to the light of our intelligence. As everything is subject to, and in itself joined to one and only one law, the law of creation that rules the Universe, so everything, absolutely everything, must pass through the same aleasible for its chemical transformation on the progressive path, for that is the immutable spirit of unchanging law. creation

chemical transformation on the progressive path, for that is the immutable spirit of unchanging law.

We must all look for everything in that law, for out of that law nothing exists. Within the circuit of compliance with that law we strengthen ourselves through truth: out of harmony with that law we weaken ourselves through untruth. It is through this principle of truth that we must rationally explain certain mysteries of creation.

In order to form a succinct idea of the transformation of things which can be in harmony with natural curative phenomena, it is indispensable to carry our thoughts for a moment to the primitive times of the formation of our worlds, so as to start from a basis which will lead us to a reasonable theory of the transformation of things.

As everything is full of life (vitality) and nothing exists outside life, we must suppose that a fountain of vital fluid supplies all creation, because all that exists is created out the path of the path of the contraction that the path of the contraction of the path of the pa

pulse that makes life active and creative. As a consequence it is the will which is the great impelling power of our being, because by will everything is made according to the amount of vital force the individual maker can dispose of. Lafe is the mother of creation; it is She who creates. Will is the supreme force that impels this life to create. And as life, or universal vital fluid, acts by the force of one supreme will, so also every human being by force of his own will makes his own vital fluid active. by force of his own will makes his own vital fluid active.

Let us sound space with precision and we

shall see many problems solved that are as yet hidden. Universal space is a perennial fountain of the vital fluid of all creation. In fountain of the vital finid of all creation. In space there are millions of worlds full of life, which in their turn create belags which they mourish and vivify, for everything is unified in the one law of the Universe. By this order of things we can understand that everything is relative, each supplying the other with vital fluid, mutually strengthening one another and improving organism, as truly in the vegetable as in the animal kingdoms with all their species. These kingdoms and species could not have produced their manifestation before the world was made perfect enough to produce them, because in the primitive times of its formation there was not sufficient proper life to produce what was afterwards created. That vital force was too little until after the superficial cooling had taken place, then it acquired from space, that sufficiency of life which before it did not possess. It was not possible for the earth to have had sufficient vital fluid to produce living beings before refrigeration had taken place, for fish to appear before wegetables. In the same way man could not obtain sufficient vital fluid (to transmit) until he had become fit to receive it. In the same way successively there will appear new manifestations at present unknown to us. If we have life, it is because life; if we think, it is because a thinking centre supplies us with thoughts; if we have will, it is because a universal and supreme will gives us that faculty; if we have life, it is the correct of the control of the co nothing exists outside life, we must suppose that a fountain of vital fluid supplies all creation, because all that exists is created out of that universal! fluid. Starting from the primordial epoch of the formation of this world, we constantly see other planets forming which will have to pass through the same elemble that our globe has passed through, so as to arrive at the same transformation in which we actually are. From that primordial epoch until now there have been successive phenomena of transformation undered by that impelling force of Universal Life which has the power of all, which creates worlds in space which in turn engender beings full of life, and these again bring forth yet other beings, and so successively all go on transformation to prove the practical way in which these abilities can be developed and educated for the highest that the worlds; as a consequence nothing can be made and it as the strated to be out of life. In this case life is the mother of all that is created and as every created being is intelligently guided, that life is the sovereign intelligence which obeys the one law that guides the imperfect to the perfect, from which we deduce that the universal vital fluid must obey the One Suprume Will, that Will which brings all faculty into action, it represents in itself the nothing is created.

And as this vital fluid must obey the One Suprume Will, that Will which brings all faculty into action, it represents in itself the nothing is created.

And as this vital fluid must obey the One Suprume Will, that Will which brings all faculty into action, it represents in itself the nothing is a creator of beings or mother of creating and reproducing, it is logical to affirm that every being is a creator in miniature, subject to the harmony of the universal ratio of the creating and reproducing, it is logical to affirm that every being is a creator in miniature, subject to the harmony of the universal ratio from which we evolution of all things to read the creation of the creating more than

# Maeterlinck's Experiences with Clairvoyanis.

[Editor Banner of Light: I have pleasure in sending you for the Banner the following extract from a paper in "The Fortalgarly" for August, 1902, by Maurice Maeterlinek, entitled, "The Foretelling of the Future," from which I also present passages in the "No. Seven" of my own series of contributions to your valued journal, under the general title of "The Ontlook Beautiful." The great interest in the writings of Mr. Maeterlinek invest the following extracts from his latest essay with special interest.—Lillan Whiting.]

from his latest essay with special interest.—
Lilian Whiting.]

Few towns would have offered me a wider and more fruitful field of experiment than Paris. I therefore made my investigations there. I began by selecting a moment at which a project whose realization (which did not depend upon myself alone) was to be of great importance to me was hanging in suspense. I will not enter juto the details of the business, which has very little interest in itself. It is enough to know that around this project were a crowd of intrigues and many powerful and hostile wills, fighting against my own. The forces were evenly balanced, and it was impossible, according to human logic, to foresee which would win the day. I therefore had very precise questions to put to the future: a necessary condition; for, if many people complain that it tells them nothing, this is often because they consult it at a moment when nothing is preparing on the horizon of their existence.

I went successively to see the astrologers, the palmists, the fallen and familiar sibyls who flatter themselves that they can read the future in the cards, in coffee-grounds, in the inflorescence of white of egg dissolved in a glass of water, and so on (for nothing must be neglected, and, though the apparatus be sometimes singular, it may happen that a particle of truth lies concealed under the absurdest practices). I went, above all, to see the most famous of the prophetesses who, under the names of clairroyants, seers, mediums, and the rest, are able to substitute for their own consciousness the consciousness and even a portion of the uncolasciousness of their interrogators, and who at lathe main, the most direct heiresses of the pythonesses of old. In this ill-balanced world I met with much knavery, simulation and gross lying. But I also had the occasion to study certain incontestable phenomena close at hand. They are not enough to decide whether it be given to man to rend the tissue of illusions that hides the future from him; but they throw a somewhat strange li

out without our knowledge and grope in search of the mysterious road that leads to future events.

It would be wearisome to relate what happened to me with those prophets and seers, I will content myself with briefly telling one of the most curious experiences, which, moreover, sums up most of the others; the psychology of them all is very nearly identical. The seer in question is one of the most famous in Paris. She claims to incarnate, in her hypnotic state, the spirit of an unknown little girl called Julia. Having made me sit down at a table that stood between us, she begged me to tutoyer Julia and to speak to her gently, as one speaks to a child of seven or eight years. Thereupon her features, her eyes, her hands, her whole body were for some seconds unpleasantly convulsed; her hair came untied; and the expression of her face changed completely and became artiess, puerile. The voice, shrill and clear, of a small child next came from that great ripe woman's body, and asked with a little lisp:

"What do you want? Are you worried? Is it for yourself or some one else that you have come to see me?"

"For myself."

"Very well; will you help me a little? Lead me in thought to the place where your worries are."

I concentrated my attention on the project

"Very well; will you help me a little? Lead me in thought to the place where your wor'ries are."

I concentrated my attention on the project with which I was engrossed and on the different actors in the, as yet, hidden little drama. Then, gradually, after some preliminary gropings, and without my helping her with a word or gesture, she really penetrated into my thoughts, read them, so to speak, as a slightly velled book, placed the situation of the scene most accurately, recognised the principal characters and described them summarily, with hopping and childish, but quaintly correct and precise little touches.

"That's very good, Julia," I then said, "but I know all that; what you ought to tell me is what is going to happen later on."

"What is going to happen, what is going to happen, ... you want to know all that is going to happen, but it's very dimcul. ..."

"But still? How will the business end? Shall I win?"

"Yes, yes, I see; don't be afraid, I'll help you; you will be pleased . ..."

"But the enemy of whom you told me; the ne who is resisting me and who wishes me

one who is resisting me and who wishes me III . . ."

"No, no, he wishes you no ill; it's because of some one else . . . I can't see why. . . . . He hates him . . . Oh, he hates him, he hates him? And it is because you like the other one so much that he does not want you to do for him what you want to do."

What she said was true.

"But tell me," I insisted, "will he go on to the end, will he not yield?"

"Oh, do not fear him. . . I see, he is ill; he will not live long."

"You are mistaken, Julia: I saw him two days ago; he is quite well."

"No, no, he is ill. . . It doesn't show, but he is very ill . . . he must die soon.

"But how, in that case, and why?"

"But how, in that case, and why?"
"There is blood upon him, around him,
everywhere..."
"Blood? Is it a duel?" (I had thought, for
a moment, that I might be called upon to
fight my adversary.) "An accident, a murder, a revenge?" (He was an unjust and unscrupulous man, who had done much harm to
many people.)
"No, no, ask me no more, I am very tired.
"Let me go."

der, a revenge?" (He was an unjust and unscrupulous man, who had done much harm to many people.)
"No, no, ask me no more. I am very tired.
... Let me go ..."
"Not before I know ..."
"No, I can tell you nothing more ... I am too tired ... let me go ... Be good, I will help you ...."
The same attack as at the start then convulsed the body, in which the little voice had ceased; and the mask of forty years again covered the face of the woman, who seemed to be waking from a long sleep.

Is it necessary to add that we had never seen each other before this meeting, and that we knew as little of one another as though we had been born on different planets?
Similar, in the main, with less characteristic and less convincing details, were the results of most of the experiments in which the clairvoyants were unfeignedly asleep. In order to make a sort of counter-test, I seat two persons, whose intelligence and good faith were known to me, to see the woman whom Julia had chosen as her interpreter. Like myself, they had to put to the future an important and precise question, which chance or destiny alone could solve. To one of them, who consulted her on a friend's illness, Julia foretold the near death of that friend, and the event verified her prediction, although, at the moment when she made it, a cure secund infinitely more probable than death. To the other, whe, asked her how a law-suit would epd, she replied somewhat evasively on that point; by way of compensation she spontaneously revealed the spot where lay a certain object which had been very precious? To the person consulting her, but which had been so long lost and so often looked for in vain that this person was persunded that he had ceased to think about it.

In so far as I am concerned, Julia's prophecy was realized in part, that is to say, although I did not triumph in respect of the main point, the affair was nevertheless arranged in a satisfactory manner. As for the death of my adversary, it has not yet occurred, and gladly do I dispense the future from keepin

### Brotherhood.

Brotherhood.

"And now, brethren." Acts 3: 17.

This is only a phrase that Peter is using in his discourse, the same as "My dear sir." and "Yours truly" we use in correspondence. It may mean much or little, according to our own character and the one we are addressing. These amenities of speech are necessary to the running of society—as oil is necessary to the running of society—as oil is necessary to the trunning of society—as oil is necessary to the running of society—as oil is necessary to the drive of the hour prevents anything like the leisurely ceremony of the oriental, to be sure—but what all courtesy and fineness of bearing stands for, we are to have—and that is real brotherhood.

The spirit of our time is one of principle—we are not living or seek to live from hand to mouth regulations. We desire to keep time with the sun; to fire the sun out of the years, they found it as a seed thought in their hearts, but it has taken all the centuries to give us the promise of suns more love and its truit of justice. We are awakening to the worth of brotherhood—not as a form, but as a reality and the true way of its. We are awakening to the worth of brotherhood—not as a form, but as a reality and the true way of its. We are awakening to the worth of brotherhood—not as a form, but as a reality and the true way of the sune family does not always bear with it corresponding sense of loyalty and helpfulness—and Tennyson speaks of Hallam—as be-

ing in friendship-"more than my brothers are to me,"-and they were very dear to him. And this is to become our attitude to all men

Do you say—It cannot be done!—the reply is, it has been done, and we are taking knowledge of that fact for its continued application. If by one man, it can be by all men. That is the way we brace our minds for

edge of that fact for its continued application. If by one man, it can be by all men.
That is the way we brace our minds for
duty.

We take the life of Christ and we say,
apart from the dogmas of the church, here is
a life after the divine order, it is of the right
sort. There is no question or doubt about it.
It bears the stamp of authority. From the
perspective of two thousand years we can see
this as clearly as we discere a mountain only
a mile away. He is the nobility of all the
nobles that ever were—he has the inner life
that reaches below all outer distinctions and
makes us one in the grand spirit of love. He
reveals the brotherhood of pure and undefiled
scatiment of right. He has the life we would
like to enjoy, that we would like to see
everybody have. It would make beautiful
and sweet and considerate all our relations to
one another and bring blessedness everywhere. To be sure it would. We hold convictions now about this, and we want to set
about working them out.
Well, we begin with the culture of this
feeling and purpose. We foster it. We
awaken in the morning with it and carry it
to business and pleasure, and lie down to repose with its benediction in our hearts. We
pray for all the world to be at peace, to know
brotherhood as summer known its flowers.

Then, we practise it on principle. The religion that is to grow now is not the one of
pretence or assertion, it must have the helpfulness of the Sister of Mercy, the real of the
Methodist, the belief of the Pre-byterian, the
good works of the Unitarian, the healing of
the Christian Scientist, and the brotherhood,
that makes the heart of all of them in every
living soul. There is no more room for quarrels and bisotries, we have come to the hour
of brotherhood—as the dear Christ meant it.

#### Immortal Life.

Immortal Life.

Be assured now and forever of the certainty of immortal life. There is no death, only a change into something as beautiful and pure as our longed-for aspirations have enershed. There is no change that is unpleasant, only a slight metamorphosis into a beauteous being fitted to enjoy the celestial paradise, and to benefit and beautify the other spirits by whom he is surrounded. The spiritual body needs no clothing, only a slight evanescent veil which barely covers the form, and does not coaceal its outline. This fode is so impalpable that with it the spirits come and go through bars and prison doors, visiting the loved ones on earth and the planets in space.

There is no transition from this world to the next, the other world is about us here, could we only see it. God is everywhere in sun-and wind and cloud.

The reality of the future life is too vivid for us to portray its actualities, too glorious for us to comprehend, hampered as we are by these fleshly bonds. Visions are sometimes given to attest to the truth of the future world, but they are not needed to strengthen the faith of the true believer. He takes the world of his Maker and judges by the work of his hand, that nothing is or has been left to chance. The believer in God must also believe on the rock of immortality, else he has no God on which to rest his foundation of faith. Immortality is God's gift to man, a loving soul unquenched by fire, disease, death or any other thing. His mortality slips away and his immortality is put on, in the gjories of the beautiful place prepared for us by the loving thought of the Unseen Father. The reality of the future life is too

Responsibility walks hand in hand with apacity and power.-Holland.

It is almost as presumptuous to think you can do everything. Phillips Brooks.

Familiarity does not breed contempt, except of contemptible things, or in contemptible people.—Phillips Brooks.

What bliss it is to sit in awest communion with the Angel World! How the soul of mortal thrills when it communes with the

Angels!

Angelal
Anything that tends to cultivate the
within us is most helpful, and being
mearer to that ideal state of existence w
long to enjoy. A love of poetry, a let
art, a love of the beautiful, either animal
inanimate, is a prayer; prayer need maessarily be a pocition; everything is miscooling to my capacity to use and easie.
The clory of the sky and the waves that,
within from the beautin of the son are miI can enjoy their beauty. The though
every poet from Homes to John GreeWhittier are mise according to my apper

#### THE POWER OF PERLING TRUTH

there are tokens of earth and air, and many a sound and sign, at, ruled by a merciful Father's hand, foreshadow some good design.
Then shall we who only see You the first way that Hegren has made nest plain, at out from our spirits thry unbelief, he knowledge we seek to gain?

How know we the spring will come again And the summer flowers appear. When winter sits on his ley throne And the fields are brown and sere? Oh! how do we know when seed is sown And lies in the dull, dark earth, That a golden harvest will crown the hills Ere autumn's winds have birth?

And how do we know, when sunbeams fad And we dwell in the "house of night." That morn will come with her smiles agal And give us the blessed light? These many changes that pass o'er earth, And the wonders of the skies, Se often meet our human kea As to waken no surprise.

We question not the fleeting years.
Or the seasons in their flight.
But foget how often in common to
Wwalk by faith, not sight.
Hav, how do we know we cach post
A soul that shall never die.
But live to inherit a brighter home
In the Kingdoms of the sky?

Ah, how, unless we accept the signs.
That to us are daily given.
With the holier inspirations sent.
Shall we learn the truths of heaven?
Oh, there are marrels of life and death Forbidden us here to know.
And others still that we dimly read;
Yet we feel they must be so.

And there are glimpses of things to be, Which come, we know not whence. Whose truth or falseness is proved alone By the strength of the inner sense— That wondrous gift which is dearer far Than the innocence of youth. And the highest given to human souls— The power of feeling truth. Belle Bust

### The Coming of Elisabeth.

JESSIE S. PETTIT FLINT.

Dedicated to the Cause of Truth.

#### CHAPTER IL

In the suburban extension of one of the main atreets of this bary city, stands a somewhat pretentious brick mansion. It does not stand square with the street like its neighbors, but at a slight angle, just enough to give it an unsettled air, a feeling as if it had never been able to move up to the line; but its front steps come from the corner nearest the street and struggle bravely down till they meet the pavement. The stone copings, green window blinds, and lace curtains, are much like its neighbors, and also its tiny stretch of court inside, bordered with plants and decorated with hooks and clothes-line, whereupon the weekly wash is hung. In this little court is also laid out a miniature croquet ground, which can never be used on washing days. If we step inside, we will find the conventional hall and double pariors common to city houses in the country of America, and back of these, a dining room, all well finished, well furnished, even to the grand plano in the place of hoose. But the pictures on the wall, and in fact all the decertations, bespeak money more than taste, of Newman and the place of hoose. It the pictures on the wall, and in fact all the decertations, bespeak money more than taste, of summer of the summer of the place of hoose. But the place of hoose. It is the place of hoose. It is the place of the place of seclusion. There is the same lack of sympathy and confidence as exists between berself and her mistress. No place can be a home without trust and love do sweeten and bind the inmates together. This is only her place of shelter, her place of rest, if sp it might be called, her place of seclusion. There is kindly interest and helpfulless, perhaps as much as in any ordinary home,—but Susan is an outcast.

This, knowledge of a secret she cannot share in the least with anyone, this constant companionship with people that do not seem to be observed by any eye but hers, has led her at last to doubt herself; to doubt, at times, everything and everybody, till she feels that our control of the summer

The same and the same and point his own for the same and point his own and the same and the sam

a close is the stage, and be thought that perhaps a ship voltage, direct current made to airrogon triovide.

It was a beautiful thought, but would it succeed as a commercial proposition.

Mr. Bradley disclosed his plan to D. R. Lovejoy, a graduate of Cooper Union and an assistant in the electrical engineering departments of the commercial proposition.

Mr. Leveloy regarded the scheme as feasible, and the two men entered into a partnership.

They erected a building at Niagara Falls, and began a series of elaborate and costly experiments. In this building was a room ten feet square. On either side of this room were many to flash.

There was an air-tight passage leading from this room to a tower, the use of which will be described further on.

They had made their plans with the utmost nicety, but were apprehensive of the result. They harmessed their factory to Niagara, and depended upon Niagara to do the rex experiment to take place both Bradley and Lovejoy stood looking through the thick square of plate-glass into the "lightning-room."

Bradley turned a little brass switch. In an instant the interior of the room was rattling and roaring and anapling and giaring with the flames of lightning that darted from side to alse and point to point like flery serpents.

The air in the room began to flush into a brownish red.

The wo men looked at each other and smiled. They knew that the red, gas-ous substance was trioxide of nitrogen. Here were the earth's nitrates in the form of gas at least. But would they prove commercially as a substance was trioxide of nitrogen. Here were the earth's nitrates in the form of gas at least. But would they prove commercially and the substance with forms salts exceedingly valuable in a thousand arts. They could reverte the products of manufacture of prices, as nitric acid manufacture with the substance

that predicted by Crookes confronted the world previous to the invention of Bradley and LoveJoy

It was the fate outlined by Lord Kelvin, one of the most foremost scientists of the world some years ago, when he declared that all the oxygen of the air would be exhausted within a few hundred years by the reckless waste entailed by large furnaces and manufactories. One ton of coal will consume three tons of oxygen.

Therefore the population of the earth are rapidly working out their own ruin by this almost inconcelvable waste of oxygen.

Lord Kelvin sald: "The extravagant waste of oxygen by modern manufacturing processes may leave the inhabitants of the earth without air for breathing within a short and calculable time."

Here again the marvelous lavention at Nisarar Falis may come to the rescue of manimum. Through the process of replenishing the earth's vegetation by means of nitrates from the air an incalculable amount of oxygen is produced and ultimate asphyxiation postponed.—N. Y. World.

### Mrs. Soule's Photographs.

The Banner of Light Publishing Company has secured the exclusive right to sell the photographs of our circle medium, Mrs. Minnie M. Soule, and offers them to its patrons at the exceptionally low price of twenty-five cents each. Every Spritualist should have one of these photographs. All orders will be promptly filled. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

Wilt thou draw near the nature of the gods?—
Draw near them, then, in being merciful;
Sweet mercy is nobility's true hadge.
—Shakespeare.

# The Beautiful and Celebrated Merrimack Valley.

Now that the pleasantest portion of the mmer season has set in, the two mouths en the New England resorts can be viewed their true splendor, it behooves the numer-vacationists, who are anticipaling a rest, seek for some spot or particular section ere their ideals and wishes can be consumed. The seeker, however ext in his ideas, I not have a very lengthy search, for the utilind seenery and numerous resting ces in old New England are diversified uph to suit the most versatile or exacting te.

will not have a very lengthy search, for the beautiful seenery and numerous resting places in old New England are diversified enough to suit the most versatile or exacting the control of the suit of the country, take the "Merrimack Valley," so called on account of the river of the same name which flows through one of the greatest industrial cities in Massachusetts, this beautiful river begins its cousranning close by the neighboring city of Lawrence; true; the waters of the river are not as clear nor the valley quite'as green at these points, but going north from Lowell is North Chelmsford, a part of Chelmsford, an ideal New England farming town, a delightful place for a few weeks' sojourn. Farther north is Tyn shoro, another farming village, whose northern boundary serves as a dividing line between Massachusetts and Vermont, and through whose centre the Merrimack in her most picturesque vista quietty flows, surrounded by forests of large clms and maples. Crossing the line into New Hampshire, the first stopping place is Nashua, one of the most important business centres and also one of the most beautiful cities in the state. Here training to the most important business centres and also one of the most beautiful cities in the state. Here the ralliroad follows close by the river, whose shores are covered with a growth of beautiful trees and foliage, and the dense forests and amooth waters of the river seem very interesting to the enthusiastic camper or exoceist. Passing along the length of the river one now enters upon the grandest portion of the valley, farmhouses here and there appearing in the background, a verdant meadow close by the neighbor of the passing into the main stream or a roaring waterfall disturbing the silence of the peacetul river.

At length we enter Manchester, which, like Lowell, is a great mill city, but its large area and fascinating environments have made in an ideal pleture, a series of fals, with rocky and rugged beauty the entire distance to Concord, N. H., the capital of the old Granit

#### Lily Dale Notes.

The exercises of the week are varied and numerous: Monday, Aug. 11, 9 a. m., Forest Temple service. These services are held every moraling and evening at the Forest Temple, conducted by Rev. Mrs. Reed, the newly ordained inhister and missionary for the state of Ohlo; band concert at 2.30. We congratulate the management on selecting such an orchestra; 10.30, class lecture by Prof. Wm. M. Lockwood, of Chicago, Ill.; 1.30, orchestra concert; 2.30, lecture on "Palmistry," by Mrs. Grace Orr of Columbas, Ohlo; Mrs. Orrester, stain Mrs. Districtive we open to mechanism of the party instructive we open to mechanism of the party held by the Willing Workers, in Library Hall.

Tuesday, Aug. 12, at 9, children's lyceum, in Library Hall; 10.30, class lecture by Prof. J. Clegx Wright; 1.30 p. m., orchestra concert; 2.30, address by Mr. Harrison D. Barret; 2.30, address development and the concert in the park.

Wednesday, Aug. 12, Woman's Day, Everyone on the grounds was up bright and early, and white and yellow, entwined with red, white and blue, were the colors of the day, 'two prominent women were here, Miss Susan B. Anthony and Rev, Anna Shaw. They were enbertained by Mrs. Pettingall at Hotel Leolyn, a beautiful hotel, a haven of rest outside the grounds; 10.30 a. m., a symposium of short addresses

Aug. 18, Canadian day, at 2.30, symposium, nusic, and addresses by Rev. B. F. Austia of Foronto, Ontario: Mr. F. C. Neelin, Seforth, Dutario: Mrs. William Calvert, and other representative Canadians; & the annual meet-

representative Canadians; S. the annual meeting of the association.

Tuesday, Aug. 19. 2.59 p. m., lecture by Rev. B. F. Austin; subject, "Common Origin of Heligions and Bibles."

Wednesday, Aug. 20. Class lecture by Prof. Wm. M. Lockwood; 1.20, orchestra concert; 2.30, lecture by Mr. w. J. Colville; dance in the Auditorium; music by the Northwestern orchestra.

Horsford's Acid Phosphate clears the com-plexion by restoring stomach, liver and bowels to health. A strengthening Touic for mental, nervous or physical weakness.

Complexion Bad. Liver Torpid, Appetite Poor?

### Freeville, N. Y.

Freeville, N. Y.

The Central New York Spiritual Association, at Freeville, closed Camp on Sunday, August 17, with the largest meeting of the subset of lands of the largest meeting session in a facely galacter of the afternoon on the subject "I am Captain of My Soul." The program has been one of unusual interest, including among its speakers and mediums, Miss Lizzie Harlow, Haydenville, Mass., Mrs. Cora L. V. Richmond, Chicago, Ill., Mr. Charles E. Dane, Lowell, Mass., Mrs. Lizzie Brewer, Syracuse, N. Y.; Mr. H. Charles E. Dane, Lowell, Mass., Mrs. Lizzie Brewer, Syracuse, N. Y.; Mr. H. Charles E. Dane, Lowell, Mass., Mrs. Lizzie Brewer, Syracuse, N. Y.; Mr. H. Charles E. Dane, Lowell, Mass., Mrs. Lizzie Brewer, Syracuse, N. Y.; Mr. H. Charles G. M. Y., Mrs. Tille U. Repuolds, Troy, N. Y., Mr. J. T. Morrison, Ithaca, N. Y., Rev. W. A. Smith, Groton, N. Y., Miss Victoria C. Moore, Dryden, N. Y., Mr. B. L. Robinson, M. D., McLean, N. Y., Mr. B. L. Robinson, M. D., McLean, N. Y., Mr. W. Rawson, Philadelphia, Pa., Mrs. Mary E, Lease, New York City.

The musical part of the program was one of the interesting features, both mirth provoking and soul inspiring masic was rendered by the Parker-Bowens. Miss Mabel Stone, of Freeville, also added much to the enjoyment of the audiences by her delightfully rendered vocal selections.

On State day, Friday, August 8th., president, H. W. Richardson, second vice president, Mrs. T. U. Heynolds and Mrs. Brewer addressed the audience. Mrs. Rawson, of Philadelphia, gave several vocal selections and Miss Victoria Moore recited.

On National day, Friday, August 18, president, Mrs. T. U. Heynolds and Mrs. Brewer addressed the audience. Mrs. Hawson, of Philadelphia, gave several vocal selections and Miss Victoria Moore recited.

On National day, Friday, August 18, President, Mrs. H. C. Myers, Harford Mill

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#### Lake Brady.

Sunday, July 10, D. A. Herrick delivered two inspired lectures on the subject "The Great Problem of Life." The morning lecture was devoted to the life in the higher sphere; in the afternoon, to life in the higher sphere; in the afternoon, to life in the sphere; in the afternoon, to life in the first sphere. He paid tribute to three great minds whom the first sphere made martyrs of through untruth.—Thomas Paine, John Brown and Heary Ward Beecher. Robert Ingersoll also received his portion of justice for not approving of wrong doing against one another. If the teachings of the afternoon were understood and imitated this earth would be a heaven. No finer thought was ever volced from this platform.

C. H. Figures, of Cleveland, was message-bearer from the homes of the unseen to our homes. Those who reason, saw the truth given in the messages; they also understood the symbols given and were pleased.

Weduesday evening Mrs. Gertrude Heinsohn, of the German Society of Cleveland, read articles psychometrically. She gave correct readings of dispositions of the owners of the stricles. She also heard the soft tones of those from the other side of life telling of their presence, which is always a pleasure to the Spiritualist.

Sanday, July 17, the members by the First German Spiritualistic Society, of Cleveland, came to Lake Brady by special train; they numbered about one thousand. They opened the meeting at the auditorium with an overture and song, "Nearer My God to Thee." The music was very fine. The opening address was gives by C. H. Hunger, president. He said the German was slow to grasp the truth, but he staid by it when he saw it. The respect the Germans showed their mediums browed this to be a truth. Mrs. Gertrude Helmsohn, Cleveland, Mr. Bernard Zevner, of Salem, gave luspired lectures in the German tongue. Mrs. A. E. Moore, Missouth Buchwald gave messages from the German friends on the other side to their friends

I. K. Pope gave a short task in English tongue. He showed the progress Modern Spiritualism is making. The society is young in years of spiritual suffolkaest, yet it shows a great development of mediumship. Several persons were "controlled" in the audience while the speakers were falking. At the close of the day, D. A. Herrick paid the society a kind tribute; President Hanger responded.

Mrs. Lydia L. Curtis.

#### A Suggestion.

Important suggestion to the Spiritualists of the United States, especially to the delegates who will attend the meetings of the N. S. A. in Boston, October 21, 22, 22 and 24. Girectings to you all:

The good of the Cause and the greatest success of this noble organization, is my only motive, object and alm.

It is well known by all my friends, and many others, that I have devoted my life for more than forty years, to the profession of medicine. During this time, I have attended many medical conventions, both state and national. I have been a member of the American Institute of Homeopathy for over thirty years. During this time and in attending these medical conventions, I have learned some things which I think would be well for us to act upon in producing the greatest harmony and the most success in the management of this National body of Spiritualists. No one can be more anxious for the success of the N. S. A than myself. For I see considered the first of the success of the N. S. A than myself. For I see considered the first of the success of the N. S. A than myself. For I see considered the first of the success of the N. S. A than myself. For I see considered the first of the success of the N. S. A than myself. For I see considered the first of the success of the N. S. A than myself. For I see considered the first of the success of the Spiritualists, by organization.

The N. S. A has done and is doing a grand work for Spiritualism and humanity. No one can fall to appreciate the noble work done by its worthy president and his fellow-workers, and of all the efficient officers; and what I am going to say or suggest is not because anyone can fill his place, or any of the officers' places, any better than he of they have done.

In the American Medical Association, or the American Institute of Homeopathy, we strive each year to elect the most cultured and efficient men and women in the ranks to fill the different officers; and that I am going to say or suggest is not because anyone can fill his place, or any of the

### Camp Notes of Lily Dale.

Camp Notes of Lily Dale.

This season began under unfavorable auspices, and the first two weeks the attendance was rather slim, but the last three weeks have more than compensated for all deficiencies, and Sunday, Aug. I7, was the "biggest day" of many years, both in numbers and interest, and Irr. B. F. Austin and Iker. Anna Shaw fairly outdid themselves. Rarely have it seen such rapt attention and marked enthusiasm of such immense audiences. Dr. Austin is saglow with the spirit of his new life, and impresses all with a profound consciousness of his noble character and intense devotion to the great truth that illumines his soul. I would that we had a thousand like him to carry the truth to the world.

Prof. Lockwood and J. Clegg Wright have done a good work in their class lectures, and are highly appreciated. Though widely different in their style and methods, both are agreed in the scientific aspects and basic principles that are the Aegis of modern Spiritualism. Both are somewhat heretical in some of their ideas and statements, but if they are correct, who carves? Truth is the one aim of all loyal souls. If they are in error, time will correct them, and thinking will not harm us, even if we think wrong for a time and follow an error, until we discover its "true lea wardness." They both iznore God, and lea "Infinite intelligence" ruffles their ideals. Both demy involution as the necessary conclusion that of these extreme positions as they are when analyzing the relations of cause and effect in the domain of experience and "consistent ou some of these extreme positions as they are when analyzing the relations of cause and effect in the domain of experience and "consistent ou some of these extreme positions as they are when analyzing the relations of cause and effect in the domain of experience and "consistent ou some of these extreme positions as they are when analyzing the relations of cause and effect in the domain of experience and "consistent ou some of these extreme positions as they are when analyzing the

A GREAT SHOCK was felt at Hotel Grand, when Dr. Potter of Rochester, N. Y., suddenly died Sunday evening, from a stroke of apoplexy. He was hale and bappy and full of the light and life of Spiritualism when thus suddenly stricked down. He went to Mr. Petirbone Sunday afterneon for a sitting (as I am informed by Mr. P.), and the instant he took his bands a sense of sickness struck the medium. He said, "You are sick." Dr. otter laufe, and said he was never sick a day in his life and his wife confirmed it. But the lampression was

so strong and strange that Mr. P. refused to sit for him. In two hours from that time he had passed away? A short service was held at Hotel Grand Treeday merring, when Dr. Austia gave a short address, and the body was taken to Rochester. His wife and children have the tender sympathy of many friends at Lilly Dale.

Monday, the 18th, was Canadian day, and a benquet was held at the Anditorium in the evening, where speeches and toasts were abundant, after the lee cream and coffee, and a rollicking good time continued until nearly midnight, and some of the prepared toasts had to wait for another time to be beard. J. W. Colville opened in response to the toast of "The British Empire and the United States." If was apt, versatile and linghly flattering to Britain. He lauded Queen Victoria as the greatest, noblest and best woman the world ever proproduced. But I think I know hundreds of women is America that are as good as the queen, and with equal opportunities would be quite as great. Burthis was a Canadian banquet, and he may have been inspired by a British spirit, who still worships the queen. Judge Osman of Franklin spoke half an hour in an eloquent manner of the relations of this republic and the President of the United States to Great Britain and its king.

President Gaston made a short, pointed and spicy speech, on Lily Dale and its works and mission. He thought it unfortunate that it is called Lily Dale. He said the camp grew out of a scrap, and it had not outgrown the scrappy instinct yet. He was glad of it. Scraps were an inspiration to work and win. A. B. Gaston, M. R. Rouse, T. J. Skidmore, D. B. Merritt, Mrs. Wreidt, Prof. Lockwood and perhaps some others were called, and each responded in his wown way. Canada was well represented. Rev. B. F. Anstin made a lively and pointed speech, instructive as well as luteresting. He related some facts and experiences that showed how Spirkrunism is growing in Canada, even among the clergy, who are very conservative in the Dominion. He was about as near heaven as one c

was held Monday, and resulted in re-electing most of the old board, only substituting Carrie Twing for Mrs. McKeever. Some rumors had been afout reflecting against the integrity of some of the official management, and charging some financial crookedness. This rould not be traced to any one, and the insimutions were pretty thoroughly aired, and shown to be absolutely false, and without a shadow of a fact to build on, and the perpetrators and peddlers of such evil gossip and libellous reports are liable to prosecution for slander, if they can be found.

T. J. Skidmore vonched for the absolute accuracy of the secretary's books; there is not a shadow of excuse for complaint. All things considered, thus is the most prosperous season for Lily Dale that it has had in a number of years.

#### Are There Any Christians?

REV. F A WIGGIN

Notes from Lecture Delivered at Onset, Mans, Aug. 2:

How easy it would be to define a Christian if I were one. It is important that you and I should understand and become Christians. It is the only way we have to enter heaven and the only escape from the other place. I may not think the same as you in regard to the other place. It is not today my fear as it is my dread to live in the consciousness of such a place. There are a great many people that seem to enjoy living in hell and don't seem to try to live otherwise.

I believe there is more honor in an outright kick from an enemy than a kiss from a Judas. Christians are to be found everywhere. Webster says a Christian is one who believes in Christ. I be Christians of today are filling prison cells, for you can find many in prison who believe in Christ. You can find Christians in Wall St., New York, and on State St., Boston, behind the bars pedding out damnation to their fellowmen. On the gallows, there are Christians to be seen confessing, so as to be swung from earth to heaven, but how about the poor victim that was murdered, who had not the chance to become a Christian? It is our belief that makes us Christians; it is by this belief that makes us Christians; it is by this belief that makes us Christians; it is by this belief that makes us Christians; it is by this belief that makes us Christians; it is by this belief that makes us Christians; it is by this belief that makes in the said and the sick and the said are casting out devils. There are some Spiritualists that have the devil within them. "They shall any hands upon the sick and the sack shall recover." When the ministers of God are asked to call upon the sick, they kneel down by the side of the bed and pray. They do not lay on the hands and cure as directed.

"One who believes in the teaching of Christ is ad Christian." It is a matter of fact Christ said but very little when here. I would

kneel down by the side of the bed and pray. They do not lay on the hands and cure as directed.

"One who believes in the teaching of Christ is a Christian." It is a matter of fact Christ said but very little when here. I would rather have the sermon on the mount than the ones that are delivered by many of our Spiritualist ministers. "Resist not evil," says Christ. How many would not do it? "Love your enemies." It is pretty difficult to love some folks that are not your enemies. If we could only be so unfolded that we could say we have no enemies. "Do good to them that hate you." You could do that if you were a good Spiritualist. When you do that, Spiritualism will take a new life.

"Give to him that asketh and to him that borrows turn not away." Every Christian that I sak to loan me money asks if I have any real estate. Those who believe in the resurrection of the dead, a true Spiritualist and a Christian, are the people who have within them the very treth of the fact of Immortality. It means something of real life and living to be a true Spiritualist and Christian. True Christians, like Spiritualists, are stanch for peace, not for war. John Calvin was not a Christian as I understand it. Let us pirade as true men and wome. — Hatch, a repellent each have one of The action of the calving the strue men and wome. — Hatch, as Spiritualists.

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#### Prof. J. Jay Watson.

This eminent musician and devoted triend of the "Good Cause" has passed to his reward in the realms of the soul. No more will his genial smile and kindly face be seen by mortals. He has closed his eyes to all things earthly, to open them to the radiant light of the supernal world in the bright "Morning Land" of souls. He has gone home full of years and rich in earthly honors. No man had more friends who loved him for his own sake than did J. Jay Watson. His fame, sa a violinist extended into all lands, and his was the master hand to evoke the melodies of the soul that softened all hearts, and restored the

sake than did J. Jay Watson. His fame, as a violinist extended into all lands, and his was the master hand to evoke the melodies of the soul that softened all hearts, and restored the sweet harmonies of the spirit. He was a Spiritualist from coaviction, and he was never afraid to speak a word in behalf of his religion. Whenever called upon to aid the Cause, he gladly responded and rendered willing service in its behalf. His name was always a guarantee that the house would be filled on the evening of his appearance, and never were his auditors disappointed. Prof. Watson loved music with the full devotion of his soul, and through its mediumship he gave to the world the holiest, sweetest and best of the symphonies of the angel world. Prof. Watson was a life long friend of the For family, and was infinitely associated with the ploneers of the spiritual movement. He was personally acquainted with the emisent statesmen of the period preceding and during the Civil War, and knew of their open acknowledgment of the truths of Spiritualism. His wonderful music made him a welcome guest in all homes, especially in those senses in Washington where so much was desired in the way of instruction from the spirit world. His bow, under his magic touch, evoked the melodles of heaven, and peace and harmony reigned wherever he went. His experiences were many along phenomenal lines, and were most wonderful in their convincing character. The literature of Spiritualism would have gained much could these experiments have been published for the benefit of the world.

ments have been published for the occurs, of the world.

J. Jay Watson was the favorite pupil of the gifted Ole Bull, and possessed his master's confidence to an unusual degree. In his com-pany he journeyed through Europe, and passed some time with him in Norway, the great violiniar's native land. Prof. Watson's famous "Cremous" was a gift from Ole Bull himself, as a token of his affection for his American pupil. This wonderful violin was made in the year 1616, and was the admira-tion of thomsands whenever Watson's master, stroke drew forth its hidden melodies. Ole

Rull, like Prof. Watson, was a Spiritualist in the best sense of the word, and their music was to them an inspiration from heaven. Nobly did they transcribe it for the enjoyment of the denizens of earth.

It was a pleasure and privilege to have known J. Jay Watson. He possessed a broad mind, a tender heart, a sympathetic soul. He was a true friend to all of his fellow-men, and his life was spent in doing good. He strove to serve others and thereby became their leader to the tablelands of truth and beauty. He and his beloved wife are now reunited in the realm of the soul. Together they are rejoicing over the victory that is tneirs. They have met their children, who left them in the far away past, and are now reaching out their hands in love to the one member of the household yet in the formete gifted daughter, Miss Annie A. Watson, who was her father's pride and comfort in the last years of his life. With them in their spirit home assembly is the famous master, Ole Bull. He and his apt pupil are again together, and their spirit music is today ravishing the ears of all who hear it. All hail to them in their reunited friendship! Greetings to J. Jay Watson as he begins life's journey anew, as he takes up his progressive march over the roadway of the centuries!

#### Vol. 92.

With this issue the Banner of Light begins the last half of the forty-sixth year of its existence. Its files are rich in historical treasures, and its impress upon the psychic thought of the age cannot be estimated. It starts out upon its new volume with a stronger determination than ever to make the thought of Spiritualism the one great power in the world. The contributors to the columns of the Banner are men and women of giant intellects, yet susceptible to the influence of the subtle forces of the spirit, whose inspiration is manifested in all of their thought. These contributors will continue to enrich the Hanner's columns with their splendid offerings during the ensuing six months. inspiration is manifested in all of their thought. These contributors will continue to enrich the Hanner's columns with their splendid offerings during the ensuing six months. A special feature will be added to the new volume in the form of a page edited and directed by that versatile genius, W. J. Colville, whose popularity as a writer and speaker extends through all continents. He will present the new thought of the present century in his usual attractive and instructive way, besides giving the Banner a unique feature in the direction of occultism. Miss Judson will continue her spiritually illumined and helpful letters, while the message department will be held up to its former standard of excellence. A fine serial, with threads of the occult running through it, will also grace the columns of the Banner. These special attractions in addition to the rich spiritual valued of unusual interest to all Spiritualists and Liberalists in all quarters of the globe. Surely, these excellent features should inspire the factors of the Banner to enlarge its circle of readers by inducing their immediate friends to subscribe for it. If each reader would but send in one new name as a permaneat subscriber to the Banner, the paper's power for good would be more than doubled. Its management proposes making it the best Spiritualists. Try the Banner for a year and see how you like it. You will receive twice the worth of your money in a single month. Send in your own subscription and induce your friends to do the same. Volume ninety-two will excell all other volumes, ever put forth by the Tanner of Light, and you want to enjoy the rich treat it will give you. Subscribe for it at once, then act as special agent in your neighborhood until all liberal thinkers have become patrons of the old reliable Banner of Light.

#### August 11, 1826.

August 11, 1826.

This is a memorable date in the history of the world. On this day, six and seventy years ago, master minds in wisdom spheres decided to send a messenger unto the earth to be the teacher of the human race. A humble home in which Love was Queen was found in a small village in the great Empire State, where the visitor would be made welcome. Then the parents in soul life sent their child into this obscure, yet truly noble household, to enter upon his marvelous destiny. His coming was unheralded by the blare of trumpets, and his advent was scarcely noticed by those who dwelt near the little home into which he received so loving and withal so royal a welcome.

with them and went forth to regenerate the earth.

All of the children of men should hall the date, Aug. 11, 1526, as the chiefest of all events in the history of men. On that day, the greatest seer, prophet, sage, philosopher, teacher, and discoverer the world has ever seen or known came among men. He has lived to a good and noble purpose. The world has been thrilled, uplifted and instructed by his noble, unselfish life. He has been the physician to both the body and soul for all who have really known him. He is with us in bodily form today, in the full vigor of a youthful spirit, in the heyday of a ripe old age, that grows younger and younger as the years pass on. He is known and loved by many, yet his fame will grow brighter and brighter as the centuries roll away, until he will take his true place in the world's pantheon of teachers, the chief of them all.

Let us wish him many happy returns of his natal day, and send him such a thought-wave of love as will flood his whole soul with the tide of true appreciation. Let us known this seer, sage and prophet while we have him with us, and fill all his days with the golden sunshine of pure affection. Hail to the great Poughkeepsie Seer, the messenger from heaven to lead all mankind out of the darkness of ignorance into the effulgent glory of the light of soul-wisdom and perception! Hail to humanity's friend, the soul's emancipator, the wise, the good, the gifted Andrew Jackson Davis, M. D.!!!

#### Editorial Notes.

My esteemed friend. Mr. Hebron Libbey, has just passed the eighty-third milestone of his journey across the plains of life. He is still in the full prime of mental and spiritual vigor, and is facing the future with a calm and serene spirit. He is as solicitons as ever for the comfort of his friends, and is never so happy as when he is doing something for them. His kindly remembrances to the Editor's family are much appreciated, as well as his kindly efforts to brighten the sanctum with some of his choice floral offerings. All who know Bro. Libbey,—and his friends are legion,—will unite with me in wishing him many happy returns of his birthday, with added joys and fresh pleasures on each succeeding anniversary.

It will be with deep regret that the many

It will be with deep regret that the many friends of Mrs. Rachel Walcott, of Baltimore, Md., learn of her serious illness that may release her from her house of clay within a very few days. Mrs. Walcott has long been one of the truest and most devoted workers for Spiritualism in America. For thirty years she has upheld its flag against heavy odds in her home city, and has worked most unselishly to sustain the sacred principles of her religion. She has lived a truly noble life, and her record is one continuous account of good deeds. Would that she might be spared to enjoy the fruits of her well-speat life. If she must go, may she be freed from bodily pain and all attendant suffering at an early she must go, may she be freed from bodily pain and all attendant suffering at an early day. ...

Some manufacturers in the North are looking with longing eyes toward the Southern States as offering superior attractions for the investment of their capital, because of the difference in the price of labor. One large firm in New Hartford, Conn., is dismantling its mills and is moving the same to Alabama for this very reason. New Hartford is virtually ruined by the change made by the firm, while it is exceedingly doubtful whether that section of the South into which it has moved will be benefited thereby or not. If this firm has gone to Alabama for the purpose of employing women and children at starvation wages, its migration thither will be morally injurious to the people with whom it will have to deal. The erection of the mills may give zest to business along certain lines, but any industry that seeks to sustain itself at the cost of the lives, the honor and integrity of hundreds of people deserves to meet an ignominious failure. The strong arm of the law should be invoked to protect the weak and the helpless against the tyrants who are seeking to destroy them. Child labor, in these modern days of calightenment is a crime ngainst God, the angels and men. Its abolition is demanded by every rule of right and by every calightened conscience in heaven and on earth.

obscure, yet truly noble household, to enter upon his marvelous destiny. His coming was unheralded by the blare of trumpets, and his advent was scarcely noticed by those who dwelt near the little home into which he received so loving and withal so royal a welcome.

This child of the spheres, this scion of the soul, was Andrew Jackson Davis, the great Poughkeepsie Seer, whose life has been one continuous blessing to his race. At an early age, his inner vision was quickened into a perception of the things of the spirit, while his inner ears heard the divine commands of the soul. He saw, he heard, he spoke, and lot the cimmerian darkness of the centuries began to roll away like a cloud. While yet a mere boy, he was directed to take his pen and record the truths of the world celestial. He found the "Principles of Nature," and gave her "Divine Revelations" to the draw the sword for freedom. His was the voice to mankind that ushered in the era of the spirit. The great Harmonia made known the law of life, while the Penetralia renaited the two worlds in a oneness of spirit that can never be dissolved.

Andrew Jackson Davis was the mighty prophet of the new age when the civilization of the soul shall prevail over all the earth. In the realm of the south he discovered to his own consclosuness the "Great Positive Mind," and revealed the same to all of the children of the soul who were capable of grasping this wonderfol truth. In the realm of thought, he found the philosophy of life, and made it twom in lucid terms to all of the children of men. In the realm of religion, he found the same to all ot the children of the soul who were capable of grasping this wonderfol truth. In the realm of thought, he found the philosophy of life, and made it twom in lucid terms to all of the children of the case of earth, at the advanced age of seventy existiation that same to bim. He seeded no other passiont to the hall of fame. In the realm of thought, he found the philosophy of life, and made it the case of earth, at the advanced age of

a thorough believer in organization, and has endeavored to render the N. S. A. loyal support. Her purse is open to every worthy cause, and she esteems it a privilege to contribute to the N. S. A. She unjoyed the personal friendship and esteem of Rev. T. Starr King, the famous Unitarian minister whose matchless eloquence saved California to the Union. His wife, Julia Wiggins-King, was Mrs. Jenkins' niece, hence through this marriage, our friend came to know him well. Mr. King will be remembered in Boston and New England as the pastor of the Hollis St. Unitarian Church, now the Hollis St. Theatre. He removed to California in 1890, and in four years climbed to the summit of Fame's loftitest pinnacle. No man is more loved and revered in California, today, than is Thomas Starr King. In 1837, the school children of that State creeted a beautiful monument to the memory of the gifted hero-minister. Mrs. Jenkins is justly proud of the memory of this great man, and her devotion to Spiritualism is as great as was his to the cause of the Union. May she dwell long in the form, and be blessed with health and strength to enjoy the sunny memories of other days, as well as the golden moments of the present.

the sunny memories of other days, as well as the golden moments of the present.

The attempt of some zealous friends of a negro criminal, who had made his way from North Carolina to Massachusetts, to prevent his extradition, has met as it deserved to meet, with complete failure. The assertion that the criminal would be lynched were he returned to the scene of his crime, has only the imagination of its projectors for a foundation. Gov. Crane would be doing Massachusetts a great injustice were he to listen to the advocates of the criminal's cause. If he refuses to extradite this negro, Massachusetts will speedily become the place of refuge for every negro murderer, rapist and criminal that could find his way thither. Besides this, it is an insult to the intelligence of the South to assert that any and all criminals there are in danger of being lynched. The best people of all-sections of the Union, North and South, deplore lynching, and are outspoken against it. The people of the South, in many respects, have a higher and finer sense of justice than have some of the people of the North, and any failure to secure justice in the courts, or apparent danger of failure, serves to rouse them to instant summary action. Lynching is the result, especially in cases where the offense was an assault upon women. This attempt to secure justice is denounced by the people who know nothing of the circumstances involved in the case, and the negro is even extolled as a martyr by his apologists in the North. . . .

stances involved in the case, and the negro is even extolled as a martyr by his apologists in the North.

Gov. Crane has done well to close his ears to the appeal of those who have more sentiment than sense in respect to this North Carolina criminal. Gov. Aycock of that State only acted within the legal requirements of his office in asking for the return of the negro to stand trial for his crime. He is to execute the laws as they stand upon the statute books, and he has the courage to do it regardless of the ravings of the defenders of negro criminals in the North. I do not believe in lynching, nor am I apologizing for its prevalence in any section of the nation. I do contend that it is always prompted by a wild sense of justice in the minds of those who resort to it, fearing, no doubt, the miscarriage of justice in the courts. So many negro criminals are freed in the North, and abetted by their Northern sympathizers in the South, that this fear is often too well founded. In Massachusetts, a negro rapist or murderer, or incendiary, stands twice the chance of acquittal than does a white man, accused of the same crime. Massachusetts judges even go so far as to plead the cause of an accused negro from the bench, and dare insult with impunity the innocent victim of the negro's unlawful action. Such being the case, it is not strange that criminal negroes are enzlous to reach the old Bay State. Gov. Davis of Arkansas was not so very far out of the way when he offered a pardon to a negro on the condition that he would at once go to Massachusetts as the negro was, and wanted them to have their fill of them by intimate association with them. The attempt to induce Gov. Crane to refuse extradition to the North Carolian, proves that Gov. Davis understood all too well the perverted sentimentalism of some few of the people of Massachusetts. Gov. Crane to refuse extradition to the North Carolian, proves that Gov. Davis understood all too well the perverted sentimentalism of some few of the people of Massachusetts. Gov. Crane

serves great credit for refusing to listen to them.

In the last issue of the Banner I spoke of the necessity of exterminating the noxious insects that ruin trees, destroy crops, and polson human beings. My words became very much involved, and were anything but grammatical in construction. I said "The destruction of insects that ruin trees... etc., ought to be exterminated." I intended to say that the destruction of these pests was a matter of moment to all intelligent citizens, and that they ought to be exterminated because of the great injury they work to humanity. My argument was that it would be better to spend the money that is wasted in foreign missions, in the support of a useless army and navy, worthless military schools, and an unpatriotic subjugation of alten peoples, in the nobler work of protecting the husbandmen of the United States by enabling them to grow better crops. This argument could be extended to the matter of protecting them and life, health, and the pursuit of happiness. My grammatical error has given me this second opportunity to protest ngalast the waste of public money in the directions named, and to once more plead for the abolition of the useless and expensive schools at West Point and Annapolis.

Spiritualists of New England, we must not forget that we are to be the host of the N. S. A. at its coming convention in October, It is our duty (and the duty of the Spiritualists in every State where the convention meeta), to provide the hall in which the same is to be held. It will require money to pay for the hall and the necessary decorations, and all New England Spiritualists should feel a pride in dolug something in this direction for the N. S. A. It will.show our appreciation of

the coming of so many of our brethren from all sections of the nation into New England. The hospitality of New England has ever been proverbial. Shall it be said that the Spiritualists are the first to depart from the splendid record this section has always sustained in welcoming visitors to our shores? Readers of these lines, it is up to you to act in this matter. It will take fully two hundred dollars to provide for the hall and such decorations as will be appropriate for the occasion. Only a small part of that sum is now in sight. You should aid this worthy cause by sending a generous contribution to the hall committee. The fact the convention is to be in Boston will save you large sums in the cost of travel and board. A portion of the money thus saved should be freely/domated to the hall fund. It is now your turn to act. Send in your donations at once to J. B. Hatch, Jr., 74 Sydney St., Boston, Masa, and he will promptly receipt for the same.

The price of hard coal is now ten dollars per ton, and the managers of the Trust are assuring the "dear people" that they need have no fear, as there is no danger that the price will go beyond fifteen dollars per ton at the very highest! How comforting this thought must be to the man whose wages is but one dollar per day! At ten dollars per ton, it takes him ten full days to earn enough to pay for a single ton. If he buys less than a ton, he pays more in proportion than does the man who buys by the quantity. The man of wealth has no trouble even with the present prices, for he can buy all he needs, and make up the excess in price out of the addition to his income from the sales of his goods that have been advanced in price because of the present crisis. In 1891, the writer paid three dollars sixty-five cents per ton for hard coal. There has been no advance in the wages of the miners since that time. Improvements in machinery have reduced the cost of mining the coal to much less than it was eleven years ago. Despite the lessened cost of production, and the fact that the miner has had no advance in wages, coal now costs nearly three times as much as it did then. Some one is making some money out of the present struggle and that some one is not the wage earner. It is the conscienceless mine-owner, whose only desire is money, even if he robs his fellowmen to get it.

As a matter of fact, wages is on an average of six dollars per year less to every working man thau it was in 1891. This is a startling fact and should be given more than a passing notice by the thoughtful citizen with coal at the present exorbitant price (for if it could be sold at a profit at three dollars sixty-five cents per ton eleven years ago, its present price is nothing less than extortion), with becf-steak at thirty, thirty-five, forty, and forty-five ceats per pound, with-all other eatables at prices equally high, there is danger of starvation on the part of thousands of honest people. They are not earning enough now to purchase their food supplies, yet rent, clothing, and fuel must be met. Surely the present situation is one so grave as to cause the true patriot to tremble for the weal of his fellowmen, and to wonder if an upheaval of the social forces is at hand. The assurance of the beef trust that meat will be cheaper next spring does not lessen the danger by feeding the hungry now. The promise of a full dinner pail for the working man has, not been kept by the employers of labor, and now these same employers are urging him to go without meat as it is a luxury he does not need! Our government could better spend its millions in overthrowing the food and fuel monopolies of the land, than is the purchase of expensive military armament and in building worthless ships of war. The few should not be permitted to longer have the power of life and death over their fellowmen. Now they can both starve and freeze men to death, yet the Government and the majority of the American people look on with a smile of approval upon their faces! The Banner's motoes are "Live and let live," "Equal rights for all—special privileges to none:"

The exposure of several counterfeit mediums during the present season has caused no little agitation among many earnest Spiritualists. The phenomenalists are angry, feeling that these exposures are unjust assaults upon honest mediums. Lovers of genuine phenomena are disturbed by the brazen attempt of these perfadious fakirs to deceive well-intentioned, 'honorable people. They have rejoiced in these exposures of the unworthy, and are calling for the continuation of the self-same policy henceforth. One adventuress and all round deceiver was forced to leave one of the great centres of spiritualistic instruction only a few days ago. There was overwhelming evidence of her guilt, yet honest men and women defended her despite the positive evidences of fraud that were iald before them. Personal quarrels arose out of this case, and friendships of years were sundered in consequence of it. It is a serious question what to do with our phenomena in respect to their presentation to the general public. I am in favor of the exposure of fraud and duplicity whenever the same are discovered, yet I believe it would be wiser to guard against both by providing conditions that would prevent any resort to them. Let us re-establish the old home circle, where there is no incentive to deceive for the sake of winessing wonders. Let us return to the scientific method of investigation in dealing with phenomena, and there will be no further trouble with frauds. The mediums will have the ample protection of the mantle of love and the canopy of wisdom, while the people would receive only the positive assurances of fact for which they are hungering. Let us accose all fraud, but protect our Cause by establishing conditions for the production of genuine manifestations.

A man should uever be ashamed to own he

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—Pope.

#### W. J. Colville at Lily Dale.

W. J. Colville at Lily Dale.

On Friday, Ang. 15, W. J. Colville began his work at Lily Dale after five years absence: he was warmly greeted by old friends and new, and enjoyed the privilege of addressing a very large audience in the Anditorium at Lily D. M. By request, the speaker dealt to some extent with recent experiences in England and also made considerable mention of the highly advanced social and industrial conditions prevailing in New Zealand and the highly advanced social and industrial conditions prevailing in New Zealand and the highly advanced social and industrial conditions prevailing in New Zealand and the process of the process of an eloquent discourse of a simply globe-trotters, but the principal thems of which was the milds the principal thems of which was the milds the principal thems of which was the wide of the principal thems of which was the wide of the principal thems of which was the wide of the principal thems of which was the wide of the principal thems of which was the wide of the principal thems of which was the wide of the principal thems of the principal thems of the principal discourse of the principal that the principal thems of the principal discourse of modern scientific discovery as eloquently and as fervently as it has evereteen proclaimed by a teacher whose whole life has been given to the promulgation of philanthropy.

"We must learn that a true Spiritualism is a science and philosophy of life, practical at every turn, and though we cannot cudorse entirely the famous 'One world at a time' theory which is strenously advocated by in-telligent agnostics, we cannot reasonably overlook the kernel of truth within that materialistic hell. A fight estimate of the relation between worlds may be derived by studying the solar system but

ideals and logically translate them into practice."

The lecturer had very good words to say of the progressive action now taken by Spiritualists in England and Scotland and predicted a great revival of interest soon to become universal in America. Following the lecture an impromptu poem was rendered on five subjects suggested by the audlence; this also received an outburst of applause.

At 8 p. m., W. J. Colville held a reception by invitation of Mrs. Pettingill, of Leolyn Hotel, during which a number of questions were answered and fourteen personal poems ending with symbolic names were given to the guests. The Octagon was the scene of W. J. Colvilles opening lecture in a course on Psychie Science which commenced August 16 and continued daily at 8 p. m. until Camp closed.

#### A Soul Imprisoned.

"Your father and mother are here," said the medium to a lady scated beside me in the meeting. "They give me their names as John and Harriett; they bring with them a little child; I think she was between six and seven years old when she passed out of the body. She holds a white rosebud in her hand and is pointing over to you; she says: "Mama. I am Etta."

child; I think she was between six and seven years old when she passed out of the body. She holds a white rosebud in her hand and is pointing over to you; she says: 'Mama. I am Etta.'"

"That is quite correct," said the woman; "those are the names of my father, mother and child. I placed the rosebud in the hand of my daughter as she lay in the casket."

To this beautiful recognition, no word of greeting or endearment was given by this woman to either her mother or her child; but she did say to the medium, "Please ask my father if we will make a success financially in our new venture."

What a chilling, even a killing reception was this for a daughter and a mother to give her loved ones! What a maelstrom of materialism is this that draws in its vortex all that is noble and sweet, tender and loving, and makes of the heart a desert waste instead of a perennial wellspring of human love and affection. Here we have indeed an exemplification of materialistic spiritism. Noword of greeting had this woman, for her spirit father and mother; no tender words of only exhibited a repulsive eagerness to know from her spirit father and mother; no tender words of only exhibited a repulsive eagerness to know from her spirit father only in the late of the point of the soul and it true, "That I have to record an instance of spiritual perversity in real life like this, in connection with Spiritualism; but here was an entity posing as a Spiritualist when in deed and in truth she only represents a class known as materialistic spiritus; interested only in such messages that come from the spirit world as will conduce to their peculiary advantage.

Spiritualists, ah, it will be a happy day when these materialists will open the window of the soul and let the pure white light of spiritualist palde with them!—Lewis.

Waverley Home, Aug. 17.

#### Queen City Park.

Queen City Park.

Aug. 17 a large audience greeted Mrs. Paul of Morrisville, Vr., at 10.30 a. m. She gave an eloquent lecture, followed by tests by Mrs. Kate Ham, who will be here the rest of the season. At 2.30 p. m. an appreciative audience greeted Mrs. Helen P. Russegue. Subject of lecture, "What Shall We Do With Our Spiritualism". Her thoughts were broad and elevating. Mrs. Ham gave tests, doing good work. In the evening Mrs. Russegue gave paychometric readings to a large and appreciative audience. Mrs. Ham gave good satisfaction in test work.

Ang. 18 was our day of rest.

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Ang. 18 was out day of Withell, and Mr. Rynn of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition of Montgo. At 3 Withell, and Mr. Tillie deposition

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Aug. 18 was our day of rest.

Aug. 19, 10.30 a. m., conference opened by Brother Gould: subject. "Freedom," discussed by Mrs. Russegue, Mr. Withell, and Mr. Hyan of Montreal. At 3 p. m. Mrs. Tillie Reynolds of Troy, N. Y., prefaced her instructive lecture with a beautiful poem followed by tests by Mrs. Ham.

Aug. 20, 10.30 a. m., conference was opened by Mrs. Reynolds. The 3 p. m. meeting opened by singing by Mresadames Wood and Wightham, followed by invocation and lecture by Mrs. Reynolds. The 3 p. m. meeting opened by singing by Mrs. Ham gave many satisfactory tests. At 7.45 p. m., the annual masquerade ball was given in pavilion; master, Hanks' orchestra of Richmond, Vt.

Thursday, Aug. 21, a. m., heavy rain, no conference. At 3 p. m. Mrs. Reynolds again greeted a large audience. Subject of lecture? "Our Relation to Spirituame of Cake and coffee were served. Prizes were awarded to Mr. P. C. Dodge, Mrs. Lord, Miss. Paul. Mrs. N. Gould. All report a most euloyable realing. Friday, Aug. 22, 10.30 a. m., conference

opened by Mrs. Reynolds; Brp. Weeks read a poem. "Everlasting Memorial"; Dr. Gould gave many good thoughts on the declarations of principles. Mrs. Sargent and Mrs. Warner spoke briefly, and an instructive conference closed by singing "Let the Spirits In."

Friday, 3 p. m., Mrs. Russegue gave another address and Mrs. Ham tests. Friday evening the young people gave their second dance in pavilion. Music, Hank's orchestra. We have with as Frof. Connect of Clarendon St., Boston, who is giving a course of classens in "Suggestion and Psychic Culture" to a larse class; all of his pupils are enthusistic. His lessons are given each afternoon at 4 p. m. at Pine Tree Cottage.

At the business meeting the same board of directors was elected.

New arrivals at hotel: Mrs. Paul and daughter, Morrisville, Mrs. Russene, Mrs. Atwood, Hartford, Conn. Mr. Ryau and daughter, A. B. Clarksdo, Dr. James Withell, of Montreal. Canada, Mrs. Lyons, Plattsburg, N. Y., Mrs. Clark, Rutland, Mr. L. Webb and daughter, Randolph. Frof. Connet and wife, Boston, Mass. Tille Reynolds, Troy, N. Y., Mr. Partion, Brandon, V., Miss E., M. Partion, Brandon, V., Miss E., Bromley, Plattsburg, N. Y., Mr. Partion, Brandon, V., Miss E., Way, Concord, N. P., All cottages are filled and quite a number (nore expected at hotel today.—J. M. P.

Camp Progress.

#### Camp Progress.

Camp Progress.

The audiences at this popular camp are increasing from week to week. Sunday, Aug. 17, there were fully two thousand on the grounds. The meetings were very interesting, and quite a goodly number of mediums and speakers took part at each session. At 11 a. m. Messrs James Smith, Fred de Bos, M. A. Graham, spoke; Mr. James Newhall gave tests and messages; Mrs. Seraphine Johnston of Salem acted as organist and led the singing.

At the afternoon meetings, the regular quartet, assisted by Mr. Fred Taylor, furnished the music. Mrs. Sadie L. Hand, Mrs. Lizzle D. Butler, Mrs. Fagan of Maldes spoke and gave many beautiful messages from our angel loved ones. Several others spoke briefly and interestingly.

Labor day there will be a picuic, to which all are cordially invited. The usual refreshments will be on sale.

Every Wednesday a test scance for the benefit of the Camp Progress Spiritual Science Home Mission, is held at 3 p. m. Good mediums are always present and Mrs. Johnston is organist and leads the singing.—Mrs. E. B. Merrill, 86 Lynnfield St., Lynn, Mass.

### Campmeetings for 1902.

Onset, Mass.—July 13 to Aug. 31.
Lake Pleasant, Mass.—July 28 to Aug. 31.
Unity Camp. Saugus Centre, Mass.—Jun
to Sept. 28.
Camp Progress, Mowerland Park, Uppe

Lake Preasant, Mass.—Jun. 3 to Aug. 31.
Unity Camp, Saugus Centre, Mass.—June 1 to Sept. 28.
Camp Progress, Mowerland Park, Upper Swampscott, Mass.—June 2 to Sept. 28.
Earnselfite Grove, Lowell, Mass.—July 6 to Aug. 31, inclusive.
Sunapee Lake, Blodgett's Landing, N. H.—Aug. 3 to 31.
Niantle, Conn.—June 23 to Sept. 8.
Temple Heights, Northport, Me.—Aug. 23 to 31.
Madison, Me.—Sept. 5 to 14.
Etna, Me.—Aug. 29 to Sept. 7.
Queen City Park, Burlington, Vt.—Aug. 3 to Sept. 1.
Haslett Park, Mich.—July 25 to Sept. 1.
Asbley, O.—Aug. 17 to Sept. 7.
Mantun, O.—July 28 to Sept. 2.
Lake Brady, O.—July 13 to Aug. 31.
Marshalltown, Iowa.—Aug. 24 to Sept. 1.
Ottawa, Kan.—Aug. 24 to Sept. 2.
Waukesha, Wis.—Aug. 2 to 31 inclusive.
South Boulder Canyon, Colo.—July, August, September.
Los Angeles, Calif.—Aug. 17 to Sept. 14.

eptember. Los Angeles, Calif.—Aug. 17 to Sept. 14. Green Lake, Seattle.—July 27 to Aug. 31.

### Lowell, Mass.

We all begin to feel sorry that our camp at Earnseliffe is fast drawing to a close. It was intended to close Aug. 31, but at the earnest solicitation of many of our attendants the standing committee voted to hold a conference on Sunday, Sept. 7, and I should be pleased to hear from any who would like to assist us. Mr. II. L. Clough of Lynn occupied our platform the 17th, and gave the best of satisfaction. This was Mr. Clough's first visit to our camp and he made a very favorable impression. Abby Burnham of Malden was with us the 2th and Mrs. Annie I. Jones of Lowell occupies our platform the 13st. On Saturday, the 23d, we beld another of our famons picuics; this time it was a basket plenic. Sports, a good time and a circle were the order of the day. Fred H. Coggeshall, 26 Nichols St., president.

# Blogdett's Landing, Lake Sunapee, N. H.

The Lake Sunapsee Campmeeting Association opened meeting at Blodgett's Landing, N. H., Aug. 3, under very favorable circumstances. Mrs. Carrie E. S. Twing of Westfield, N. Y., was the speaker and medium from Aug. 3 to 10 inclusive. Her work was highly satisfactory in every way. Mrs. Twing is a pleasing speaker and her delincations are couvincing. She leaves a host of friends at Sunapse, who wish her Godspeed in her new fields of labor for the truth of Spiritualism.

Aug. 10, Mrs. Lizzie D. Butler of Lynn, Mass., gave a seance in Harmony Hall. Mrs. Butler also served the association Aug. 12, 13, 14, as the speaker and medium, giving many very excellent communications. This was Mrs. Butler's first visit to the camp. She left a favorable impression with the people.

Fridar, the 15th. the Ladies' Ald held a fair.

Faith Spalding of Norwich, Conn., and Mrs. Ida E. Young of Montpeller, Vt., and has been very satisfactory to the association. Edie I. Webster, Sec 7.

Briefs.

Dr. Noyes and wife have been the entire season at Lily Dale, where they have done some very effective work in healing. Many claim great benefit from their classes of instructions for the development of mediumship, and as they go from here to Rochester, N. Y., to open their spiritual meetings at the I. O. O. F. Hall, II Clinton Bt., Sept. 7, we wish them great success, for they are worthy of the Cause and honest mediums—A. E. C. Waverley Home, Aug. 17, we had an overlow meeting. Service of song, led by Mrs. Moody; prayer, Dr. Orcenwood; address, Abbb M. Burnham, who came to pay her respect to the state of the service of the service of the comparison of the compa

Chas. Smith, piano; music from the Summer-land.
Unity Camp, Saugus Centre, Alex Caird, M. D., president. Services at 11, 2 and 4. Good speakers and mediums. Meetings free. All welcome. Sept. 1st, "Labor Day," grand union picnic. Parties are expected from many neighboring societies. There will be games, races and entertainments of various kinds. All Spiritualists and their friends are cordially lavited.

#### Notice.

Any of the friends that are interested in medical liberty should come to the front and assist in the fight that will come on in the Supreme Court next October. It remains with our people whether we win this case of Mill. Proctor or not. We need \$500. Who will a benefit to Carrie Ludded, secretary can be secretary to the court of the court of

#### Annual Meeting in Galveston, Texas.

The annual meeting of the Texas State National Association of Spiritualists will be held Sept. 5, 6, 7 and 8 at the Spiritualist Temple, Galveston, Texas. Mrs. Laura B. Payne, who is doing excellent missionary work in the State, will attend the meeting. John W. Ring, president; Mrs. Nettie M. Wood, secretary, 1507 Washington St., Houston, Tex.

Let man then learn the revelation of all nature and all thought to his heart; this, namely: That the Highest dwells with him; that the sources of nature are in his own mind, if the sentiments of duty are there; but if he could know what the great God speaketh, he must "go him his closet and shut the door," as Jesus said. God will not make himself manifest to cowards. He must greatly LISTEN to himself, withdrawing himself from all the accents of other men's devotion.—Emerson.

POSITION as Housekeeper by America woman wanted in widower's family. 1 or 2 add A Spiritualist. Brooklyn or suburbs. Good reference Address Mrs. Forman, 2l Bichmond St., Brooklyn, N.

#### SELF-HYPNOTIC HEALING!

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### DR. R. GREER.

Parlents at a distance treated with up symbole of more Trial treatment at office, or by mail, \$1.00. If by state age and sax, with one, or more leading sympto Address, Dr. E. OEEEE, 32 Dearborn Stre Chicago, Ill.

### RESURRECTION OF ADAM.

A pamphlet on the creation, full and resurred and according to the law of Etheric Vibration. armonize with Spiritualis? Etheric Vibration, Sold by the author, MARIE GIFFORD, Shizan, Box 264. 13 center copy.

A BOOK OF THE DAY.

### Cubes and Spheres Human Life.

BY F. A. WIGGIN.

"Mr. Wigrie is carnest and strong and his words must implate to higher thinking and nobler lying." — M. I wrater, D. D. "There is not too much of it; it is all gold. I shall must descape, D.D.

"There is not too much of it; it is all yold. I shall most heartly recommend it to my friends." Whiteen Breakes.

"The resulting of Cursus and Britzman adds another of the valued privileges for which I am indebted to Mr. Wir git."—Likes The Markey.

"There is in his line and quality of thought a strong gestion of Emerica."—Propension of Emerica.

restlon of Emirons. "Progresses Fink-Ir.
"This admirate collection of stirring easily on live topics of Fundamental value has acrossly appealed to me as just the hiling needed." by "A closele."
"The whole book is rich to attendating thought." "For This restlate to the progress of the Price TS cents.
For sale by BANNER OF LIGHT FUNLINGHING OR

#### Madison Camp, Me.

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### MEDIUMSHIP, AND ITS LAWS:

Its Conditions and Cultivati BY HUDSON TUTTLE

#### SPIRIT

## Bessage Bepartment.

The following communications are given by a Soule while under the control of her own ies, or that of the individual spirits seek to reach their friends on earth. The messa are reported stenographically by a la representative of the Banner of Light, are given in the presence of other memory of The Banner Staff.

The Car Wand on the Carlon of the Car Wand or the Car

earnestly request our patrons to verify communications as they know to be upon fact as soon as they appear in columns. This is not so much for the t of the management of the Banner of as it is for the good of the reading. Truth is truth, and will bear its own t whenever it is made known to the

subile. Truin is the weight whenever it is made known to weight whenever it is made known to would.

If the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular tendence.

#### rt of Seames held July 31, 1902, S. E. SS.

#### Investion.

As a mother with infinite tenderness yearns to bring all light, strength and beauty to the child entrusted to her care, so we yearn to bring all light, strength and beauty in the bring all that is good, true and beautiful into the hearts and lives of those who come near unto us, and with this desire, this object in view, may we be blessed by the co-operation of those who are wise and strong and may the clear sight overcome future conditions. We ask that our hearts may be filled with that great charity toward all sin and the development of life. We would be so imbued with tenderness and love that the charity that passeth understanding may always be expressed in our lives toward our fellowmen. We feel especially the weight of the sorrow of death upon us; so often we are brought into conditions where the cloud hangs heavy and the burden is unbearable, that it sometimes seems that the one great cloud of life is the misunderstanding of death, and so we would use our effort, our strength, to dispel this misunderstanding and to bring something like an appreciation of the great gift of God to his children. Out of death, out of darkness, out of struggle and limited place in life, into the light, beauty, freedom, grander and larger opportunities of spiritual excellence, we would lead the children of men—Amen.

#### MESSAGES.

#### nk A. Clark, Kingston, Pa.

Frank A. Clark, Hisgeton, Fa.

The first spirit that comes to me this morning is a young man about medium height, not very stout, and very fair in complexion. His hair is blonde and his cheeks have just a faint tinge of red, as though he were the least this existed in his efforts to get to his friends. He says, "It is so strange to be striving to send word in this public way when so often I have tried to speak to my mother and father and friends in the earth life. I have been over here about eight years I should think by your reckoning, and every one of those years has been filled with something like a better understanding of what life is meant for, but through it all has been the greatest desire to have my friends know that I am progressing and whom I have with me. My name is Frank A. Clark and I come from Kingston, Pa. I have not been studying books so much as I have people and it has been worth a great deal to me to see how the different people take their entrance into this newer-life. I haven't faund anybody who has forgotten the principal things of the earth existence—but many of the little details and the things that stand out clearly to the people of earth life are lost in the broader and wider condition of this life. There is so much to see, so many new conditions opening up, that one forgets some of those smaller things, of child life. I have tried to keep a clear recollection of all that I was familiar with when in the body because I was anxious to tell my people about it at some time, but many do not do this. I have my dog Leo and he is a great companion for me. We walk up and down the hills and valleys of the place where I stay and we are able to do more or less good for the people who are left. I would like Clara to know that I often go to her and sometimes, especially the last time she got up and sat in the window so long, I was close to her and I am afraid that I was the one who awakened her, though I didn't mean to do so. Please also give my love to Dick and May. Thank you."

Mrs. Lizzie Carpent

## Mrs, Lizzie Carpenter, Bellows Falls, Vermont

Mrs. Lizzie Carpenter, Bellews Falls. Verment.

The next spirit that comes to me is a lady. She is about medium height, rather stout, her face is small and round and her eyes as black as jet. Her air is dark bervand she is very particular about the way it is done up. She is very particular about the way it is done up. She is very particular about herself anyway aride and decrease always to have had more or less should be also the decrease always to have had more or less she was always to have had more or less shifts at the provider of the angles at tip when I speak that years about her any shout ber and says, "Well, while that may decribe me and says, "Well, while that may decribe in a don't want to have my people think that I care more for my appearance than do for them. My name is Mrs. Liane expenter and of commany friends who are there and of the many interest when the come back, although I know they do not understand, and in many instances and the standard of the commany interesting in the standard of the possibility of spirit extension. I see that I can and there are many little things that I would like to say about the children that I can best say to ber privately. Charlie helps me much but he is one of those eager boys just as he used to be and k takes a good deal of time for me to understand what he gets almost intuitively. I have my mother with me and I canne.

Heary Geldberg, Chicage, III.

The spirit of a man about forty-five years, fair, tall, and muscularly built, comes to.

He has dark brown hair, bright eyes, and a very ck energetic unamer. He looks as though worked all bis life point from one thing to other as fast as he could with seldom time sect or think of himself. His first word to expresse deep concern over those who are. He says, "Do I look like a finte player? If that is what I was and when I came a here I found that the income which I carpeted would be for my family at my the was cut off and I could no longer work way I had to support them and it left with a good deal of eare on my shoulders

and a good deal of concern in my heart as to just what would become of those I loved. I am from Chicago. My name is Heary Gold-berg. I want to get to Kutle and Josic. They have moved since I came away and it isn't quite as familiar in the home on that account. Yet I am able to make 'some manifestations which they don't understand and I am anxious to keep on with them until they can get interest enough to discover what the cause is. It was better too that Allie did not take what was offered him. Something better will come to him before long. I could never have come back in this way except that I thought I might be able to give some help and strength that I never could have done in any other way. I feel as though I have given a blundering message but if you could read my heart you would know that it is with great anklety that I have come at all and I am glad even to have spoken in this faulty way."

#### Charlie Thurston, Lewiston, Me.

to have spoken in this faulty way.

Charlie Thurston, Lewiston, Me.

A man who gives his name before he stands out very plainly comes now. He says, "I am Charlie Thurston and I am as full of fun as I ever was and don't want to bring any sadness, don't want to see anybody cry, don't want anybody to wish I was back again. It isn't because I am having so much better time than I had before I died, but it is that I don't see any sense in crying over things that I can't see any sense in crying over things that I can't help. I came over so suddenly that it kind of knocked the wits out of me but I collected myself after a while and decided that I would see what there was over here and I was surprised how many different people I found that I knew. I didn't know I had so many friends who had passed over. Of coarse I knew about mother and I was glad to see her. She had been gone so long and I had known so little of her that I had to become acquainted, but I found she knew me a good deal better than I knew her and that set me to thinking and I saw that these mothers who leave children in the earth life and keep watch over than I knew her and that set me to thinking and I saw that these mothers who leave children in the earth life and keep watch over than I knew there any on the saw in the concluded that my message would be to the candres to keep in tonch with their mothers, not make them strangers, not let them go on through all the years that may intervene between the passing out of the different members of the family with nothing to cheer them and with no response to their efforts. I come from Lewiston, Me., and you will please send my word to Aggie. That is all. She will know what that means. I'd like Tom to be a little more careful about his driving. The first thing he knows he will get a spill and he is too big to spill without having some damage from it. That is my message. Thank you."

#### Rertha Ellis, Baltimore, Md.

Rereina Ellis, Baltimore, Md.

Here comes a girl about twenty years old, twery fair, rather tall, slender and delicate, with delicate looking hands. She seems so disturbed over the whole effort that I try to speak as quickly as I can for her. Her name is Bertha Ellis and she says that she comes from Baltimore, Md., and that she wants to send her message to Jackson who is alive and is distressed over her passing away. She says, "It may seem funny to send the word to him. I have so many others, but I can read his heart and I know that my going away has been such a blow that nothing but my return will bring him any peace. Oh, you who understand this philosophy, who know the truth of spirit return, and who are able to talk with your friends on either side of the border can never know the despair that comes to the spirit and the mortal when death draws the curtain between them. I have suffered that despair, for I fought death for months and at last I thought I had conquered, that I would live and be strong, when a relapse came to me and I slipped out into the spirit before I realized. I have the bunch of roses that was given to me and I wish I could just cover the one who gave me that gift with the beautiful roses we have over here. I have a little sister Lillie who is with me and she is such a comfort. What would I have done without her? Please tell Marion that I often see her and love her just as much as ever. Ob, I thank you for helping me. Goodbye."

#### George Gaston, Boston, Mass.

There is an old man comes to me now, short, little bit stout, with a gray beard, gray hair and he is bald on the top of his head, just the crown of it. He is just as impatient to get his word in as though be went yesterday and yet I know he has been gone a long time. He says, "God bless us, is this what we have to do? Stand up and be described even to the annoyances like bald heads and stooping shoulders? Well, if this is a part of the plan I might as well submit, but my name is George Gaston and I am a Boston man. I have been over here long enough to get my bearings and to see about what is being done on earth life with my affairs, and am strong enough to say that I don't like all the things that have been done. I haven't many people left in the body that I am desdrous of saying anything to but I have a good deal of interest in the condition of things—and a man don't like to go on and build up and enlarge in his conditions and then see somebody so in and upset the whole thing. That is about what I have had to bear. You can say Lucy is with me and she is about as happy as she can be because she finds so much to do and some strength to do it. She has got over her rheumatiem and of course that is helpful to her. Charles who is in the body may feel glad to know that I am about the place and taking notes once in a while."

the place and taking notes once in a while.

Joe Mervill, Providence, R. I.

A spirit comes to me of a man about thirty or thirty-five years old. He is just as happy-co-lucky and unconcerned as he can be. He has very black hair, dark eyes, a dark mustach and all little bit of dark sidewhiskers. He is as quick as a flash, bright as a dollar and filled with joy over his opportunity to come. He says: "Well, my name is Joe Mervill, suppose you want to know that first. I am from Providence, R. I., and I am interested in the stocking business. I used to sell hose, underwear and all of those things. I don't mean that I sold them over the counter. I traveled and I liked it pretty well, but I kind of keep an eye on the trade, the same as I used to lamper the same as I used to I suppose my friends will be glad to know I didn't get lost in transit but arrived safe and sound and found a few friends waiting on the pler. This may sound rather joylal for a man who went out unexpectedly and who had never given much thought to the after life, but I don't see any sense in being solemn over it. Couldn't help it, nothing I could do to keep myself in the body any longer and when I found myself over here and things practically unchanged by my going, I didn't see why I should sit me down and cry and so I don't. I was surprised the other day to find Will Lambert. I didn't know he had gone until I met him here and he says things in Cleveland are about the same as when he left. I got such a taste for traveling when I was in the body that I have done a good deal of it since and I suppose I will keep right on traveling till I find something better to do. Seriosing, I would like to send a message to Cora. She needs me and if I could send her what I want to, it would be a check but somehow our checks get discounted when they are sent from overhere so I just send her a check for my love and my steurice and my protection wherever it is possible. Goodbye."

The next spirit that I see is a little girl about ax years old. Her name is Eva Brown. She says, "My mans lives in Abexander, N. Y. My papa's name is Henry and my mann's name is Halph. Now isn't that a lot for me to tell you about myself? I don't know what else to say, only heaps and heaps of love."

### Beesle Simpson, Weburn, Mass.

Bessie Simpson, Weburn, Mass.

Then there comes to me a spirit of a woman about forty years old, slim, rather tall, and oh, just as disturbed and nervous as she can be. She is from Weburn and her name is Bessie Simpson. She says, "Oh, how can I get to my people and tell them what I want? It is to my child I want to go and if I can inflaence those who are in the body the way I want to I am sure I will be much happier. I have Addle to help me. She came a long time before I did and she says I will grow more used to it after a while, but, oh, dear, every time I come back I suffer so. The old pains return to me and I get so sick that it seems as though I never would be able to go into the surroundings with anything like comfort as I want to. I knowwhat they did with the things and how they have tried to do everything as best they could, but I felt that my personal word might help them more than they realize. I shall try to come again after a while and I thank you for helping me this time."

#### -Letter from Abby A. Judson.

### NUMBER TWO BUNDERD AND TRIETY-TWO

Intelligent men of a practical turn of mind, in reviewing the events of the past century, agree that the inventions and discoreries made therein far eclipse those of all previous ages. They enumerate them—the wonderful applications of the powers of steam, and the still more wonderful uses to which electricity has been put. The civilized world made such strides during the nineteenth century, that the most prosacie man in the company is prepared for still greater achievements and marvels before the close of the twentieth.

The Spiritualist who listens to talk like this wonders if any of the interlocutors will mention what is to him the greatest discovery of all that have yet been made—that mortals can hold intelligent communication with those who have passed that limit from which even the great Shakespeare said that "no traveler returns." But he hears not a word spoken on this point, though the greatest and most prominent statesman in England today has said that if it can be shown that the dead can prove their continued existence to us, every other known fact pales into insignificance when compared with this. It is true that this snowledge is the most important of all, and yet many recard it with indifference, while many others look at Spiritualism as a colossal humbug which awakens the attention of only knaves and fools.

It is often remarked that modern Spiritualism is a reviral of what was known to the early Christians. While that is true in a sense, yet their mental attitude towards spirit phenomena differs much from ours towards sipular phases. It could not be otherwise, for science was comparatively mixtown to the early Christians. While that is true in a sense, we therefore the selected of the well-one of the time of Christ, when inexplicable phenomena differs much from our time who notice occurrences that are as yet unexplained, know well that some natural law must be at the bottom of them, and either search for the selecte of it themselves, or expect some learned man to unravel the subject and place if w

while their roots spread broadly and dig deeply in the earth. Such trees are not mossbacks.

Another class of trees are crowded closely together. There is but little space between them for the sun and air. Their roots struggle for room beneath the ground, and their growth is stunted. Their boughs cannot spread with freedom, and the space between their trunks is dark and damp. The moss thickly covers the portions of roots that project from the ground, as well as the lower part of the trunks. One by one they fall to the earth, and the old 'baying proves true that "where the tree falls there it shall lie," for they have become too rotten to be used in the saw-mill.

Even in the blazing light of the twentieth century, there are men and women who may be compared to these old, decaying trees. They stand closely crowded together, each one finding support in his neighbors. Should a breath of free thought, or a ray of originality lightly touch those on the outside of this living phalaux of time-honored superstition or heavy terror of something new, they shrink together, and the dread whisper passes along that such a one has surmised that the world was not made in six days, that the whale dld not swallow Jounh, and, worse than all, he is supposed to be "leaning towards Spiritualism." Horror-struck, they eschew the company of such, declare that they must be insane, and coasign them to "the bigots" ready hell." Such men and women may well be called moss-backs, and make one think of what has

been reported to us from the other side of life about an aged minister.

He had been in the other world about a hundred years, but he was a moss-back still. Being in feeble health, as he thought, he lay sbed all the week, and when Sanday morning came, he went to the same little church, or thought he did, and preached to the same old company of moss-backs, who gravitated to do here, laying down for their edification that terrors of the law, and the certainty of fire and brimstone for any who cast a doubt on one single word between the lids of the Bible.

Probably he is at it still, for it will take ages even in the world of truth for light to penetrate these darksome glades and reveal to them that the old system to which they cling is wholly false, that natural law prevails throughout the universe, and that one's condition is based, not on what he believes, but on what he is.

Yours for humanity and for spirituality, Abby A. Judson.

Arlington, N. J.

### Individualism and the Brotherhood

I build my soul a lordly pleasure-house.

There was no more sin in it than that. It was built four square, and looked over all,—north, south, east, west; "and the sweet incense rose and never failed."

Likewise the deep-set windows, stained and traced, Would seem slow-flaming crimson fires From shadowed grots of arches interlaced, And tipt with frostlike spires. Full of great rooms and small the palace stood,

stood, All various, each a perfect whole From living nature, fit for every mood And change of my still soul.

Then, in the towers I placed great bells that

swung, Moved of themselves, with silver sound; And with choice paintings of wise men I hung The royal dais round,—

Milton and Shake-peare, Dante and Homer, Plate and Bacon. Then the soul said:

"O God-like isolation which art mine, I can but count thee perfect."

And so she throve and prospered; so three years
She prospered; on the fourth she fell, Like Herod, when the shout was in his ears, Struck through with pangs of hell.

Deep dread and loathing of her solitude Fell on her, from which mood was bo Scorn of herself; again, from out that i Laughter at her self scorn.

Back on herself her serpent pride had curled, "No voice," she shrieked in that lone hall, "No voice breaks through the stillness of this world! One deep, deep silence all."

Shut up as in a crumbling tomb, girt round With blackness as a solid wall, Far off she seemed to hear the dully sound Of human footsteps fall.

So, when four years were wholly finished, She threw her royal robes away. "Make me a cottage in the vale," she said, "Where I may mourn and pray."

Yet pull not down my palace towers that a So lightly, beautifully built; Perchance I may return with others there When I have purged my guilt.

Perchance I may return with others there When I have purred my guilt.

"With others"! There find the meaning of it all. Everything the poor soul had done was good up to the point of its egoism and its pride. It had to learn that not in one's self can the whole of life and peace be found. Yes! there can be no final joy or fruitfulness of spirit in isolation,—in the individualism which says, "Stand aside, and stand by thyself. I am bolier, or wiser, or more refined than thou!"

And yet the proper course for each individual may be the very reverse of what seems desirable. The strong who can stand alone, and who are perhaps tempted to assert themselves, should cultivate the reverse of individualism. The weak, who seem unable, should try hard to stand alone. But the deepest and highest ideal is not individualism but combination—co-operation. Let us keep our eyes on the final and ideal state. It is necessary for the human being to develop and exercise the will; but has he not reached the height who can stand errect before God and asy: "Our wills are ours to make them Thine." "I delight to do Thy will, O my God, rea Thy law is within my heart"? So then, individualism tends to narrowness, and it is the insight into the unity of the whole that broadens and deepens.

Emerson, as usual, was right:

All are needed by each one;

The delicate shells lay on the shore;
The bubbles of the latest ware
Fresh pearls to their enamel gave;
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun, and the sand, and the wild
roar.

roar.

Beneath my feet
The ground-pine curled its pretty wreath,
Rumning over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine-cones and acorns lay on the ground;
Over me soared the eternal sky,
Full of light and deity;
Azain I saw, again I heard,
The rolling river, the morning bird;—
Beauty through my senses stole;
I yielded myself to the perfect whole.
—The Coming Day.

MRS. N. O UPSON.

In 1879 I filled a two years' engagement in Bingaamton, N. Y. A letter from N. G. Upson resulted in an engagement for a course of lectures at Nanda Station, on the Erfe Railroad, between Buffalo and Horaelisrille, in the early spring of 1879. On my arrival at the depot I was met by a delegation of Spiritualists, who informed me that Rev. Uriah Clark was then "exposing Spiritualism," and that he challenged the Spiritualists to debate with him. The committee were anxious to know if I would meet him in a public oral discussion.

know if I would meet him in a public oral discussion.

My reply was, "No! I will not debate with Urlah Clark, as an independent opponent; but if the Methodist church put him forward as their representative, I will meet him in that capacity."

At my first lecture Urlah was present, and with a great usourish of trumpets said, publicly, that he was "ready to debate with me as long as I or my spirits could find anything to say," Arrangements were made to hold the discussion in the Methodist church. After three days, Urlah planned to close the discussion. I objected. He had promised to debate as long as I or my spirits could find with a great thourish of trumprus which as long as I or my spirits could find anything to say." Arrangements were made to hold the discussion in the Methodist church. After three days, Uriah planned to close the discussion. I objected. He had promised to debate as long as I or my spirits could find anything to say, and we had not commenced yet. We certainly could not finish in six months, or six years. Uriah must stand to his agreement or back down and run. He chose the latter. During my stay I was the guest of Norman G. Upson and his estimable wife, Sylvia D. Upson, whose frank and fearless devotion to truth and uncompromising defence of the spiritual gospel left a deep and pleasant impression in my consciousacs, and the memory of those interesting days and soul communion has ever been "something sweet to think of in this world of ours." It was there I first met Willard J. Hull, who was train dispatcher at the same office with Mr. Upson as ticket agent. Since then Uriah Clark has passed to the better land and Willard J. Hull has become famous as a platform orator, writer and editor of the Light of Truth.

I had heard nothing from or of the Upson family in twenty years, until a dispatch received at Lily Daie, Aug. 12, 1902, announced the transition of Mrs. Upson, and I went to Oswego, N. Y., to represent the spiritual gospel as the great comforter in the hour of trial and sorrow. Ever true to her convictions, she desired the last rites to be conducted in accordance with her beilef, in which she was clear and firm to the last. During the long months of suffering Spiritualism was her hope and sustainment, as it was that of her husband and son, who realize its unspeakable blessings in this time of greatest need. Such fidelity to truth is of great value as examples for the weak and wavering.

This faithful devotion and care continued by night and day for many months have nearly wrecked Mr. Upson's health, but he never wearies in well doing or complains of his lot. He has been a constant patron of the Banner of Ligh

### Questions and Answers.

Ques. Will you kindly explain through the columns of the Banner the following: "When by self-conquest our spirit nspirations have reached that rate of vibration, our celestial teachers need to illumine our brain." I, perhaps with many others, do not understand about "vibrations." L. N. Hayden, Ludlow,

reached that rate of vibration, our celestial teachers need to illumine our brain." It perhaps with many others, do not understand about "vibrations." L. N. Hayden, Ludlow, Vt.

Ans. The quotation given is not from any of our own writings, consequently we do not feel equal to the task of accurately rouching for what the author of the sentence may have exactly intended, but so far as rate of vibration in general is concerned, we take it to signify that there must be complete accord in molecular motion before intercommunion can be demonstrated. The psychic realm or astral plane now very often mentioned is composed of etheric substance moving at a different rate of atomic motion from the substance of what we generally designate the physical or material domain. In order to become aware of material objects we must possess and exercise certain definite faculties which have a determinable relation to sensuous objects; in like manner is-it indispensable to psychic perception that we should actively employ corresponding interior faculties which render our perception of the spirit world a possibility. The whole question of revelation and of inspiration is suggested by this inquiry, which invites a disquisition concerning the conditions needed for interior illumination. We all know from extended experience that some emotions accelerate while others retard the motion in our molecular organisms, and we can easily decide by chemical investigation, of a sufficiently delicate nature precisely what effect in the physical body follows directly upon a defined mental cause, but before any impressions can be made on the material structure, the inner, which is often called the astral or psychic body, must be affected. In the unseen realm of exclusively psychic action thoughts, desires, affections and aspirations, all stand out objectively to the view of denizens of that plane, precisely as thoughts and feelings are often unmistakably exhibited on the material countenance and asportance with the general contour and manners of the ent

we all know how readily we expand and absorb knowledge in some surroundings, but not in others; the sever of this phenomenon is to be found in the degree of natural synaphty existing between the occupants of the places where we reside. Teachers and pupils should be friends and commendes. There should be a vital sympathy in all cases between the teacher and the taught. Otherwise both are laboring under great disadvantage. Self-conquest or self-control includes of incessity the steady practice of deliberate concentration upon a selected soal of possible attainment. We must never be controlled by a passion, all appetites must be governed by a passion, all appetites must be governed by the influenced by all soris of thoughts and feelings which float to us from others and which render us when we accept them unstable in all our ways.

A heipful exercise for all who wish to study practically and profitably the question of harmonized vibration, is to take some strong, noble word, such as faith, hope, love, peace, courage, power, or any other equally definite, and repeat it over and over, till the brain of the speaker feels thrilled through and through by the repetition. The vibration thus induced is a means of facilitating actual psychic contact with what the word implies.

#### A Bit of Service By the Way.

HENRY D. AMES

One evening in the early part of April, rome two or three years ago, the writer and a friend were chatting together in the waiting room of the passenger station of the Northwestern Italianced at Chicago. We had been "bridged" at the river, and had missed our suburban train, necessitating a wait on our part of about an hour.

The great wailing room presented a somewhat unusual scene that night. During the afternoon a large number of home-seckers had arrived from the East. The train that was to take them to the farm lands of the Northwest was to be made up an hour or two before midnight. Among the colonists were a number of large families with children of all sizes and ages. Every one appeared to be tirred out with the long waiting. Some of the little folks were asleep on the hard benches, others were restless and cross, and all, both old and young, appeared to be about as uncomfortable as it was possuoe to be.

"Thirty-seven children!" my friend said." I have just counted them. What a pity there is nothing for them to do but wait and watch that big clock!"

My friend lored children,—worked for and with them in church and Souday school, and was always scheming new forms of entertainment for them. He looked acoust on the disconsolate groups, and then took a turn about the room, stopping here and there for a cheerful word with one and another. As he came back to me, he said:

"I believe this atmosphere can be brightened up a good bit. An old carpener over there in the corner with a bundle of dowels has given me an idea. I'll make believe these children are my gymnasium class. Those dowels will do for wands, and we'll try a few simple sycolutions."

The children were a little slow to comprehend that anything was going to be done to muse them; but my friend, in his winning way, reassured them all, and they listened eagerly to his explanations. 4 portion of the station gathered about the open guare, and watched this most remarkable exhibition. It was dillicult to determine which were the more entertained, the children

#### Medical Opinion Concerning Burial Alive.

the Editor of the Banner of Light:

To the Editor of the Banner of Light:

It was a great pleasure to learn from the able and instructive article on "Premature Burial," by Mr. George W. Allen, reproduced in the Banner of Light of August 2, that a bill for the prevention of such dreadful catastrophes had been introduced, "and is now before the Massachusetts Legislature," and it show before the Massachusetts Legislature," and it show before the Massachusetts Legislature," and it shows the long of the awful fates that may become law. Of all the awful fates that may befall a human being, it is generally admitted that to be buried alive is the most appalling and hopelecs, yet there is every facility for its occurrence in this country, as in the United States, and the state takes no precautions against it. Under our present inadequate system of death certification and unscientific methods of dealing with the supposed or apparently dead, each one of us must run the risk of being interred whilst in a condition of suspended animation. There is not, as is usually belloved, a rigid and well-dedited line of demarcation between life and death, and until putrifacility, decemposition sets in it cannot be asserted, except in a case of serious accident, that a person is really dead.

The authors of the valuable work. "Premature Burial and How it may be free Uncertaint by the William Fabri, a surgeon, the opioin that we or, "have just reason to condemn the too precipinate interment of persons overpowered by lethargies, apoplezies, or suffocation of the matrix, for I know there have been some, supposed to be irretrievably cut off by these disorders, who, resuming strength and returning to life, have raised the boards of their own coffus, because in such disorders the soul only retires, as it were, to her most secret and concealed residence, in criter to make the body afterwards sensibly that she had not entirely foraken it."

"These wise connesses were written two hundred and sixty-eight years ago, since which time thousands of our fellow-creatures have, it is fear

it is feared, been the victims of premature interment, and yet the danger then pointed out remains."

The medical profession is, however, opening its eyes to the possibility of such terrible tragedles, and the necessity for active precautions being taken by the state to prevent their occurrence. In a leading article in the "Medical Times" of 23rd March, 1901, the editor saves

"Medical Times" of 23rd March, 1901, the editor says:

"Prominent amongst the reasons for amendment of the acts relating to the registration of deaths, we have placed the necessity for the institution, under Parliamentary authority, of greater precautions being taken, than are at present customary, to prevent the possibility of what is usually termed 'live' or 'premature burial'. . . Briefly, our position is this at present, in this country, there is no regular system of examining the bodies of

persons assumed to be dead, before certificates of the cause of death are given; and the latter certificate is the sole legal requirement to obtain the burial of the body. It is, therefore, me nitrestly possible—and, indeed, various cerse intro occurred which prove the possibility be quite innocently given by a medical practitioner before the patient had actually ded. It would be quite sufficient for the bactually ded. It would be quite sufficient in many cases, for example, for the doctor to have seen the patient apparently in a moribund state, say in the morning, and a relative to call at his house in the afternoon, amounce the patient's death, and ask for the certificate, and it would be given. It has, indeed, actually happened that, in all good faith, such a statement has been made, and a certificate given, while the patient was not only not dead, but anally recovered. In the next place, it is within the bounds of possibility that such a patient in a comatose state might be placed in a coffia and actually buried without being really dead. —e occurrence, in short, is possible, and we do not at present desire to press the argument further. — . Some it to say, that if the possibility of any person being buried alive be admitted, every humane instinct must, demand that measures should be taken to make such an occurrence absolutely impossible."

instinct must demand that measures should be taken to mike such an occurrence absolutely impossible."

It is hoped that after this responsible medical pronouncement as to the danger of premature interment, ill-informed writers throughout the country will cease to pooh-pooh and ridicale this serious subject, and that preventive legislation, which is urgently needed, may be pressed upon members of the Legislature in the United States, as well as in this country. Should any of your readers desire information, I should be pleased to send literature on burial alive and its prevention on receipt of stamps for postage. Cordially thanking you for your kindness, I am, sir, Your obedient servant, Jas. R. Williamson.

1 Eabert street, Regent's Park, London, N. W. England, Ith Ang., 1962.

P. S. I should be rejoiced to hear of a society being formed in Boston for the prevention of premature burial. Who amongst your philauthropic readers will organize one?

Money is like manure, of very little use uness it be spread.—Bacon.

It is more shameful to distrust people than to be deceived by them.—Elbert Hubbard.

The justice, the outside, and the what and the why.

The when and the where, the low and the high, All I. I. I, I itself, I."

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e upon Sam Walter Foss s perceives Conservation. Mr. Barrett opened discussion; subjects. "The relation of fundism to the issues of the day. How should our religion enter into the things pertain to the uplifting of humanity;" discussion was continued by Mrs. Ring, Hammond, Mrs. Mary Charter and Mr. Wilselin.

Spiritualism to the issues of the day. How far should our religion enter into the things that pertain to the uplifting of humanity? The discussion was continued by Mrs. Rlng. Mr. Hammond, Mrs. Mary Charter and Mr. F. A. Wiggin.

Hammond, Mrs. Mary Charter and Mr. F. A. Wiggin.

Ang. H. D. Barrett lectured: subject. "Beloved now are we the sons of God and it does not yet appear what we shall be."

Aug. Z. conference. The first speaker was Mr. John McKeene, attorney for Mr. A. Proctor of Springield, who has been prosecuted for practicing medicine. Mr. McKeene was at the camp in the interest of Mr. Proctor, he said when he first took the case has been called to this case he had been looking into the matter and he had become satisfied there was a great deal in Spiritualism. He found Mr. Proctor an honest, conscientious man and he had become his friend. He read the statute laws of "91 and "94 and clearly showed that if Mr. Proctor's case was upheld by the courts, every magnetic healer or any one that was administering to the sick, was as liable to arrest as was Mr. Proctor any one that was administering to the sick, was as liable to arrest as was Mr. Proctor on the sick in the presented to them. He said: "They claim they are working under "91, no matter what Dr. Harvey says to the contrary. The statement that Mr. Proctor was processed because he presisted in sing the title Dr. is absolutely late."

that Mr. Frocus are presented in using the title Dr. is absolutely false."

Mr. McKeene read a subscription paper to raise funds to assist in fighting this unjust case, which comes up in the Supreme Court in October next. Friends of the Cause, this is the time when we should rally and see that funds are raised to fight this to the bitter end. Mr. Nickerson and Mr. H. C. Dorn of Newark, N. J., spoke briefly upon the Proctor case.

Ang. 23 was Lyceum day. A fairly good audience was present. Dr. Dean Clarke gave the opening address, prefacing it with a poem. He said: "I am glad to see so many of the people of Onset to listen to the arguments in favor of one of the most important duties of all Spiritualists; a movement that is to be of benefit to the material as well as the spiritual."

favor of one of the most important duties of all Spiritualists; a movement that is to be on the serious of the

Modern Spiritualism is the greatest religion, to come out of your apathy; arouse your-selves; gather the children and form spiritual Lyceums."

Ada L. Pratt continued, speaking in the highest terms of Mr. J. Frank Baxter's address that was published in the last issue of the Banner. She said: "I wish I had the power to interest you all in the work for our children. The young people, the majority of them, do not attend our meetings and consequently they must go to the Lyceum. To be sure, evolution has taken place in Lyceum work, as well as all other departments of life and in the school I represent we have taken up the different phases of Spiritualism and all live issues of the day, and we debate upon them." She then spoke of many of the subjects that we have handled and discussed during the last year.

Mr. E. B. Packard: "I have been interested in Lyceum work many years. The education of the children is a very important question, and I hope after this meeting all will become interested in this work." He closed his remarks with a poem. "Beautiful Threads of Gold."

Mr. George Nutting, conductor of the Brockton Lyceum, said: "I came to the meeting for new Meas to curry on the Work. Instead

and I hope after this meeting all will become interested in this work." He closed his remarks with a poem, "Beautiful Threads of Gorge Nutting, conductor of the Brockton Lyceum, sald: "I came to the meeting for new ideas to carry on the work. I feel as though the Spiritualists of the United States had not done their duty by the children. I consider it a greater honor to be the conductor of the Brockton Lyceum, than to be the Mayor of Brockton."

Mr. F. A. Wiggin: "I suppose if I had thirty minutes I could explain my attitude to the Lyceum, I would prefer the name Sunday School, because that is where they teach spiritual advancement. I am interested in the work. I am a test medium, and I am discouraged that most people are brought into Spiritualism through the avenues of the test. I would not have this so, because those that test this way are apt to stop there, and they do not know the truths of the spiritual philocophy. A child's mind is made to believe in things through teaching and in after life it may be led to look into the philosophy."

Mr. Hatch, Jr., spoke briefly, as the time was limited: "We must interest the adults to make Lyceums a success. The name, whether Lyceum or Sunday School, is not of so much importance as the work to be done."

He urged the people of Onset to reorganize their Lyceum, so we can have a grand Lyceum here next year to take part in Lyceum Day.

Sunday, Aug. 24, long before the time for the morning concert by the Bridgewater band, a large cowd had arrived at the camp. The cottages, hotels and boarding houses were all well filled. There was a large number present to listen to the address given by that grand worker and noble woman, Miss Sudse C. Clark of Cambridge, Mass. Miss Clark read "The Story of the Blind Indian Malden," closing the reading with a soulful invocation. The text of her lecture was, "The Destiny of Spiritualism." She gave an address that should have been listened to by each and every Spiritualism." She gave an address that should have been listened to by each and e

ddress that pleased his large guillence. At he close of his address he was obliged to gain speak to his audience and thank them or the ovarion that was given him. The nairman made the statement that Mr. Mason outh probably be re-engaged for next season ad for a longer time. This was received the applause.

with applause.

At 4 o'clock, band concert. In the evening at 8 p. m. Mr. F. A. Wiggin held a scance is the Arcade before a large audience. It being compilmentary to Mr. Wiggin, all his friend

complimentary to Mr. Wiggin, all his friends were there.

Among the arrivals this week are Mr, and Mrs. F. E. Mason, H. L. Wolcot, Louise Clark, Miss Lizzie J. Cox, Mrs. Florence W. Cushing, E. B. Packard, John Loud, Dr. Wesley, Mr. and Mrs. H. C. Dorn, Mr. Fred Taylor and a delegation from Lynn and from Fall River. Hatch.

#### Lake Pleasant.

Lake Pleasant.

The fair this year was an unusual success. It was held on Friday and Saturday, Aug. 15 and 16. The temple was resplendent with embroideries and paintings contributed so generously by the well wishers of the Ladies Improvement Society. On a table where was hung a sign, "Sweets have we for the sweet to eat," was a liberal supply of pure home-made candy neatly packed into fancy boxes. Mrs. T. U. Reynolds, Mrs. A. Fales, and Mary M. Sheldon, officers of the Ladies' Improvement Society, are to be congratulated, while many thanks should be tendered to Miss Westcott, Miss Moss, Miss Kelesy and all who so liberally came forward in aid of the work.

On Saturday, Aug. 16, Dr. Ira Moore Courilis, who is at present with us at Lake Pleasant, lectured. On that occasion the Schubert Quartet saug "Dreaming," the favorite song of Dr. Courlis. He then read a selection from Marie Correlli's Master Christian, where she says, "If thou art a Christian in thought and deed, leading the life Jesus taught, helping all that sorrow's hope can cure, all God's angels will say, 'Well done,' and thou shalt enter heaven and pass unchallenged the golden gates and we will wait your coming with sweet accord." After he had offered up an invocation he said he was going to speak to us as if he were going to take one of us apart and engage in a little conversation. He then quoted Acts, chap. xxvii., 23d verse, "For there stood by me this night the angel of God saying, 'Fear not, Paul.' Then he brought forward that ever-momentous question, if the Spiritualists' message is from God, why do they charge? and in answer to it said, Because when a medium has become the instrument of the angels he is unfitted for anything else. He went on to say that long before for a comment of the angels are such a faither well of the content of the well of the content of the such and the was going to speak to the representation of the angels he is unfitted for anything else. He went on to say that long because when a medium has become the instrument of the

were said by her during her stay and many received much good from her communications.

Mrs. May S. Pepper is with us to stay until the end of the season. Not another one could possibly have got linto the temple on Sunday to hear her tests. She has a wholly original and unique way of giving her messages so that all non-Spiritualists must admit the truth of them whether they will or no. We are all looking forward to her lectures during her stay here.

Mrs. Sarah Byrpes came and went, but during her brief stay the campers had a chance to hear her lecture on Wednesday afternoon, Aug. 20, on "The Power of Thought." We are all sorry not to have heard her more, but we must fain be satisfied with the good words she gave us in this lecture.

On Monday evening Dr. Courlis had a pri-

fied with the good words she gave us in this lecture.

On Monday evening Dr. Courlis had a private scance at his cottage. All who were gathered their realized that they were having a truly spiritual treat. But few went away without having received some comforting message from some loved one.

On Sunday evening, Aug. 17, there was an Ichabod circle in the temple and after the quaint character Ichabod had held his audience for some time, Mrs. May 8, Pepper gave some messages. Miss Veld also gave a reading.

ence for some time, Mrs. May 8. Pepper gave some messages. Miss Veld also gave a reading.

Last Wednesday evening, Aug. 20, the Schubert quartet held their annual concert. By all it was unanimously agreed to be the most successful one they have ever held upon the grounds. The capacity of the temple was tested upon this occasion and promptly at eight the Indies appeared clad in beautiful gowns of white silks and satins and captured the audience both by their charming appearance and the exquisite melodies they sent forth. Though their selections, however old, are ever few to their hearers, yet on this occasion they had an entirely new list and each selection was vehemently encoved. The quartet also gave the audience a chance to hear the individual voices. On this occasion they were abiy assisted by the original, witty and popular monologist, Miss Hester B. Holmes of Boston. She gave all a chance to indige in hearty laughter by her humorous selections.

Mrs. Dr. Miller is again upon the grounds.

in hearty laughter by her humorous selec-tions.

Mrs. Dr. Miller is again upon the grounds.
Sie gave out her good thought at the Nirvann reception and is ready to continue giving it.
Wheeleds cottage ill pay her a visit at Mrs.
Miss Jeany Rhind is holding her Mystic-Circle on her grounds in the Highlands and will be there every afternoon promptly at four o'clock.

At the business meeting held Monday, Aug.
18, but few changes were made in the elec-

s M-- PINEMANI - When throug... what is known a of life, I had two years' sui-sudden. heat, and as quiel uld pass over me; my appetit able and I never could tell fo



MES. E. SAILER,
President German Relief Association,
Los Angeles, Cal.
a day at a time how I would feel the
next day. Five bottles of Lydia E.
Pinkham's Vegetable Compound
changed all that, my days became days
of health, and I have enjoyed every day
since—now six years.
"We have used considerable of your
Vegetable Compound in our charitable
work, as we find that to restore a poor
mother to health so she can support herself and those dependent upon her, if
such there be, is truer charity than to
give other aid. You have my hearty
endorsement, for you have proven
yourself a true friend to suffering
worn.—MSS. E. Sailen, 756/4 Hill St.,
Los Angeles, Cal.—\$5000 forfut if above testimestals is st gendes.

No other person can give such
helpful advice to women who
are sick as can Mrs. Pinkham,
for no other has had such great
experience—her address is Lynn,
Mass., and her advice free—lif
you are sick write her—you are
foolish if you don't.

tion of officers. Dr. Co. Co. as elected as one of the vice process and W. W. Lee as one of the Arctors.

Marcelle H. Fletcher, Esq., of Lowell, who passed away early in the season, was one of the pioneers of this camp and always interested in its movements.

Mr. Joseph P. Hages of Haverhill, the balladist, and who had charge of the singing here six years ago, died in June.

On Turesday evening, Aug. 19, came the annual cake walk. This year it was composed of ten couples of little tots who walked for the cake. They were led by Miss Gladys Atwood. The cake was won by the little Washburn children.

Books and Hanners may be secured at Sunset Cottage, Broadway.

Mabel Frances Knight.

### A Church that Christ Could Have Belonged to.

REV. THOMAS B GRIGORY.

Rev. Thomas is one conv.

A correspondent favors us with the following communication:

"Having read with interest your article in the American on the proposed church in Marion, Ind., I take the liberty to send you the enclosed announcement of the Pine Street Church of Clucinand, an institution which has for several years past, under the leadership of the Rev. Herbert 8, Bigclow, been engaged in exactly the sort of work which you recommend. It is certainly ahead of the Marion church, as it does not make belief in God a requisite to membership. Its roll contains the names of avowed agnostics as well as the names of those who are inclined to orthodoxy in religious matters.

"It is probably the only church in existence in which the discourses every Sunday are devoted to showing injutiny in public affairs as well as in private life, and how it is possible to secure peace and justice in this world, leaving the rest to take care of itself.

For this note Mr. Danziger has our heartiset thanks. We had heard rumors of the Cincinnati church, but did not know the exact nature of the work it was trying to do.

Among the "announcements" kindly sent by our correspondent are a couple of cards issued by the Pine Street Church. On one of the cards is printed this extraordinary statement:

"The church of the future must appeal to my interest thanks are a couple of cards issued by the Pine Street Church. On one of the cards is printed this extraordinary statement:

"The church of the future must appeal to the social conscience. It is hideous that we should eat our meals in peace while our brothers are starving.

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"The church of the future must appeal to the social conscience. It is hideous that we should eat our meals in peace while our

leading them to the republic that is to be through the simple ways of justice and peace."

On another card are these ringing words:

"It is the aim of this pulpit to teach that the noblest conception of God is that of a Father who loves all of His children. It follows that men sire brothers, and that the fruits of justice and love between man and man-nation and nation—are proof of a vital religion.

"Faith in God involves the belief that there are natural laws touching every part of our life and that by discovering and obeying these laws men may create the conditions of their own happiness.

"Bodily disease is an evidence of the violation of natural law—social disease an evidence of the violation of natural law.

"We exalt the virtue of open-mindedness, that men may readily accept each new truth that leads to a better understanding of these laws.

"It is the aim of this pulpit to help men to adjust their lives to the righteousness of natural law, that they may become more

that the material as well as the moral—the common as well as the individual life—may be improved.

"Ilberty, fraternity, progress, justice, love—these we hope to be the ideals of this church, and we claim for our field of service, the entire life of man, belleving the highest form of worship to be an intelligent devotion to the good of a world-wide humanity."

Entering this church, one sees upon its wans mottoes like these:

"Ye whall know the truth, and the truth shall make you free."

"Our country is the world; our countrymen are mankind."

"Life without labor is guilt; labor without art is brutality."

"Far, far beyond our ken, the eternal laws must hold their sway."

"Those who deny freedom to others do not deserve it for themselves."

"We cannot be saved separately; we must be saved altogether."

"They should be first among all who contribute most by their labor to the good of all."

The question arises: Have we in this Cin-

The question arises: Have we in this Cincinnati church the type of what all churches are to be, possibly before the twentieth century shall have passed away?

The trend of things is certainly that way. The ENTHUSLASM FOR HUMANITY is growing every day; every day there is less and less respect for the worm-out creeds and senseless ceremonies; and it begins to look as though we might by and by have a religion like the one that was preached and lived by Jesus of Nazareth.—New York Journal.

There is but one God—Love.
There is but one Law—Love.
There is but one Commandment—Love.
Are you serving Love? Then you are serving God.
Are you obeying Love? Then you are obeying the Law.
Are you living in Love? Then you are keeping the Commandment.

Are you obeying Love? Then you are obeying the Law.

Are you living in Love? Then you are keeping the Commandment.

Consider the qualities of love.

"Love suffereth long and is kind; Love envieth not; Love yaunteth not itself; Love is not puffed up; Love doth not behave unsemly; Love seeketh not her own; Love is not easily provoked; Love thinketh no evil; Love beareth all things; Love hopeth all things; Love endureth all things; Love hopeth all things; Love hopeth all things; Love hopeth symington, in Eleanor Kirk's Idea.

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Hips corner and not until the Emilian Repetables, corne for Epilery been known. The Dector has name it very case of this he has treated in the past due to very case of this he has treated in the past due to very case of this he has treated in the past due to the past control of the past due to the past due to

The ideals of the past become the facts of the present. Ideals are blossoms, practical facts are the fruit.

No matter how high we may soar with our ideals, we must bring them into this practical work-a-day life and use them, or they are only as bubbles that disperse. Quick as breath they come and go, unless chained to life's plain facts. Each one has his own experiences and they are the Illustrated lessons of life; yours for you, mine for me, and an exchange often cheapens them.—Ex.

Nature is ready to give up her secrets if we only know how to knock, to give her the necessary blow, and the strength and force of the blow comes through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point, and that is the secret.—Vivekananda.

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A CASE OF

# Partial Dematerialization

## Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF, tist, Philosopher, and Literateur, Ex Prime Minister of Bussia.

melated from the French by TBACI GOULD, LL. B., Counseller at Law, Homber of the New York Bar. The welkhows cholarship of Count Anakof, and the paint-taking study he has given to the phenomena and philatelling study he has given to the phenomena and philatelling study he has given to the phenomena and philatelling study has been applied to the particular to the particular to the particular to the phant structure of the particular phant structure of the particular phant structure of the particular phant structure of the phant structure of the struc

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