

VOL. 79.

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

BOSTON, SATURDAY, JULY 18, 1896.

82.00 Per Annum, Postage Free.

NO. 20.

BURNS SOUVENIR NUMBER. ROBERT

Written for the Banner of Light. SCOTLAND'S THISTLE AND ROBERT BURNS.

The purple thistle holds within its flowers A sweetness that can rival summer's rose; Its thorny sheath repels these hands of ours, But on its royal breast the bees repose.

So thou, weird son of Scotland's rugged heath, Showed many a thorny and repellant part. Thy life was wild and fitful, yet beneath Lay the sweet honey of thy loyal heart.

The love of timid beast, and lowly flower, And gentle maid, thy tender heart bespeak; And thine was grace, and thine was faith and power, And thine was hate of all things false and weak.

Our deeds are not ourselves, they fall so far Of that bright vision which we strive to be. Their aspirations show us what men are-Their truer selves; thy songs alone are thee!

In Scotland's thistle what rare beauty shows! How for its honeyed heart the bold bee yearns! Thorny and sweet its royal blossom glows. Thus man and angel met in ROBERT BURNS. EDITH WILLIS LINN.

Written for the Banner of Light. Robert Burns.

BY GEORGE A. BACON.

ARLYLE, in his Life of Burns, said to be the best, on the whole, of the many lives written of the poet, says: "It may be doubted whether he has not, by his writings, in behalf of a friend; who could thus write to exercised a greater power over the minds of another: "I often look up to the Divine Dismen and the general system of life than has been exercised by any other modern poet."

every broad minded person who is conversant dress myself to the Almighty Witness of my with the unusual character of the man and actions-sometime, perhaps very soon, my Alhis surroundings, the character of the times mighty Judge"; he who, in a business letter and the men of his day and generation, and (to Mr. Robert Aiken), could thus apostrophize: the impress which he has left upon the world.

thing concerning this rare "child of Nature" breast and blest me with immortality! I have that has not already been unit up such gifted, frequently wandered from that order and regu-

ing obsolete in the minds of men. His (Burns's) heart is, indeed, alive with a trembling adoration; but there is no temple in his understanding. He lives in darkness and in the shadow of doubt. His religion, at best, is an anxious wish-like that of Rabelais, "a great Perhaps." To what extent this statement of his critic is true may be seen in the light of the quotations given from his own writings.

Really, his religious views, or the lack of them, were but the natural recoil and outburst of a liberal soul against that cast-iron system of theology which Parliament and the ecclesiastical courts had made the dominant law of the land. These views were not those of a deist, but apparently were more in unison with those voiced by Rev. Theodore Parker and other advanced Unitarians. He was distinctively a theist, not a deist, not an atheist, but at times somewhat agnostic.

The majority of our readers are doubtless familiar with his poems-more so, probably, than with his letters. While the former are largely the offspring of his imagination, the latter are in evidence as to his more serious reflections in prose. In order, therefore, to give a composite picture of his religious or antireligious notions, we here present extracts gathered from his Letters, which show his varying moods, and the different forms of expression in which he declared his convictions. He who in an earnest, sincere spirit, could invoke divine aid of "The Father of Mercies" penser of Events with an eve of gratitude for the blessing which I hope he intends to bestow Such, substantially, must be the verdict of on me"; and to another, "I am going to ad-"Oh, thou great unknown Power! thou Al-No ordinary mind can expect to say any- mighty God! who has lighted up reason in my

forms of Religion, and was, with these, becom- reason and pretend to doubt. I have myself done so to a daring pitch ; but when I reflected that I was opposing the most ardent wishes and the most darling hopes of good men, and flying in the face of all human belief, in all ages, I was shocked at my own conduct."— CNCVIII. "Poor Ferguson! If there be a life beyond

the grave, which I trust there is; and if there be a God preciding over all nature, which I am sure there is—thou art now enjoying existence in a glorious world where worth of the heart alone is distinction in the man."—September,

atone is distinction in the man. — September, 1789. "As almost all my religious tenets originate from my heart. I am wonderfully pleased with the idea that I can still keep up a tender inter-course with the dearly beloved friend or still more dearly beloved sweetheart, who is gone to the world of spirits."—To Dr. Moore in 1791. "If that part of us called mind does survive the apparent destruction of the man, ... if con-scious of having acted an honest, part among scious of having acted an honest part among his fellow creatures -- even granting that he may have been the sport, at times, of passions and instincts--he goes to a great unknown Being who would have no other end in giving him existence but to make him happy; who gave him those passions and instincts, and well knows their force.

well knows their force. "These are my ideas.... It becomes a man of sonse to think for himself, particularly in a case where all men are equally interested, and where, indeed, all men are equally in the dark."—To Mr. Robt. Muir, 7th March, 1788. "I congratulate myself on having had in early days religion strongly impressed on my mind. I have nothing to say to any one as ro which sect he belongs to or what creed he

which sect he belongs to or what creed he believes; but I look on the man who is firmly persuaded of Infinite Wisdom and Goodness superintending and directing every circumstance that can happen in his lot - I felicitate such a man as having a solid foundation for start a man as naving a solid foundation for his mental enjoyment, a firm prop and sure stay in the hour of difficulty, trouble and dis-tress, and a never failing anchor of hope when he looks beyond the grave."-Letter CCCXNIV.

"In proportion as we are wrang with grief or distracted with anxiety, the ideas of a compassionate Deity, an Almighty Protector, are doubly dear."-Letter C.V.

These are quite enough. They show the writer to be a thousand leagues removed from that careless, thoughtless, reckless fellow which certain "unco guid" people try to make



***** ROBERT BURNS, RIGHT'S POET AND DEFENDER.

golden grain has been garnered imperishably | says, "reminded me of a ruined temple." he in the literature of the century.

In the Pantheon of the Gods he has become an Immortal.

The centennial anniversary of his exit from the physical plane is an opportune moment to consider his relation to the present, his influence upon the Thought of this age.

Incidentally be it said, we well remember the centennial celebration of his birth, thirtyseven years ago, in Boston, at a dinner given in his memory at the Parker House, when one hundred orators, poets, philosophers, editors and other of the most notable men of the Commonwealth, sought to outrival each other in and how the press next morning heralded the affair as one of the grandest testimonials to his worth that was ever given to any man in this or any other country. Among the participants on this memorable occasion were such kindred spirits as Emerson, Longfellow, Lowell. Holmes, Whittier, and other bright minds only little less known to the great reading world. The eulogies and criticisms of these master minds, one in spirit with their poetic elder brother, confessedly made a lasting impression upon our mind. Similar services to this one in Boston were held in all the principal cities of America and Europe.

No man's life can be fairly understood or his influence properly gauged without a knowledge of his hereditary advantages or disadvantages; for, primarily, these are more potent factors in the development of character than those of education and subsequent study. That which first thoroughly enters into the warp and woof of man's being, has most to do with his after service and effect.

In justly estimating Burns, the character of Scotch Presbyterianism, the rigidness of its orthodoxy (under which he and his were reared), the struggles of the Cameronians, the controversies of the Reformed Church, the disputes of the clergy everywhere-one of the after-effects of the Reformation in Scotland previous to and during the life-time of Burns, must all be considered in the totality of his make-up.

Of sturdy uprightness of character and devoutly religious. Burns's father possessed good natural parts with much practical knowledge; while his mother had her full share of characteristically Scottish insight coupled with a large stock of uncanny stories, on which Bobby was early and liberally fed, and which afterwards, doubtless, furnished him with many a subject for his fanciful pictures and humorous lines.

As it is held (whether true or not) that a man's religious views are those which generally shape his character and most largely influence his fellow-men, we have here confined ourself to a presentation of this side of his life as he has given it himself.

In the shallow age, says one of his biographers, where his days were cast, Religion was

virile pens as Scott, Carlyle, Lockhart, Dr. larity necessary for the perfection of thy Currie, Allan Cunningham, Robert Chambers | works, yet Thou hast never left me nor forsaken and other Edinburgh celebrities, who have me"; who in 1788, when in his thirtieth yearthoroughly harvested this field, and whose on reviewing his life, which, he mournfully

confesses that "I knelt down before the Father It is not specially, however, as a poet that of Mercies and said. 'Father. I have sinned he is here under review. Neither his place as against Heaven and in thy sight, and am no a poet nor the excellence of his verse can ever more worthy to be called thy son.' I rose, eased be questioned. These were long since settled. | and strengthened "-we say, he who holds and feels to express such sentiments cannot truthfully be called an irreligious man.

> "I am so convinced that an unshaken faith in the doctrines of religion is not only necessary, by making us better men, but also making us happier men, that I should take every care that your little godson, and every little creature that shall call me father, shall be taught them."-To Mr. Dunlop, Aug. 22, 1792

"That there is an incomprehensible Great Being, to whom I owe my existence, and that he must be intimately acquainted with the operations and progress of the internal machinery, and consequent outward deportment this creature which he has made-these are, their eloquent periods over Scotia's great bard; | I think, self-evident propositions. That there is a real and eternal distinction between virtue and vice, and consequently that I am an accountable creature; that from the seeming nature of the human mind, as well as from the evident imperfection, nay, positive injustice, in the administration of affairs, both in the natural and moral worlds, there must be a retributive scene of existence beyond the gravemust, I think, be allowed by every one who will give himself a moment's reflection."-CXCIV

I will lay before you the outlines of my belief. He who is our Author and Preserver, and will one day be our Judge, must be (not for his sake in the way of duty, but from the native impulses of our hearts) the object of our reverential awe and grateful adoration. He is almighty and all bounteous, we are weak and dependent; hence prayer and every other sort of devotion.... A mind pervaded, actuated and governed by purity, truth and charity, though it does not merit heaven, yet it is an absolutely necessary prerequisite, without which heaven can never be obtained nor enjoyed; and by divine promise such a mind shall never fail of attaining everlasting life! These are my tenets, and which I think can not be well disputed."-Letter XCII.

'Religion, my honored madam, has not only been all my life my chief dependence, but my dearest enjoyment. I have indeed been the luckless victim of wayward follies, but alas! I have ever been 'more fool than knave.' A mathematician without religion is a probable character: an irreligious poet is a monster."-CAIA.

You may perhaps think it an extravagant fancy, but it is a sentiment which strikes home to my very soul; though skeptical in some points of our current belief, yet I think I have every evidence for the reality of a life beyond | my Judge. the stinted bourne of our present existence."

wish that which plety believes and virtue deserves may be all matter of fact "-CLIV.

All my fears and cares are of this world: if there is another, an honest man has nothing to fear from it. I hate a man that wishes to be a deist; but I fear every fair, upprejudiced inquirer must in some degree be a skeptic... That we are to live forever seems too good news to be true."-Letter to Allan Cunningham,

'My idle reasonings sometimes make me a little skeptical, but the necessities of my heart always give the cold philosophizings the lie."

"A strong persuasion in a future existence; ; a proposition so obviously probable that, setting revelation aside, every nation and people. so far as investigation has reached, for at least near four thousand years, have, in some mode not discriminated from the New and Old Light ¹ or other, firmly believed it; in vain would we ¹ Letters fully show.

him out to be.

Offensive representatives of that class who are always ready to condone or minimize the faults of their own kind, yet strive to magnify those of others, may flourish for a season, but the sin of self-righteousness, it must be remembered, has been singled out as receiving the special disfavor of high heaven, while in popular estimation it justly belongs to the category of unpardonable offenses.

The following sentiments further show the real man, his frankness, independence, magnanimity and charitableness:

"I am no saint. I have a whole host of follies and sins to answer for: but if I could, and I believe I do as far as I can, I would wipe away all tears from all eyes. Even the knaves who have injured me I would oblige.'

'If you have, on some suspicious evidence from some lying oracle, learned that I despise or ridicule so sacredly important a matter as real religion, you have much misconstrued your friend.

"The dignified consciousness of an honest man and the well-grounded trust in approving Heaven, are the two most substantial foundations of happiness.

"I hope and believe that there is a state of existence beyond the grave where the worthy of this life will renew their former intimacies with this endearing addition - that 'we meet to part no more.

" Tell us, ye dead, Will none of you in pity disclose the secret What 't is you are, and we must shortly be?"

"A thousand times have I made this apos trophe to the departed sons of men, but not one of them has ever thought fit to answer the question. 'Oh, that some courteous ghost would blab it out.'"-CCLVII. "What a strange mysterious faculty is that question.

thing called imagination! We have no ideas almost at all of another world; but I have often amused myself with visionary schemes of what happiness might be enjoyed by small alterations. For instance, suppose you and I, just as we are at present, the same reasoning powers, sentiments and even desires, the same fond curiosity for knowledge and remarking observation in our minds, and imagine our bodies free from pain, and the necessary supplies for the wants of nature at all times and easily within our reach. Imagine further that we were set free from the laws of gravitation which bind us to this globe, and could at pleasure fly, without inconvenience, through all the yet unconjectured bounds of creation, what a life of bliss should we lead in our mutual pursuit of virtue and knowledge, and our mutual enjoyment of friendship and love.... am certain I should be a happy creature, be-yond anything we call bliss here below."

My definition of worth is short: truth and humanity respecting our fellow-creatures; rev erence and humility in the presence of that Being, my Creator and Preserver, and who, I have every reason to believe, will one day be

Whatever mitigates the woes or increases the happiness of others-this is my criterion "I have every possible reverence for the of goodness; whatever injures society at large, much-talked of world beyond the grave, and I or any individual in it—this is my measure of iniquity.

"My creed is pretty nearly expressed in the last clause of Jamie Dean's grace: 'Lord, grant that we may lead a gude life! for a gude ife maks a gude end—at least it helps weel!" Thus much for his religious views, his intuitive and spiritualistic outeroppings.

Irrespective of the times in which he lived, who can add to their force, decry their reasonableness, or question their sincerity?

Narrow-minded churchmen, sectarians and bigots, have declared that the influence of Burns, as a man and a poet-his life and his verse-was bad; that he was a reprobate generally, a scoffer of religion, etc., but with how little truth the preceding extracts from his

In this connection it should be remembered that in his day nothing like liberal thought in matters of religion, or independence in politics, as we know it to-day in this country, was tolerated in Scotland. The slightest heresy against the recognized ecclesiastical standard in the one case, or against the crown standard in the other, was sufficient to put the offend ing culprit in limbo. The native independence of Burns could ill brook these restrictions, and the pent-up fire of his genius naturally broke out into open rebellion. Defamation of Burns finds its motif in his poetic characterization expressive of his hatred of everything like hypocrisy, especially if it cloaked itself under the garb of religion; his hatred of all that savored of clerical pretense - not against the clergy per se, because of their profession, but because of the heinous character of this offense. Some of his finest stanzas are in praise of certain of his personal, reverend friends. See, for instance, his Epistle to the Rev. John M'Math, from which we quote:

"They take religion in their mouth, They talk o' mercy, grace and truth, For what ? to gie their malice skouth On some puir wight, And hunt him down o'er right and ruth, To ruin straight.

All hall Religion! maid divine! Pardon a Muse sae mean as mine, Who in her rough, imperfect line, Thus daurs to name thee; To stigmatize false friends of thine Can ne'er defame thee."

It was the bitter religious feuds that took place among the clergy of his day that first awoke his satire and inspired his pen; and because of this-such is his own testimonyhe has not been forgiven. He says: "The first of my poetic offspring that saw the light was a burlesque lamentation on a quarrel between two reverend Calvinists.... Polemical divinity about this time was putting the country half mad; and I, ambitious of shining in conversa- the man, which, by the way, she never dreamed tion parties on Sundays, between sermons, at funerals, etc., used, a few years afterwards, to a puzzle Calvinists with so much beat and indiscretion, that I raised a hue and cry of heresy against me, which has not ceased to this hour." In Letter CXIII, speaking of a contemptible specimen of a man who had injured another, he says: "The half-inch soul of an unfeeling, cold-blooded, pitiful Presbyterian bigot, cannot forgive anything above his dungeon bosom and foggy head."

Only for fear of wearying the reader would we like to speak of the man in other relations. But the chief source of opposition to Burns is seen to be on account of his freedom of thought and expression in religious mattersthe character of his theology. His poetic sensibility and philosophic insight, his unsurpassed humane and sympathetic nature, his great heart for oppressed humanity, his magnanimity, his universal love and charity-all count for nothing in the eyes of those blinded by prejudice.

Possessed of great strength and weakness. Burns was the tenderest of men. No woman could be more kind or gentle; no man ever manifested more innate feeling for beast and bird and flower. His nearness to Mother of the higher classes, he never forgot his hum-Nature is ever a constant charm and source of 'bler associates. He tells us "A man's a man

solace. His name is a good one to conjure with. At its mention a troop of good-natured fairies appear-gleeful, sportive and happy.

"Poetry was the celestial element of his being and should have been the soul of his whole endeavors," but unfavorable circumstances alone prevented this application.

Carlyle says: "Through the fogs and darkness of that obscure region [the prosaic age in which he was born and the adverse conditions that surrounded his life] his eagle eye discovers the true relations of the world and human life; he grows into intellectual strength and trains himself into intellectual experiness. Impelled by the irrepressible movement of his inward spirit, he struggles forward into general view, and with haughty modesty lays down before us, as the fruit of his labor, a gift which Time has now pronounced imperishable.... We believe, with respect to Burns, that till the companions of his pilgrimage whom he had to do with shall have become invisible in the darkness of the past, or visible only by light borrowed from his juxtaposition, it will be difficult to measure him by any true standard or to estimate what he really was and did, in the eighteenth century, for his country and the world." We conclude as we began: "It may be doubted whether he has not, by his writings, exercised a greater power over the minds of men and the general system of life than has been exercised by any other modern poet."

With this grand and just estimate of Burns by his great countryman, Carlyle, we leave him with our readers.

Washington, D. C., July 1, 1896.

Robert Burns.

[On asking a young lady friend what she thought of Burns, we were equally surprised and pleased a day or two after by the following appreciative estimate of would appear in print.-G. A. B]

FANY have supposed that Burns's seemingly atheistical, but only unorthodox, doctrines had an injurious effect on the people, but such is not the case. The Scots are too intelligent to take things on the surface; they probe deeper.

In the depths of Burns's soul he was a sincere appreciator of true Christianity and a believer in religion. What he fought against was form worship and the "unco guid." He loved joy, happiness and the beautiful too much to conform to the sternness and strictness of the Puritans.

No doubt but that he leaned a little too far in the opposite direction, for his was a nature at times weak and yielding. The lettered men of his day were free and easy in their morals and religion, and these had a demoralizing effect upon him. For a time he thought himself a Deist. He railed against the orthodox church and severely attacked the clergy, but never could get entirely rid of his religious instincts. He thought "he had every evidence for the reality of a life beyond the stinted bourne of our present existence."

Although he craved and enjoyed the society

BANNER LIGHT. OF

for a' that," and that "An honest, friendly, social man is the noblest work of God."

Burns was the idol of the people. His manners were winning, and his tenderness for animals and all humble things endeared him to the commoners.

Although Burns is called "a child of Nature," he is not one in the true sense of the word, his father being quite an intellectual man, and his mother, far above the average woman, contributed no little to his early education. Still his education was not authoritative enough; it was too desultory. He needed strong disciplining. Lack of it caused him to waste his brilliant intellect on many stray subjects instead of concentrating it. What he might have been had the lovely Mary Camp bell lived no one knows; we only know that he would have been a better and nobler man. Hers was a nature and guidance that he needed. His love for her was of the gentle, refining kind; not love born of passion. She was sweet yet strong. She called forth all his better self. He could never have been any other than good and pure under her influence. But had she lived to have been his companion, his audience, would we now have the grand and noble outbursts of song that he has given us? Would he not have been so satisfied with her companionship that he would not have wanted to sing to the world? We probably would never heard him sing the beautiful

song, "Ain fond kiss and then we sever." or never have known his grief in these lines:

"Who can say that Fortune grieves him

While the star of Hope she leaves him : Me us cheerfu' twinkle lights me, Dark despair around benights me."

While Jean Armour proved a faithful wife, she was not the one for him. She brought out the coarse grain of his nature; she was of the common clay. Her nature was vacillating; she could only minister to his physical wants. He had to turn to the world for intellectual companionship, and so he talked to us through his be utiful songs.

Naturally he was not mean or ignoble; he despised low things; he longed for the beautiful, but poverty and hard work blunted his fine imagination. The bitterness and resentment which he felt no doubt drove him to drink.

We who realize the extreme suffering which his sensitive and proud nature was subject to, can well afford to throw a mantle of charity over his weaknesses.

Whittier, in his beautiful lines on Burns, expresses much more clearly and forcibly what I have endeavored to say:

> "Wild heather bells and Robert Burns! The moorland flower and peasant! How, at their mention, memory turns Her pages old and pleasant!

. . . O'er rank and pomp, as he had seen I saw the man uprising; No longer common or unclean. The child of God's baptizing!

With clearer eyes I saw the worth Of life among the lowly; The Bible at the cotter's hearth Had made my own more holy.

Let those who never erred forget His worth, in vain bewailings; Sweet soul of song! I own my debt Upcancelled by his failings!

reader to note more readily the hits in his wit- care to ask, to quote it, ticisms. His laconic wit, common-sense and lift them out of the superstitions which had taken the place of religion. No wonder the

church and the nabobs of society visited him with the vials of their wrath. Robert Burns came just at the right time, and did just the right work. Carlyle said:

"It was a curious phenomenon, in the with-ered, unbelieving, second hand eighteenth century, that of a hero starting up, among the ar tificial pasteboard figures and productions, in the guise of Robert Burns-like a little well in the rocky, desert places; like a sudden splendor of heaven in the artificial Vauxhall... Among those second-hand acting figures, mim 4 for the most part, of the eighteenth century, once more a giant, original man-one of those men who reach down to perennial deeps, who take rank with the heroic among men-and he was born in a poor Ayrshire hut. The largest soul of all the British lands came among us in the shape of a hard-handed Scotch peasant."

When I think of the poverty under which our hero was born and reared, which, in fact, clung to him all the days of his life-a poverty which endeared him to the common people and them to him-I wonder if poverty is not sometimes a blessing very thinly disguised. One of the sweetest poems Mr. Burns ever wrote was his "Cotter's Saturday Night." In this poem he describes the poor peasant-it is said his father was the "cotter" to whom he refers-he describes the peasant returning from his week of toil; the reception he gets from his wife and the smaller children; the still grander reception as the elder ones return from their weekly task, and each tells to each the news he or she has been able to pick up during the week; and, finally, the blushing daughter's beau, having finished his toils, also dropping in to see, and have a quiet talk with, his girl. After describing the blushing girl's recommendation of her beau to her mother, the evening meal, and evening worship, with all its et ceteras, as only Burns could do, he says:

"Oh, Scotia! my dear, my native soil,

For whom my warmest wish to heaven is sent; Long may thy hardy sons of rustic toil

Be blest with health and peace and sweet content And oh! may heaven their simple lives prevent

From luxury's coutagion, weak and vile; Then, howe'er crowns and coronets be rent,

A virtuous populace may rise the while. And stand a wall of fire around their much-loved isle.

O Thou who poured the patriotic tide

That streamed through Wallace's undaunted heart; Who dared to nobly stem the tyrant's pride Or pobly die, the second glorious part. (The patriol's God peculiarly thou art. His frierd, inspirer, guardian and reward;)

Ob, never, never Scotia's realm desert; But still the patriot and the patriot bard

In bright succession raise her ornament and guard.'

One would almost be willing to submit to the poverty which attached to young Robert. his parents and his brothers and sisters, for the ability to write such a poem as "The Cotter's Saturday Night."

Carlyle, in speaking of the poverty of Robert's father and of his effort to make his portion of what he could raise on seven acres of poor, rented ground support his family, and of his almost failure to do so, said :

"However, he was not lost; nothing is lost-

ing up a candle to view the sun by. Every at- this "Holy Willie," and Burns does not forget love of freedom, made him one of the noblest tempt advertised his poems, and caused the to air it. It would require more space than I

In an investigation of Burns's poems and argument took with the common people, and character, it should not be forgotten that he did more than any other argument could to lived over a hundred years ago; that especially where he lived, the church, or the kirk as it was called, ruled with a domincering hand over everything and everybody. Robert Burns loved truth, freedom, justice and liberty; hence the severity of many of his sarcasms.

> Burns was loved by the common people, insomuch that the waiters and the ostlers at the inns where he stopped always, when they could, stood around the doors and windows, to try to catch every word that fell from his lips. Now that a hundred years have passed since he went to the "land of the so-called dead," I am glad that there is a disposition to deal justly with his memory.

Written for the Banner of Light.

THE SWEET SINGER OF SCOTLAND-ROBERT BURNS.

Time's clock records a century's end, Since song in thee sought joy on high, Yet all the years have been thy friend; Time's clock records a century's end, To thee our earth doth greetings send, We say, tho' dead, thou didst not die; Time's clock records a century's end Since song in thee sought joy on high!

The gowan by the plowskare torn, And crushed to earth with broken sod, By his sweet pity fresh was born, And held as in the hand of God.

Dame Nature knows the kind of men She fain would keep in fashion; She chooses such by wisest ken-To tell our varied passion :

She bids them live and know life's sou'. To find its deeper beauty By fighting fate, to win control

Of fate and know love's duty: She sent Will Shakspeare for his part-

To represent life's stages; Gave Burns the language of the heart, Which every ear engages;

She called him at the plow to be The echo of her voices; She taught him with her eyes to see How time in love rejoices:

She gave him poverty and woe, Life's bread and water merely, So he our sorrow sure might know. And tell its message clearly-

Tell all the wrong of haughty pride-Which crushes noblest feeling; Tell how the poor unsatisfied For justice are appealing:

She gave him lover's heart divine, And lover's mystic rapture; She fed his soul on bread and wine. That he her dream might capture:

She gave him prophet's burning speech, To strike with death pretenses; She made his faults and follies preach Rebukement to the senses.

Therefore in verse as clear as rill, And sweet as linnet's sluging, He doth his task of song fulfill, And set soul-woodlands ringing.

He makes the empire of the earth, Its joy and wealth and glory. To consecrate all human worth, And plead life's better story!

champions of Free Thought and Free Religion time when his fair country, which he loved with all the intense enthusiasm of a grandly patriotic soul, rested beneath the deadly pall of a theology that paralyzed the highest asplrations of the soul.

We of to day can form but a very inadequate conception of the sternness and awful severity of the Scotch Presbyterianism that made lurid | it is generally aware of, and which it can only and deadly the atmosphere that surrounded the childhood of Robert Burns. With his earnest, tender, loving spirit, his sensitive nature, so keenly attuned that it vibrated to every breath of influence, he must have suffered intensely in that gloomy atmosphere of Calvinistic theology.

We can readily conceive that this was a powerful factor in bringing about those seasons of profound melancholy that assailed him from time to time, and perhaps drove him to seek relief in the flowing bowl.

Into the gloom of that Calvinistic atmosphere he launched his thunderbolts of satire, that stirred up a tempest of antagonism that must have raged with a fury unparalleled save by the one created in this country by our American hero and patriot-Thomas Painewho, equally with Burns, was made a target proclaimed a heretic, a blasphemer. Yet, as for long years of vilification and abuse, heaped | his poems plainly show, his was a devoutly reupon their memory by the religious fanatics and bigots of a hireling priesthood.

It is impossible to portray the effects of the scathing satires that Burns penned against single instance has he prostituted his muse to some of the most cherished tenets of the theology of his day.

His "Address to the De'il." "Holy Willie's Prayer," "The Ordination," "The Holy Fair," are scathing arraignments of what he conceived to be the false pretenses and shams of religion and the shocking tenets of Calvinism; and they did a splendid work in softening and toning down the rigid dogmas of Scotch theology.

In the words of another: "The generous voice of Burns springs out of the iron-bound Calvinism of his day, like flowing water out of Horeb's rock."

For his serenity in this direction, unmeasured abuse and condemnation have been heaped upon him. He has been called an Atheist and many other bad names. His faults have been field mouse torn from its earthy bed by the viciously exaggerated, and his virtues belittled and denied. But the general tone of his writings is reverential, sweet and pure, and their tendency is to uplift the aspirations of the soul toward the high and true, toward that divine standard, that Supreme Power, in which it is evident he firmly believed: not as a despotic ruler or tyrannical law-giver, but man. Though obliged, by the exigencies of life as a beneficent providence that guided human and fortune, to yield respect to the aristocracy destinv.

A true and broad manhood preciminently crat; he believed in the political and social characterizes all his poems. He had singular equality of man, and revered no aristocracy power to exalt and dignify the meanest, lowliest objects in nature.

"His satire was the lightning's flash

Which purified our moral air;

His war-songs were the thunder's crash Which stirred the lion in his lair":

And yet for tender pathos, sweetness and dainty grace of style, he was unrivalled. Witness "To a Mountain Daisy," "To a Mouse," "To the crusty critic Carlyle the statement that Mary in Heaven," "The Cotter's Saturday Burns "was as true a gentleman as Europe Night."

tempt to answer them seemed much like hold- holy saints, been a well-proved scandal about striking characteristic. This, and his intense thinker, and profundity of thought and superstition cannot thrive together.

The poet, like unto other men, has not the world has ever seen; and that, too, at a slways the courage of his beliefs, and it is only now and then one is found who dares to express the profound convictions of his soul, defiant of the contumely and abuse of the dominaut religion and regardless of ecolesiastical censure.

Robert Burns was such a man, and the world owes to him a greater debt of gratitude than repay by putting in practice the lessons he inculcated in such rhythmic beauty.

In his day ecclesiasticism masqueraded as religion to an even greater extent than now. Bigotry and intolerance passed for piety. Priestoraft was dominant everywhere, though clad in the garb of Presbyterianism instead of the papacy, and hatred for the unbeliever banished the sweet and tender ties of humanity in the breasts of a people who worshiped a God who damned men without justice and rewarded without reason. The clear vision of the poet saw through these shallow pretexts, and his keen satire stripped the mask from the "unco' guid," and exhibited with striking distinctness the difference between true religion and its beggarly counterfeit. The usual and inevitable result followed: Robert Burns was ligious nature. While he punctured with unsparing pen the hollow pretense of the religious hypocrite and pharisee of his time, in no the ridicule and abuse of things really sacred and venerable. What tender appreciation of the unostentatious piety of the simple minded and lowly does he manifest in his "Cotter's Saturday Night"! What reverential devotion does he pour forth in rhythmic prayer to the "Great Being," the "All Good," the "Unknown Almighty Cause," expressions far more indicative of a reverential mind than the familiar address indulged in by those who deem themselves of the elect.

Robert Burns was deeply religious in the truest sense of the term; his affectional nature was as deep as the sea and as wide as the world. He loved everything in nature, from the modest flower up to the great source of all life. A daisy broken from its stem and a tiny plowshare inspired two of his sweetest poems, while his verses upon the wounded have have touched a tender chord in the heart of many a person whose humanity revolts from the slaughter of harmless creatures in the name of 'sport." Loving nature so devoutly, it is not surprising that he should also love his fellowof his day, at heart Burns was a born demobut that of intellect and virtue.

"The rank is but the guinea's stamp."

His sentiments were not the outgrowth of envy toward the favorites of birth and fortune, as is so often the case with those who spring from the lower orders, for, although but a farmer's son, and a plowman himself, his natural refinement and inherent gentility won from contained." High praise indeed from such a source. Though he had his weaknesses, as everybody knows, no one realized them more keenly or regretted them more deeply than did Burns himself, and such was the innate honesty and candor of the man that he never attempted to hide or belittle his faults; he never pretended to be better than he was; he despised sham in others, and would none of it in himself. His loving and generous nature revolted against tyranny and injustice, whether in politics or religion, and his writings have been of vast service in forwarding the cause of human brotherhood. The humanitarian of to-day, lifting his head above the injustice, tyranny and misrule that overshadows the world, looks forward with hopeful eyes toward that better time foretold in song and story when men will realize the eternal truth that selfishness is always its own executioner, and that the only way man can lift himself is in the effort to lift his fellows. Inspired by the same spirit that swayed the great Scottish poet, he may sing with Robert Burns: "Then let us pray that come it may, As come it will for a' that. That sense and worth o'er all the earth May bear the gree and a' that. For a' that and a' that, It's coming yet for a' that, That man to man the world o'er Shall brothers be and a' that." St. Louis, Mo., June 21, 1896.

JULY 18, 1896.

Give lettered pomp to teeth of Time, So 'Bonnie Doon' but tarry; Blot out the Epic's stately rhyme. But spare his Highland Mary!

Sweet day, sweet songs! The golden hours Grew brighter for that singing. From brook and bird and meadow flowers W. A dearer welcome bringing."

Written for the Banner of Light.

Robert Burns, and Some of His Environments.

BY MOSES HULL.

" Ever the right comes uppermost, And ever is justice done."

CONTINUATION of life beyond the boundaries of mortal vision is needed to A rectify the apparent inequalities of this. Jesus said: "A prophet is not without honor save in his own country." He might in truth have added, save by the people of his own age. Good men, great men and women, are like good pictures- to be properly seen they must be looked at from a proper distance. The sediment they stir up must settle somewhat before they can be seen as they are.

It would not be inappropriate to call Robert Burns the Thomas Paine of Scotland. In some respects his was a harder fight than Thomas Paine had. He began his battle with the religion of his country-Calvinism-earlier in life than Thomas Paine did his. Though he died at the early age of thirty-seven years, he felt more of the obloquy and keen shafts of the enemy than Thomas Paine did. The attacks on Paine were for the most part made after his death. Not so with Burns. Double-distilled odium theologicum was poured on his head from the time he was seventeen years old to the day of his death.

While Thomas Paine was a poet, Robert Burns far excelled him in that direction. In fact, Robert Burns was one of the most natural and versatile poets the world ever saw. Carlyle quotes Prof. Stewart as saying:

"Burns's poetry was not any particular faculty, but the general result of a naturally vigorous, original mind, expressing itself in that way. Burns's gifts, expressed in conversation, are the theme of all who ever heard him. All kinds of gifts-from the gracefullest utterances of courtesy to the highest fire of passionate speech; loud floods of mirth, soft wailings of affection, laconic emphasis, clear, piercing in-sight-all were in him. Witty duchesses cele brate him as a man whose 'speech led them off their feet.'"

Burns's poems are not read so much as those of many inferior authors, because the most of them were written for the Scotch people, and were to those for whom they were written what Carleton's "Farm Ballads" are to the most of the people in this country. They were dialect poems, and it is not every one that can read them. Though I read Burns-and in some respects I admire him more than any other poet-yet I have never attempted to read him, or to quote more than four lines from him, in public, simply because I know that I would spoil any of his poems that I would attempt to read alond. I admire him too much to misrepresent him, as I would be compelled to do were I to try to get an audience to see the beauty of any of his dialect productions.

In Burns's day satire was needed, and he used it. His satirical poems contain the keenest and most pungent wit that pen and ink ever fastened on paper. There was something in these poems entirely unanswerable. An at-

Robert is there; the outcome of him-and in deed of many generations of such as him." He further says :

"You would think it strange if I called Burns the most gifted British soul we had in all that century of his; and yet I believe the day is coming when there will be little danger in saying so. His writings, all that he did. under such obstructions, are only a poor fragment of him."

All this is true; Burns was one of the most versatile men that ever lived. Like all others. he committed some of the indiscretions of vouth; but he was not the man to deny it, to dodge the consequences or to plead any palliating or mitigating circumstances; he owned up, and took all the results of his indiscretions.

The thing which looked more like an apology than anything lever read from Burns was his "Unco' Guid." In that he says :

"Then gently scan your brother man, Still gentler sister woman;

Though they may gang a kennin wrang, To step aside is human;

One point must still be greatly dark, The moving, why they do it;

And just as lamely can ye mark How far, perhaps, they rue it.

Who made the heart, 't is He alone Decidedly can try us;

He knows each chord-its various tone, Each spring-its various bias: Then at the balance let's be mute.

We never can adjust it:

What's done we partly may compute, But know not what 's resisted."

Burns in his young days became the father of an illegitimate daughter; but he loved and blessed the child, and, to legitimatize it, married the mother. The parents of the child's mother would not allow her to live with him; Burns. yet he provided for his child, and taught her that he was her father. His poem written when he first saw his child concludes as follows:

> "Guld grant that thou may aye inherit Thy mither's person, grace and merit, An' thy poor, worthless daddy's spirit, Without his failin's. 'T will please me more to hear and see it,

Than stocklt mailens."

Permit me here to say "stockit mailens' means stocked farms.

If sincerity is religion, then Burns was one of the most religious men of his or any other age. No matter what he thought or how he felt, it was always honestly expressed in his poems. He hated canting hypocrisy; and when he saw it-in fact, whenever he saw wrong beat down the right, he came to the rescue with a satirical poem. His "Holy Willie's Prayer," which was probably the most caustic of all his satires, was put into the mouth of William Fisher, a kind of an Anthony Comstock of a fellow-an elder in the church-who persecuted one of Burns's neighbors for allowing a beggar to do some work for him on Sunday. He makes the holy hypocrite begin his prayer as follows:

"O Thou, wha in the heavens dost dwell, Wha, as it pleases best thysel', Sends ane to heaven and ten to hell,

A' for thy glory, And no for ony guid or ill They 've done afore thee;

I bless and praise thy matchless might, Whan thousands thou hast left in night, That I am here, afore thy sight, For gifts an' grace, A burnin' an' a shinin' light To a' this place."

There has, as is generally the case with such

Out of my heart, like a bird from its nest, In thinking of thee a prayer took its flight,

Sought thee with gladness and found thee at rest-Safe from the shadows and darkness of night: Ever I see thee arrayed in the glow Of poesy pure from passion refined, Sweet as the lily thy spirit doth show, Rich as the South is the fruit of thy mind!

Oh! but the splendor of the auld lang syne, Walking the hills in the light of the sun, Conning a song for a musical line, Glad when the lyric the melody won! Was it not witching to court in the shade Of the even-with the stars looking down, Telling the story that never has failed-All of our life with its beauty to crown?

Out of our hearts like a rose from its bough, Blushes in blessing remembrance we sing, Canst thou behold us and hearken us now? Knowest thou yet all the tributes we bring? Then is thy spirit resplendent as morn, Seeing the sunshine that follows the strife, Tasting reward to the minstrel borne Out of the turmoil and clashing of life! WILLIAM BRUNTON

Written for the Banner of Light, Scotia's Bard.

BY FRED, L. H. WILLIS.

"Oh, matchless Burnst that I'd been livin' When the power o' sang to thee was given, And seen, when misery mad had riven Thy manly form, Thy soul, the undying gift of Heaven, Defy the storm!"

T seems a difficult, if not impossible task, to say aught original or of special interest of Scotland's idolized lyrical poet-Robert

The most brilliant minds, the most eminent authors of England, Scotland and America, have paid generous, enthusiastic and loving tributes to his memory. It would seem as if the power of language had been exhausted among English-speaking people in their efforts to immortalize the memory of the Plowman Poet of Ayrshire.

He was truly a representative Scotchman, combining in his personality perhaps more fully than any, other individual known to fame, the national characteristics of his race. Born a peasant, his early life was a keen hand to hand struggle with poverty. Before he was fifteen years old, he was the principal laborer on his father's farm. He describes his early life in these terse words: "The cheerless gloom of a hermit, with the unceasing moil of a galley slave."

In his immortal poem, "The Cotter's Saturday Night," he graphically paints the picture of his weekly toil:

'November chill blaws loud with angry sough: The short'ning winter-day is near a close; The miry beasts retreating fras the plough;

The black'ning trains o' craws to their repose: The toil-worn cotter frae his labor goes; This night his weekly moll is at an end:

Collects his spades, his mattocks and his hoes, Hoping the morn i + ease and rest to spend,

And weary o'er the moor, his course does hameward bend.'

Yet out of all this he developed the rarest sweetest, tenderest traits of character-an intense sympathy with Nature in all its phases, an earnest love of country, a broad humanitarian spirit, and a sincerity and earnestness of nature that gave him an intense hatred of all shams and hypocritical pretenses, whether social, political or religious.

An absolute sincerity was, perhaps, his most |

He was emphatically a great moralist, whatever may be said to the contrary, and so true as steel to the cardinal virtues of Justice, Charity and Brotherly Love. His grand old words. "A man's a man for a' that," ring with the spirit of true fraternity and equality. His "Epistle to Davie" is a grand sermon in epitome on the cheerful acceptance of whatever life may bring to us, and the faithful discharge of our duties therein.

In many of his poems he appeals to the highest motives that can impel or influence the human soul, and calls upon us to pursue the right path, not from fear or dread of any power mightier than ourselves, but from the high sense of personal honor, and, to quote his own words, "for the glorious privilege of being independent."

He has achieved a glorious immortality, not alone in the hearts of his countrymen, but wherever human hearts thrill to the matchless sweetness, the tender pathos, the lofty patriotism, the noble invective and scathing satire against hypocrisy and shams that characterize his songs.

> "What heart hath ever matched his flame? What spirit matched his fire? Peace to the prince of Scottish song. Lord of the bosom's lyre."

> > Written for the Banner of Light. Robert Burns.

BY W. F. PECK.

THE poet is always and essentially a me dium. The sensitive brain, which vibrates in harmony with the ideal side of Nature, is peculiarly subject to the thought waves that sweep the spiritual atmosphere and impinge upon the objective and material worlds. To the average of mankind, buried and engrossed in the cares of the world and the struggle for existence, poetry is regarded as the froth and foam of life, and the poet is looked upon as merely a dreamer, a vague and impractical visionary, having no use save, perhaps, to tickle the fancy and afford a somewhat agreeable variety to the humdrum of existence.

The popular idea of poetry is a narrow and superficial one. The poetic instinct has a far deeper and more practical purpose than simply to amuse. Poetry is the recognition of the hidden and esoteric side of truth, and the true poet is he whose interior vision is sufficiently acute to perceive that relationship; hence, the poet is not only a medium and seer, but he is often a prophet as well, and many a truth has he intuitively perceived and boldly heralded to the world, long years before the matter offact scientist had reached the same conclusion by the slow-if sure-process of reason and experience.

The poet, by virtue of his keen intuitions, is almost invariably an apostle of liberty and to speak to humanity. progress, and as such is more or less a rebel against time honored conventionalities and institutions, which have only age and custom to recommend them. While in a comparatively | supply the words to melodies for a collection, few cases the graphic powers of the poet have | he contributed a hundred songs, and received been prostituted to the service of the tyrant in payment five pounds in money, a shawl for Superstition, it is a remarkable and suggestive | his wife and a picture! In what clime and unfact that the large majority of our really great | der what conditions are those songs not sung poets have been outspoken in denunciation of | at the present day? The whole world recog the views which the religious world generally nizes their sweetness and yields to their powregards as orthodox, and many of them have | er. At the present time the writer that can been stigmatized as infidels. It is worthy of give utterance to something new and strange, note that of the great American poets not one that can excite by fancy or by art, is heraidwas orthodox in religion.

A great poet must necessarily be a great

-----Written for the Banner of Light. Sincerity of Burns.

BY MRS. LOVE M. WILLIS.

" Liberty's a glorious feast."

TTTE sometimes wonder why the whole world loves certain poets and writers. But we believe it to be because of the sincerity

of their utterances. It is not merely their happy expression of feeling, but rather the fellowship with human nature, which makes all conditions express the soul which animates conditions. Burns's most scathing satires were directed against the false and pretentious, especially against the false pride of birth. The false in religion, as he saw it, received always his keen satirical reproach.

His own religion is clearly stated as trust in the Fatherhood of God, and expressed in his recognition of the brotherhood of man. The whole range of his writings is within the human heart. He touches its chords as one might touch a thousand-stringed lyre. He compares himself to an molian harp, strung to every wind of heaven. The most inferior object in nature is a worthy subject for his verse. His pity goes forth to the helpless creatures of the field, and in all objects he finds symbols

Is not this freedom of speech partly owing to the fact that he was not a paid writer? It is told of him that, being engaged to edit and ed as one of wonderful promise; but Burns

[Continued on sixth page.]

LIGHT. BANNER OF

LYCEUM AND HOME DEPARTM

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an out

line of their method of conducting their Lyceums, as applied to the younger Groups?

The Sunday School and the Lyceum. | cence; Temple-the body, or house in which

BY ED. S. VARNEY.

The Church is a great institution.

However much we, with our broader views, may differ from the creedal conceptions of the various churches, we must admit that there is not a single denomination, howe'er so narrow or bigoted, but what is needed to minister to the spiritual necessities of those who in their mental unfoldment have not sufficiently expanded to intellectually assimilate anything better.

As fast as they progress they will seek higher, more rational ideas, but the primary school must come first.

The Sunday school is an important fixture in the body politic. To the young it is a social ceum was held at Salem Willows, Saturday, and a religious centre. There are many young | June 20. The party, which included all the and a religious centre. There are many young June 20. The party, which included all the I must get my breath before I call the next people of both sexes who are not as self-reli. offi ers of the Boston Spiritual Lyceum, most witness."-Detroit Free Press.

the spirit lives; Liberty-what its name implies; Excelsior-onward, ever onward, etc. Among the names of the other groups were Stream, River, Lake, Sea, Ocean, Shore, Beacon, Star, Aurora, Mountain, Evangel, Valley, Carol, etc. The groups were arranged according to age.

time are scattered far and wide. Some are living, some are-no, all are living, and wherever they are, whichever sphere they inhabit, I reach out to them the arms of my soul and clasp them all in a long, lingering embrace.

Boston Spiritual Lyceum Picnic.

The first picnic of the Boston Spiritual Ly-

Mrs. Mary A. Lang, Mr. John Snow, Mr. Aj bion R. Waitt; Substitute Leaders, Mrs. A. J. Haynes, Mrs. Erminie C. Armatrong, Mrs. H. Trumble, Miss G. H. Williams, Mr. J. H. Lewis; Auditors, Mrs. Carrie L. Hatch, Dr. J. R. Root. The election of an Instructor, Entertain-ment Committee, and Leaders for the Adult Groups, pending the adoption of important amendments to the Constitution and By-Laws, was laid over to an adjourned meeting to be called the second Tuesday in September.

A Woman's Hour.

"Please state to the court exactly what you did between eight and nine o'clock on Wednesday morning," said a lawyer to a delicate little woman on the witness stand.

"Well," she said, after a moment's reflection, "I washed my two children and got them ready for school, and sewed a button on Johnny's coat, and mended a rent in Nellie's dress. Then I tidied up my sitting-room and made two beds and watered my house plants and glanced over the morning paper. Then I dusted my parlor and set things to rights in it and washed some lamp chimneys and combed my baby's hair and sewed a button on one of her little shoes, and then I swept out my front entry and brushed and put away the children's Sunday clothes and wrote a note to Johnny's teacher asking her to excuse him for not being at school on Friday. Then I fed my canary bird and cleared off the breakfast table and swept off the back porch, and then I sat down and rested a few minutes before the clock struck nine. That's

"All!" said the lawyer. "Excuse me, judge;



MP Our friends in every part of the country are carnestly invited to forward brief latters. items of local news, etc., for use in this departmonti

Massachusetts.

GREENWICH .- Juliette Yeaw writes as follows concerning the Independent Liberal Church: "The Church closed its services for the season, June 28, with its observance of Children's Day.

The floral decorations were elaborate, profuse and beautiful; the sudience crowded the church.

Lyceum Exercises -Organist, Miss Mattle M. Clark planists, Miss Bertha Chamberlin and Miss Flowerbell Witt. Instrumental (plano), Miss Bertha Chamberlin; Grand Banner March, Lyceum; Song, 'Amer-Ica,' Congregation; Responses, 'The Two Angels,' page 17. No. 31, 'Star of Progress'; Responses, No. 211, 'Star of Progress'; Recitation, 'The Child and the Sea.' Cora Jones; Recitation, 'The Little Sun-beam,' Master Willie Crawford; Recitation, Selec-tion, Myra Hanson; Recitation, 'Der Kaiserbli-men,' Irene Crawford; Song (original), Lena and Bessie Johnston, Mabel Nevins and Ida Moore; Reci-tation, 'No Sect in Heaven,' Jessie Hanson; Recita-tion, 'Entering In.' Lena Johnston; Song, 'Wait, Mr. Postman' (Miss Witt), Florence McNaughton; Reading, Selection, Walter Mudgett; Recitation, 'Helping Mother,' Mabel Nevins; Song, composed by Miss Flowerbell Witt, 'Ohl Could I but 'waken,' Mr. Smith; Recitation, 'The Deathless Heart,' May Horr; Song, 'The Fire at Sea' (Miss Witt), Miss Florence McNaughton; Recitation, Sutth, Miss Florence McNaughton; Recitation, Selection, Miss Mayme Southworth; Remarks, Mrs. Yeaw; Benedic-tion. In addition to the above numbers Mrs. Grace Belle ica.' Congregation; Responses, 'The Two Angels,'

In addition to the above numbers Mrs. Grace Belle

Kurth read "After Drath in Arabia," by Edwin Ar-nold. Dr. Wyman eloced the services with some well-chosen and suitable remarks; and as, one i y one, the friends passed by the easker, taking one that no tears were shed, no heart-reading esenes of pain and separation taking place, while the good elster is y reacing calmly among her dear ones. Now that our elster's work is done, many regret the beautiful manifestations that are lost to the remain-ing ones; and no doubt the question is or will be asked, on whom will the spirit b and that controlled her be willing to convry the outgone power, so that the good work may ombinue, seed he sown, and light be brought to those who are reaching out for honest mediumship? ELISABETH F. KURTH. Brooklyn, N. Y., July 8, 1896. mediumship? E1.1 Brooklyn, N. Y., July 8, 1896.

For Heavy, Sluggish Feeling,

Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

Passed to Spirit-Life.

From his home, No. 69 Orient Avenue, Brooklyn, N.Y., July 3, MR. N. A. CONKLIN, a long time and faithful worker here.

er here. He was fifty-six years of age, held a responsible position in the glue factory founded by Peter Cooper, and was cap-tain of one of the active regiments during the war, of which sixty-four men only remain of the thirteen hundred who left this city. His health failed during the war, of which sixty four merested in the meetings remember him as an earn-est advocate of our Philosophy and Facts. The funeral services were held Monday evening at his home, July 6. The employees of the factory attended in a body, each wearing a badge with the words "We mourn our loss" stamped thereon. Many Spiritualists, as well as others not yet in a knowl-edge of the truth, were present; and it could only be re-gretted, in deference to those left behind, that no word was given from an instrument of the Cause regarding the beau-ty and certainty of the life beyond. Krom Coldbrook Mass June 20, Hopace W Woopnie

From Coldbrook, Mass., June 30, HORACE W. WOODIS, aged 68 years.

aged 68 years. Mr. Woodis investigated Spiritualism in the early days of the movement, consequently had been a believer for many years. The family that he leaves behind are comforted by the knowledge of spirit communion. The funeral services were held at the residence of his son, H. S. Woodis, 14 Oak Avenue, Worcester, and were conduct-ed by the writer. GEO. A. FULLER, M. D. 42 Aivarado Avenue, Worcester, Muss., July 3, 1896.

From Onset, Mass., July 2, after a distressing illness, most patiently borne, MRS. ELLA STEVENS.

patiently borne, MRS. ELLA STEVENS. A lady possessed of uncommon intellectual powers, sweet in spirit, and tender and true as a friend, her loss is an irre-parable one; but the knowledge that our loss is her gain. helps us to bow in submission. Her visible presence is no longer with us, but she will still be near to aid and comfort. This slight tribute of love is tendered by one to whom she was at dear as a daughter, and our great consolation is that we shall soon be united in that brighter and better world where all sorrow and troubles cease. M. G. W.

From Alabama, Erie Co., N. Y., July 1, BRO. LEVI FISE, aged 92 years.

Bro. Fisk was one of the old time Spiritualists, and in all his ninety-two years never failed to a vocate the cause of Spiritualism or to proclaim the fact of a c ninnous life. Peace be to his worn-out body, and joy to his immortal soul

torever. Bro. J. W. Dennis of Buffalo, N. Y., officiated at the fu-neral, which was largely attended, not only by a houso-full but by the door-yard and lawn full, for he was loved and re-spected by all who knew him.

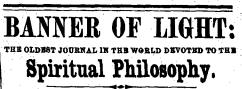
From Boston, July 8, MRS. LAURA A. MCKENZIE, aged

70 years and 7 months. Having been a Spiritualist for many years, she crossed the river with the confidence born of knowledge. Services of an appropria e nature were conducted at her late residence at 8 r. m. by Dr. J. Milton White. The body was taken to Vermont for Interment.

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

To make your business pay, good health is a prime factor. To secure good health, the blood should be kept pure and vigorous by the use of Ayer's Sarsaparilla. When the vital fluid is impure and sluggish, there can be neither health, strength nor ambition,

Sin may be clasped so close we cannot see its face.



ISSUED WEEKLY At 9 Bosworth Street, Corner Province Street, Boston, Mass.,



My Lyceum teachers and mates of the olden



BOSTON SPIRITUAL LYCEUM PICNIC AT SALEM WILLOWS.

found. And in the lessons taught, though remoral worth inculcated that cannot prove oth erwise than helpful.

Lyceum, or so should it be, the preparatory school for the making of Spiritualists.

In what respect, perhaps some one may ask, is the Lyceum superior to the Sunday school? I will tell you. Both teach good morals, but while the Sunday school confines itself to a has the unlimited field of nature for its textbook.

groove or rut, thus necessarily contracting its influence for good, the Lyceum is broad and ample in the sphere of its useful activities.

It knows no creed, but following Truth's beacon-light it is always on the lookout for "light, more light." In its researches its circumference takes in all human experience, all human sorrow, all human aspiration. And with its divine touch of heavenly fire it fuses them all in the great object of human upliftment, of human comforting.

In the Lyceum exercises there is variety, which relieves that monotony so wearisome in the Sunday school.

Years ago, in our old-time peerless Lyceum in Lowell, in addition to the Banner March and calisthenics, each group had its special question to consider.

After each scholar had expressed an idea on the subject, the teacher would weave the varied ideas into an instructive little talk.

Once a month we had what we called "Convention Sunday," when the whole Lyceum united in furnishing an entertaining program of songs, readings, piano music, dialogues, recitations, etc.

Occasionally we would have on some weekday evening one of our unexcelled, if not unequalled exhibitions, consisting of dramas, comedies, declamations, music, tableaux, etc. In our tableaux we used to depict most beautifully our angel philosophy.

In that never-to-be-forgotten Lyceum of long ago the naming of the groups was significant. ago the naming of the groups was significant. Banner Group—the pure white flag of our re-ligion; Fountain—purity, freshuess and inno-Krost, Mrs. Alice B. Pool, Mrs. Alice L. Root, Mrs. Lottie M. Carr, Mrs. Medora L. Felton,

ant as those who are morally stronger. These, of the members and others-among whom weaker ones are apt to be unduly swayed or were noticed Mr. J. B. Hatch, Sr. (one of the influenced by their associations. These asso- | oldest Lyceum conductors in the country) and ciations are not always pure By joining the | wife, Mr. Hebron Libby (Treasurer of Berke Sunday school they have been, many of them, ley Spiritual Temple), Mr. J. H. Lewis (one morally strengthened by the pleasant, virtu- of the Directors) and wife, Mrs. W. H. Banks, ous surroundings, and friendships therein wife of the President of the Berkeley Spiritual Temple and Miss Grace Warren-assembled at stricted in their nature and erroneous in their | Scollay's Square, with picnic baskets filled with theological interpretations, there is much of good things, and took the electrics at nine o'elock.

The weather seemed cloudy and ominous As the Sunday school is the nursery for the at that hour, but later developed into a bright, training of future church members, so is the | warm day, as a BANNER representative can testify when riding on the train at the noon hour to join the picnickers; but the cooling breezes of Salem Willows and the cheerful welcome soon dispelled all tired and warm feelings.

A jollier or more harmonious gathering single volume, called the Bible, the Lyceum | could not have been found; each one seemed bound to enjoy the time; the flying horses were kept in action, the ice cream soda coun-While the Sunday school runs in a certain | ter was well patronized, and the children improved the opportunity to dig in the sand, and were happy for the nonce. The ride home was at close of the day, and was most enjoyable.

> A picnic would not be complete without the usual picnic picture, and the result of this picnic picture was so fine it was decided to give it a place in this report, as will be seen above. Many of the old workers will see a familiar face, no doubt.

The Boston Spiritual Lyceum is in a very prosperous condition, and most fortunate in having as patron the Boston Spiritual Temple Society, from whom they have the free use of Berkeley Temple to hold the Lyceum sessions. The annual report of their Treasurer showed a working balance of \$18.80, and no unpaid bills. They will open again in October, and invite all Spiritualists and Lyceum workers to join with them in working for the Cause by educating the children in the truths of Spiritualism.

The officers of the Lyceum Association-as elected at last meeting-for the coming year are as follows:

President, George S. Lang; Vice-President, Elmer B. Packard; Treasurer, Mr. J. H. Lewis; Recording Secretary, Mrs. Lottie M. Carr; Fi-nancial Secretary, Mrs. S. A. Frost; Conduc-tor, Mr. J. B. Hatch, Jr.; Assistant Conduc-tor, Mr. J. B. Hatch, Jr.; Assistant Conductor, Dr. J. R. Root; Guardian, Mrs. Carrie L. Hatch; Assistant Guardian, Miss L. Alberta Felton; Chief Guard, Elmer B. Packard; Assistant Guards, Edward W. Hatch, Albion R. Waitt, Mrs. Erminie C. Armstrong; Clerk, A.

THE CREED TO BE.

Our thoughts are molding unseen spheres, And like a blessing or a curse They thunder down the formless years And ring throughout the universe. We build our futures by the shape Of our desires, and not by acts. There is no pathway of escape, No priest-made creed can alter facts. And binest made circuit after facts, Salvation is not begred or bought; Too long this solfish hope sufficed; Too long man recked with lawless thought And leaned upon a tortured Christ. Like shriveled leaves these worp-out creeds Are dropping from religion's tree, The world begins to know its needs, And souls are crying to be free. Free from the load of fear and grief Man fashioned in an ignorant age; Free from the ache of unbelief He fled to in rebellious rage. No church can blnd him to the things Tuat fed the first crude souls evolved; But, mounting up on daring wings, He questions mysteries long unsolved. Above the chart of priest, above The blatant tongue of braying doubt, He hears the still small voice of Love, Which sends its simple message out; And dearer, sw etcr, day by day, Its mandate echoes from the skies; "Go, roll the stone of sell away, And let the God within thee rise."

-Ella Wheeler Wilcox, in The Arena.

Ready for the Opportunity.

There are always opportunities enough in this world for those who are fitted to fill them and ready to work. But the boy who wants an easy place is not likely to get any, and the one who thinks he does not need any preparation for filling a useful position will probably never get far from the foot of the ladder. The President of one of our national banks tells this story :

A number of years ago a lad came into the bank and said to me: "Do you want a boy?" I said: "What can you do?" He said: "I will try to do whatever I am

set to. I am just through school, and I want to earn my living." I said: "Do you know shorthand?" He replied: "No, sir."

I said: "I think it would be a good plan for you to learn it." About a year afterward he came to me again.

and said:

'Do you remember advising me to learn sborthand? Well, I have learned it." I said: "Sit down and take this pencil and

paper. I dictated to him, and he read what he had

taken down. I said: "I think I can find a place for you."

A few months ago this young man was appointed cashier.-Exchange.

Enigma.

I am composed of seventeen letters. My 2, 6, 14, 11, 8, 7, means retreat. My 12, 3, 10, 15, 12, 13, exciting love. My 4, 5, 16, 17, 12, 13, morosely. My 1, 9, 15, 5, 14, 11, to penetrate. My whole is something that parents should become interested in. BLY. Ludlow, Vt.

Dana of Boston and Miss Amanda Balley of Salem During intermission a bountiful lunch was served

In the vestry. Noticeable among the gnests were Gen. William Nonceable among the guests were Gen. William Lincoln Post, G. A. R. the Relief Corps and Sons of Veterans, all of whom seemed roused to enthusiasm by the 'Grand Banner March' of the Lyceum and the patriotic song, 'The Flag of the Free,' as sung by Vice Build. Miss Bailey.

The auspicious ending of the season's work demonstrated indisputably the widespread influence that the Society is exerting, despite long-established con-

PEMBROKE .- F. F. Harding, Chairman, writes: "There was a grove meeting held at Lake View Grove, Pembroke, Mass., at 3 P. M., July 8, to the

great satisfaction of a good number present. A. E. Tisdale gave a fine lecture that was in touch with the opening meeting. The rostium was very tastefully decorated by Mrs.

Washburn. We hope that the good success of this meeting will be followed by others in the near future."

New York.

BROOKLYN.-Emily B. Ruggles writes: "The Advance Spiritual Conference held patriotic services ap propriate to the day Saturday, July 4, Mr. Henry, organist, playing 'The Star Spangled Banner,' all the gaust, playing the star spanged bannet, at the congregation joining. Mrs. Ruggles said Spiritualists of all people should celebrate this day. We compre-hend the inspiring influence that led Columbus to dis-cover America, that sent forth the Pilgrims and finally impelled our patriotic fathers to make the of Independence on that memorable 4th of July one

hundred and twenty years ago. Lawyer E. Benn made the oration of the evening which contained much information in relation to the

foundation of our government. Mrs. Cutting followed, describing Horace Seaver, and giving messages. Other nediums gave way to control. Closed by singing 'America.'"

Michigan.

LANSING .- C. M. Schoolay writes: "The First Society of Spiritualists, of Lansing, has closed meetings till after the camps.

Mrs. Eva Payne Hopkins of Owasso, Mich., deliv aris. Eva Payne Hokins of Owasso, Mich., deliv-ered the closing lecture, she having just completed a five months' engagement with our society. Mrs. Hop-kins is a fine inspirational speaker, and has endeared herself to all who have had the pleasure of listening to her able lectures, and we hope to have her with us again in the near future. Societies wishing to en-gage her for lectures can address her at Owasso, Mich."

In Memoriam.

MRS. SUSAN UMBER, of Brooklyn, N. Y., at sunset on Friday evening. June 19, after a long and painful illness, surrounded by members of her family, conscious almost to the last moment, passed into the higher life.

Although unknown to the outside public, Mrs. Umber was a medium of great power, bringing into the fold, through her remarkable, varied and beautiful medial cifts, many learned and thoughtful minds, many earnest investigators, besides many persons of prominence, who to day are able to look back into the darkness that surrounded them, and who certainly still thank Mrs. Umber for the light into which they were brought, through her kind ministrations. The funeral exercises took place at her home, 591

Van Buren street, on Sunday afternoon, June 21. Ex-Judge A. H. Dalley had charge of the services, and delivered a most beautiful, so. Hinspiring address, reciting one of Longfeliow's appropriate poems, and closing with the poem "There is no Death." Mrs.

BANNER OF LIGHT PUBLISHING COMPANY.

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of RIGHT (OR MORE) PAGES, COntaining upward of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-

tific, EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events. SPIRIT-MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Specimen copies sent free.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of BANNER OF LIGHT PUBLISHING CONFANY, is preferable to Bank Notes. Our pairons can remit the fractional part of a dollar in postage

tamps. ADVBRTISEMENTS published at twenty-five cents per ine, with discounts for space and time. Subscriptions discontinued at the expiration of the time

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as inture address

Banner of Light Publishing Company

Also publishes and keeps for sale at Wholesale and Retall a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books,

EMBRACING WORKS ON OCCULTISM, THEOSO-PHY, ASTROLOGY, PSYCHOLOGY, HYGIENE, Etc.

Descriptive Catalogue sent free on application. Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their re-spective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by BANNER OF LIGHT PUBLISH. ING CO.:

New York, N. Y.-BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. O., and 204 Wabash Avenue, Ohicago, III.;) The office of *The Truth-Seeler*, 23 Olinton Place: H. F. TOWER, 312 West Sith street; JOHN WILLIAM FLETCHER, 1884 Broadway.

Philadelphia, Pa.-F. H. MORRILL, 221 Chestnut st. Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrict st. Oleveland, O.-THOMAS LEES, 36 Stearns street.

San Francisco, Cal.-J.K. COOPER, 746 Market street Ohleago, 111.-OHAS. MACDONALD & CO., 55 Wash-ington street; THE POST OFFICE NEWS CO., 101 Adams

Brattleboro', Vt.-E. J. GARPENTER, 2 Market Block. Providence, R. I.-WM. FOSTER, JR., 12 Peace street. Detroit, Mich.-SPIRITUALISTIC SALE AND CIR-OULATING LIBRARY, Fraternity Hall Office, 79 State st. Rochester, N. Y.-ALFRED JACKSON, Arcade Book-store; WILLIAMSON & HIGBKE, 62 West Main street. SpringSeld, Mass.-JAS. LEWIS, S Pynchon street M. W. LYMAN, 91 Charles street. Hartford, Ct.-E. M. SILL, 89 Trumbull street.

Lily Dale, N. Y .- G. F. LEWIS, Publisher of the Day

St. Louis, Mo.-E. T. JETT, 502 Olive street Grand Rapids, Mich.-MB. DAVIDSON, corner of earl street and the Arcade.

Luckets, Va.-STOUT BBOS. & OO.

Portland, Ore .- W. E. JONES, 291 Alder street.

Australian Book Depot. W. H. TERBY, Austra-Buildings, Collins street, East Melbourne, Australia.

BANNER LIGHT. OF

BANNER OF LIGHT BOOKSTORE. PROTAL NOTION.

The BANNER OF LIGHT PUBLISHING CONTANY, Incated at 9 Bouwarth direct (for-merty Monigoumpry Flace), corner of Frevince brees, Boston, Mass., hegps for sale a complete coorimont of Spiritual, Fregresive, Meferma-for and Miscellancous Books at Wholesale and piall.

terry and Mice eliane our Books at Wholesale and "Times Cash.-Offiers for Books, to be sent by Express. must be accompanied by all or at least half cash. When the money forwards is not sufficient to fill the order, the bal-goe must be paid 0. O. D. Orders for Books, to be sent by fail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit as the state of a doffic of a doffar in postare stamps -opes and twos preferred. All business operations looking to the sele of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express. Buberiptions to the BANKEN OF LIGHT and orders for our publications can be sent through the Purchasing Depar-ment of the American Express Co. at any place where that order, attached to an order to have the paper sent for all on orders receipt for the amount sent, and will forward us the money order, statched to an order to have the paper set for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return amoreled articles.

celed articles. celed articles. Newspapers sent to this office containing matter for ection, should be marked by a line drawn around the



BOSTON, SATURDAY, JULY 18, 1896. ISSUED BVERY THURSDAY MORNING FOR THE WREE BNDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY. 39 und 41 Chambers Street, New York.

Issued by Banner of Light Publishing Company. Isaac B. Bich......President. Fred. G. Tuttle.....Treasurer. John W. Day.....Editor.

Matter for publication must be addressed to th EDITOR. All business inters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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

Two Dollars Per Year.

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

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

knew no rules of expression but its own. He borrowed nothing that was material from the acholuatio past or the later affectations of propriety about him. He was original because he was inspired. In the very acid of his contemptuous satire and in the smarting sting of his compelled ridicule his large and lofty spirit had no room for cherishing the petty resentments of the diminutive beings on whom he looked down with cheerful disdain, and upon whose devoted heads he rained the matchless rhymes of his merry malice. His nature was too robustly healthy and wholesome and sweet to treasure animosities of feeling till they became sour in the hidden storehouse of his noble being. He was the poet of the common people because he was the poet of nature. There was no motion of life to which his pulses did not answer with a sympathetic throb.

For this sufficient reason, to which the whole human creation is instantly because instinctively sensible, he kindled in all hearts that beat quick responses to the mysterious impulses of his own. He became master only as he served his gift of inspiration, and his divine supremacy over men changed only to conform to the changing moods begotten of the influences he obeyed. While he threw off his recreative rhyme he was the fashioner of a world always familiar but ever unexpressed to those who listened in their newborn ecstasy of delighted satisfaction. The less we try to bring down the attributes of so rarely endowed a being to the status of a calculating analysis, the greater the freedom of our enjoyment of him in his singing achievements, and the more capacious the habit of discovering their real meaning. We love him for what he came to earth to utter in such marvelously responsive tones and voices-the secret experiences of all human hearts. More especially for his continuous apotheosis of love in the innumerable forms of its changeful expression. Burns forever sang the songs of love as it is imbedded in all human hearts.

It is not to wonder at his rare performance that the world of our time takes Robert Burns so close to its great heart. We do not pause even to deal out our petty personal praises on one whom they could not reach at all as a worthless recompense for being what he was. We are lifted out of the marveling habit by the power of his verse. It is not so much Burns at last, as it is what Burns gave to the world he visited, himself all unknown to it and in silent rebellion against it, and of the soundless depths of a spirit whose secret motions were undiscoverable except in their varying interpretation by the felicities of his native tongue. None of the world's accepted poets ever wielded his wonderful power, increasing with the lapse of time continually, with the mere employment of a rude if not uncouth patois. None ever charmed into ideal dreams the hearts that before were unaccustomed to acknowledge the deep fact of universal sympathy and the universal rule of human love. If there was magic in his hasty rhymes, it was the simple magic by which all men are made kin. He only gave what was given him, but his gift was without stint or measure.

It is far too late to deplore the poet's early death at this day. Generations have come and gone between the date of his premature departure and this late time of ours. There can be no death for what is perennial. The years thought, but shivering for the want of human sympaare but invisible grains of sand as we attempt to look backward to the period of his brief existence and make it one with our own. The ble thoughts, and gentle words. These are far better most strident strains in which he wrote are materials of which to construct our spirit-homes than the sweetest music to our souls now. We forget the harshness of his provoked arraignment of canting phasisaism in the murmuring beat of his sharpened thought and the melodious more brain furniture with less of heart."-Light, strains of his life-giving sympathy. His boundless nature was the dedicated abode of love for the creation of God around him. Without a thought of the subtle meaning of condition or high standard of THE BANNER, and to add to environment, he kept on his rhyming way to the accompaniment of his own heart's inaudible melodies, and excited a world to new forms of laughter or alternately melted it to tears. But he was not entirely conscious of what he did. That was indeed above his merely human head and out of the reach of his deliberate design. A channel of inspiration that he was, like those about him he knew not wholly what he sessed and exercised by the Maid of Orleans, did. Why enter upon the worn path of records that end only in fleeting personality at the most? What profit or pleasure can it be to pry inquisitively into the gaping crevices of a character conditioned so much like our own? On Tuesday, the first of July, occurs the It is the indwelling spirit, the royally endowed septenary of the death of Robert Burns. He, inner man, the invisible, unknown tenant of a was thirty-seven years old when he died. His virile mould, that gives such wonderful utterlast wandering words are familiar to all: ance to emotions palpitating for free expres-"Don't let that awkward squad fire over my sion, and experiences that go down with their grave." The passage of time, which softens roots to the depths of human life everywhere. all things in the mind's view and invests all [If Burns depicted in the gleeful rondeaux of memories alike with its ideal halo, has long his verse the simple annals of the poor and unago disarmed his missonoeiving squad of crit- noticed whom he knew, he was unconsciously ics, mostly religious by the grace of their piety speaking with a voice whose melody was lost of profession, and put an end forever to the in its meaning, and obediently reciting the carping pharisaism shown in degrading his wrongs and errors that everywhere plead for marvelous merit as a world-poet by condemn- their needed correction. In multiplying praises ing his conduct as a man. The pene and of the poet we are but giving willing testimony tongues that solaced those wielding them with to the compipresent operation of the Power the prejudiced and malignant utterances that whom to obey is to find our chosen calling and issued from them in tumultuous freedom, have to love is to feed on perpetual inspiration. In long ago become silent and still, and in their dealing his blows on the proud head of hypoplace is heard the loving voice of sweet charity critical falsity, Burns was but doing the will o for faults for which only hard conditions and Him who is supreme truth in the eyes of its a kindling temperament were really responsi- worshipers. In this he was great-that he served the cause of his fellow-men without Beams of writing could not suffice to con- asking the why of his individual selection. He was a mystery only as all life and being is mysterious to the sense, even when so quickly recognized by the spirit of men. To dwell inordinately on the brief appearance of such a being among us human creations, is to idolize Armstrong, M. D., recommends it in the the symbol rather than the thing signified, and to worship the expression more than the hidden meaning it seeks to convey. While paying all the honor due to his name and nature as the world of his time knew him, let us not mistake the changing appearance for the abiding substance, nor substitute the external for the reality it was fashioned to contain. He was human, as we all are, but he dropped from the spirit from which flowed the delightfully enfolding heavens into the world of men to charming rhythmic utterances on behalf of bring down to them the everlasting lesson they are so loth to learn. If he seemed out of his sphere and but a human apparition surcharged with human sympathy, it was because he was a messenger of tidings for us all to accept and bear. That, with his diviner endowments, he should have been clothe I with the garment of imperfection, was but the insuperable coudi tion all men assume when they make their ap pearance among their fellows.

worship of its indescribable glories; but when we would come close to nature and to man we must take the post Burns, for none have equaled him in the simple power of laying open the secrets of the human breast. It was not for him to take flight to the higher realm of imagination to court the Muse to whom to pay his adoration ; he had but to look within the tumultuous excitements of his own manly breast, and then to release from their human confinement the fiercely sweet wars of words accumulated there, to set free the conflicting elements that only awaited the occasion to make all mankind kindred and fraternal. Nature alone was the ruling power that taught him how to live; from Nature alone he learned the art of speech that became musical to all ears in the measures of his rhyme; and he had only the most pointed reproofs for wrong in the language Nature taught.

Burns's humble birthplace was a small clay biggin. It was a frail and primitive structure at most, composed of only a but and a ben, and built by the upright father of the future poet of the people. A portion of the gable of the frail abode fell in on a boisterous February morning when the precious babe had been but ten days in the world he was to adorn, and drove mother and child to the welcome hut of a kind neighbor for needed shelter. At school he was dull to the verge of stupidity, always wearing a sober expression, and a favorite with but few. But he possessed a memory that kept safe all that fell to its retentive grasp. He first felt the uneasy throbs of youthful ambition, and began to break forth in resistless rhyme while following the gleaming plowshare and sweeping the curved sickle among the blades of corn. His coming was spontaneous and without study or labor. A singing bird was nested in his tender breast at birth. And so he began, and so he proceeded for the other half of his short and struggling life. His "Tam O'Shanter" was born the year he went to Dumfries, to spend there the sad remainder of his earthly existence. There he took his final leave of the world - a spirit garlanded with wreaths of song, that had taken flight into all hearts and lives.

BA "SPIRIT LAWS AND INFLUENCES," a discourse by Henry Kiddle (Boston: Banner of Light Publishing Co.), is a small pamphlet containing the essence of many thoughts and experiences. Written in a thoughtful tone, its reverence and spirituality make it very suitable for circulation among serious-minded people who might be repelled by more militant publications. The following extract illustrates what we mean:

"Nothing can be more certain than the truth—a truth pregnant with meaning—that, to build for spirit-ual life, we must build from within; and he who neg-lects so to build may erect for himself, in this material life, the most sumptuous palace that the pride of man cau plan, or his art construct; but, ere long, he will be obliged to quit it and take up his abode in perhaps the meanest hovel in the spirit world. He may here revel in costly furniture, treading on luxurious carpets, lounging on sliken cushions, and sleeping on a bed of down; but if, amid that earthly spleudor, he has nourished toads and vipers in his spirit, he will find them,

ished toads and vipers in his spirit, he will find them, in the uext life, crawling around him. That is the way in which this life is related to the next. Truly do we reap what we sow, and nothing else. We may sow to the fiesh, and, as the apostle said, 'we shall reap corruption'; we may sow to self, and we shall reap leanness and barrenness of spirit. We may labor for the intellect exclusively, and we shall construct for ourselves perhaps a sphere as glit-tering as the purst crystal, but it will be as cold as an iceberg; and there we may abide in solitary splen-dor, surrounded with the creations of our own thought, but shivering for the want of human sympa. thy and love.

thy and love. On the other hand, we may sow to the spirit, and we shall reap the fruits of the spirit in love, joy, and neace, the memory of kind and loving doese, showing, These are far better all the fine-spun theories and subtle reasonings which have ever emanated from the loftlest intellects that emblazon the history of the race. It has been truly said that 'a person may know but little, but yet may London, Eng.

Written for the Banner of Light. A Man Among Men.

BY JOHN WILLIAM FLETCHER.

"Among some distressful emorgonoles that I have experienced in life, I ever laid this down as my found-ation of comfort-That he who has lived the life of an honest man has by no means lived in vain! hurns.

TT is well to stop on the road of life and look backward over the path our feet have passed, and contemplate the great and noble services that have been rendered mankind by those illumined souls who have been able to rise, even temporarily, above the turmoil and contention of earthly things and come into closer communion with the spirit of all good that pervades every form of life. We gain strength and courage by so doing. We seem to recognize that invisible kinship existing between our own hopes and past realities and achievements. And surely no life offers an opportunity for greater study or deeper thought, or was impregnated by a more infinite variety of impulses, than that of ROBERT BURNS.

Seen through the mist of the fast fleeting years, his life and its work, both as a poet and a man, stands forth with an unique distinctness that time can never dim, and a growing intelligence but tends to emphasize and accentuate. The world knows Robert Burns the poet, has read and sung his songs in many lands, has wept with him, smiled with him, journeyed with him through the various changes of his mood, and has always found in him the sweet ness of the poet, the keen satire of the wit, and the undaunted courage of the true man. Whether it be in rollicking "Tam o' Shanter," or the stirring pathos of "The Cotter's Saturday Night," or the still deeper, softer ieeling so eloquently expressed in the lines on "A Wounded Hare," we have a poet of deepest feeling, of highest sensibility, which was recognized even in his own time, and would have received the homage due great genius but for the uses to which it was turned.

For with all Burns's remarkable power, satire was without doubt his strongest weapon, and most thoroughly was it used; principally directed against the absurdities of theology, and with such deftness and imagery, that a saint could not but smile. There was scarcely a subject, no matter how sacred, that was not dealt with, in such a manner that every foible was laid bare. Naturally the clergy, whose only safeguard is in the awe and reverence they inspire, through and by presumptive authority in matters celestial, were lashed to fury, and would have enjoyed seeing Burns beheaded, with as much gusto as ever Calvin watched poor Servetus being led to his funeral pyre. This only added fresh fuel to the inspiration of the poet, who has bequeathed to mankind contributions in verse as pronounced, and, to priestly eyes, as profane as anything that ever flowed from the pen of America's greatest mind, Thomas Paine.

It is as a man, rather than as a poet, that I most wish to consider him, for his verse will be remembered, and repeated these many years after the man, his purposes, his struggles, have been forgotten.

Few ever realize the deeper purpose of poesy, just as few indeed ever perceive the dignity and sublimity of true art in any direction; if the ear responds and the sentiment breathes of sweetness and rest, it is accepted with little if any thought. But good clear-cut prose is quite another thing; it comes without any apology whatever, and is accepted for what it worth. And it is in the prose writings, mostly letters of Burns's, that we get nearer the mind of the normal man-freed from those wild, overpowering emotional sweeps that are known to men of genius, and which they un-derstand as little of as do the rest of the world. It will be said that Burns was too promiscuous and immoral by nature to be a safe guide in any department of life; but it is the results of life that should count, and not the many intermediary steps that lead up to them.

His private life was his own-its failures and victories the world has nothing to do with; it should concern itself about the intellectual records of a great mind, and not swing through JULY 18, 1896.

selence of life : whether method, economy and fertil-ity of expedients be not applicable to enloyment; and whether there be not a walk of centerity in pleasure, which readers our little scantling of happlicas still level and profusement, an intoxication in biles, which leads to sail ty, disuits and self-abhorrence. There is not a doubt but that health, talents, charactor, de-cont competency, respectable friends, are real sub-stantial hiersings, and yet do we not daily see those who enjoy many or all of these good things contrive, not withstanding, to be as unhappy as others to whose lot few of them have failen? I believe one great source of this mintake or misconduct is owing to a not new of them nave fallen? I believe one great source of this mistake or misconduct is owing to a certain stimulus, with us called ambition, which goads us up the hill of life, not as we ascend other emi-nences, for the landable curiosity of viewing an ex-tended haudscape, but rather for the dishouest pride of looking down on others of our fellow-creatures, seemingly diminutive in humbler stations."

In this "ambition," as he chooses to call it, he really strikes the keynote to the great chord of unrest that floats in and through nearly every form of human life. The clergy hated him, as I have said, just as they hate Thomas Paine, Theodore Parker, Robert In-gersoll, because his great brain made light of their assumed authority, and put to the test any claims they might have the audacity to make. Yet he was not an enemy to religion, pure and simple; he derided theology, which in nearly every instance is the antithesis of The free thinkers in every true religion age, those who have lashed theologians and theology to a fever heat, have always had high ideas of right and wrong, good and evil, but they refused to accept the ipse dixit of a church founded upon error and conceived in superstition.

No wonder, then, that such words as the following should have brought upon his careless head opprobrium and denunciation from those he so aptly characterizes:

"But of all nonsense, religious nonsense is the most nonsensical; so enough, and more than enough of it, Only, by the by, will you or can you tell me, my dear Cunningham, why a sectarian turn of mind has al-Cumulgham, why a sectarian turn of mind has al-ways a tendency to narrow and illiberalize the heart? They are orderly; they may be just; nay, I have known them merciful; but still your children of sanctity move among their fellow-creatures with a nostril-snuffing putrescence and a foot-spurning filth-in short, with a conceited dignity that your titled... or any other of your Scottish fordlings of seven centuries stand-ing display when they considered in min among the ing display, when they accidentally mix among the many-aproned sons of mechanical life."

Who has not seen an evidence everywhere shown by the would-be godly, and been shock-ed beyond expression at their oft-repeated statement that "God so loved them (the world) he sent his only begotten son to die in order to save them"? From whom?—Himself and his own judgment? Marvelous logic this, is it not? This is what Robert Burns says upon the subject of Religion:

"Religion, my honoured friend, is surely a simple business, as it equally concerns the ignorant and the learned, the poor and the rich. That there is an in-comprehensible great Being, to whom I owe my exist-ence, and that He must be intimately acquainted with the operations and progress of the internal machinery, and consequent outward deportment of this creature which He has made—these are, I think, self-evident propositions. That there is a real and eternal distinc-tion between virtue and vice, and consequently, that I am an accountable creature; that, from the seeming nature of the human mind, as well as from the evident imperfection, nay, positive injustice, in the adminis-tration of affairs, both in the natural and moral worlds, there must be a retributive scene of existence beyond the grave, must, I think, be allowed by every one who will give himself a moment's reflection. I will go farther, and affirm that, from the sublimity, excellence and purity of His doctrine and precepts, unparalleled by all the aggregated wisdom and learning of many preceding ages, though to appearance, He himself was the obscurest and most illiterate of our species-there-

fore Jesus Christ was from God. Whatever mitigates the woes or increases the happiness of others, this is my criterion of goodness; and whatever injures society at large, or any individual in it, this is my measure of iniquity.

My creed is pretty nearly expressed in the last clause of Jamie Dean's grace, an honest weaver in Ayrshire: 'Lord, grant that we may lead a guid life! for a guid life maks a guid end—at least it helps weel!'"

Or again, still more forcibly he says:

"An honest man has nothing to fear. If we lie down in the grave, the whole man a piece of broken machinery, to moulder with the clods of the valley, be it so; at least there is an end of pain, care, woes and wants; if that part of us called mind does survive the apparent destruction of the man-away with old wile prejudices and tales! Every age and every na-tion has had a different set of stories; and as the many are always weak of consequence, they have often, perhaps always, been deceived: a man con-scious of having acted an housest part among his fol-tow contents and content parts and using the been the sport, at times, of passions and using the been to a great auknown Being, who could have no other end in giving him existence but to make him happy; who gave him those passions and instincts, and well knows their force." All the above may be very poor theology, and the stuff that preachers who deal in pure dogmatism would shun; but it is the grandest, best, truest religion the world has ever been taught; and if we only had more of it, lived daily, practiced hourly, this life would be what it was intended, but a picture of that greater, purer, truer life beyond. Burns had naturally thought much upon the other life, immortality and kindred themes, and seemed somewhat uncertain as to his conclusions regarding it: "It is not that there are any very staggering argurely against the immortality of man; but, like elec-tricity, phlogiston, etc., the subject is so involved in darkness that we want data to go upon. One thing frightens me much: that we are to live forever seems too good news to be true- that we are to enter into a new sceles of existence, where, exempt from want and pain, we shall enjoy ourselves and our friends without satisfy or separation; how much should I be indebted to any one who could fully assure me that the was cartigui? this was certain! Are not these words the oft-repeated cry of the world? "If we only knew!" is whispered by every sorrowing heart as the cold hand of Fate shuts the dear silent face forever from our view; as we hear the heavy thud of the falling earth on the coffin-lid, and turn back to the lonely life, the empty house, the deserted fireside, what would we not give to know just what lies beyond that awful veil of silence, that floats downward between the actual and the ideal, the seen and the unseen? "Too good to be true." Oh, no! The best there is, the highest the mind can conceive of, is only just good enough to be true, and the mighty voice of Spiritualism has brought that truth home to many a sorrowing heart and despair laden life. Again he says, in a letter to a friend: A gain he says, in a fetter to a friend: "A strong persuasion in a future state of existence; a proposition so obviously probable that, setting reve-lation aside, every nation and people, so far as inves-tigation has reached, for at least near four thousand years, have in some mode or other firmly believed it. In vain would we reason and pretend to doubt. I have myself done so to a very daring pitch; but when I reflected that I was opposing the most ardent wishes and the most darling hopes of good men, and flying in the face of all human belief in all ages, I was shocked at my own conduct." shocked at my own conduct." It would appear that the other life was founded more upon the ardent wish than any absolute knowledge, was rather the result of interior conviction than of intellectual demonstration, and yet, all the way through Burns's writings he seemingly accepts another state of being, although not quite convinced as to what it is really like. Thus imperfectly have I endeavored to gather together the fragments of a truly remarkable man, who lived and died true to his convictions, whose genius will ever shine among the bright galaxy of names that time holds memo-rable, and whose straightforward efforts to lift his fellows from the thralldom of theological error has placed him as a man among men. 1997 The Hartmann School, New York City, will commence in the first week of September and terminate in the last week of April. Classes will be held on Sunday, Tuesday and Thursday evenings, temporarily at 267 West 36th street. The admission to the school is free to all young men and women between eighteen and thirty who desire to have their names enrolled. People who feel willing to assist the school can send what sums they desire to offer to Dr. Jacob Hartmann, President.

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

It is our desire to maintain the heretofore the value of its contents and the practicality of its work, wherever opportunity shall be given us: and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

BANNER OF LIGHT PUBLISHING COMPANY.

The Passing of Burns a Century 120.

ble at best.

vict Robert Burns of sins that the circumstances do not render venial. The day has gone by for noting his admitted mistakes and dwelling on his familiar errors. The human being that wrote "The Cotter's Saturday Night" never could have been bad. A base man could not instantly become the chosen poet of the people. The heart that could feel such pathetic tenderness for the unfortunate field-mouse whose humble home-nest was suddenly destroyed by the poet's cruel plowshare, could not beat otherwise than in happy harmony for all God's varied creation-human and animal alike. It was impossible for the the blue-eyed common daisy of the field, to conceive corrupting thoughts, or cushion itself in the habitual indulgence of impure images. All the alleged faults of his conduct, which his piously puritanic judges have collected with such patient labor, are in no true and real sense the belongings of his gifted character and his very self.

Any attempted defense of Burns as a man is entirely needless in the more illuminating light of what he was as a poet. We have done trying to drag his peerless soul down within of literature. His divinely-equipped nature the sublime, and hold us there long in ecstatic our next issue.

The street company of the second

We all love the poet Burns, and shall always love him, because he was so entirely and in tensely human and of ourselves. There are the mechanical confines of the special school poets, many who lift us to the elevation of Bay, from W. H. Bach, which we shall print in

The Harbinger of Light says that it learns from La Paix Universelle that M. Léon Denis, the most brilliant lecturer on Spiritualism in France, has been delivering a public discourse upon "Joan of Arc, her Voices and her Visions," to a crowded audience at Agen, in the south of France. The notabilities of the city were on the platform, and he was listened to with rapt attention as he illustrated the splendid gifts of mediumship posand showed that no power on earth could prevent Spiritualism from becoming the religion of the future. A local journal, La Dépêche du Centre, observes: "We have rarely heard purer, richer, more vivid or more picturesque sincerity and a conviction to which we pay homage. He really charmed the whole of his will linger in our memory as a literary treat of the highest kind."

ET Wm. Phillips, Clackamas, Ore., writes:

"Spiritualism, or 'The Philosophy of Life, seems to be gaining ground in this, 'the far West.' Some half dozen camp meetings for the promulgation of such thought will be held on this coast the present season. The New Era meeting, now under way, is well attended, and the thoughts expressed there from the rostrum are in full harmony with, and are a part of, those moving the world onward and upward to-day. Liberal thought, both religious and political, seems to be pushing itself forward to almost every nock and corner of our country, and, as a consequence, conservatism quakes and trembles. But such must learn to keep out of the way of the 'Rising Light,' or better still, fall in line, and help carry the world along to better conditions."

Dr. T. A. Bland's book, "How to Get Well and How to Keep Well," has been adopted as a text-book in the Illinois Medical and Health University of Chicago, and the President of that great institution, Prof. J. strongest terms. He says: "This is a book of great merit; indeed, I have never seen a book of its size and price which contained as much useful information." This valuable work is for sale at the Banner of Light bookstore, 9 Bosworth street, Boston, for only \$1.

Kr The California Psychic Society, incorporated Nov. 4, 1895: At present arrangements have been made for headquarters to be open from Monday to Friday, from 3 to 5 P. M., when Mr. J. J. Morse will be in attendance to receive members and impart all necessary information as to the work of the Society. Sau Francisco.

By John W. Wray, of Texas, made us a pleasant call of late, from his residence at Ouset. The emphasis between the two names was well and gleefully marked.

EF We are in receipt of a letter from Onset

the gutters to find filth with which to besmear it. Are the works of Byron less wildly im-aginative and poetically true to the highest standard of genius, because his happiness was not always found at his own fireside? Are the works of George Eliot less remarkable for their deep insight into human nature because she eschewed the prudes of society, or, indeed, are we less proud of the transcendend and sometimes erratic genius of Edgar Allen Poe, because never-wearying gossips have sought to shadow him with tales of a wild, unchecked life? We cannot get the greater and mightier results of genius without expecting that at times the pendulum will swing quite as far the other way; and shall we reject, throw away, discard altogether, the beautiful flowers in life's garden because at times the same soil will produce weeds? No man, however bad, is wholly lost because of his sins, and shame to those who have sought to dim the greatness of Robert Burns by hurling at his memory some misstep he may have made, some indiscretion that he may have committed.

Surely he has left enough that was good, grand and enduring to counteract half the sins in the calendar — if one was weighed against the other. All inspired souls — be they painters of pictures, workers in marble, purer, richer, more vivid or more picturesque singers of songs, or the simple channels language than that of M. Denis pressed into through which the knowledge of eternal life is the service of a cause which he defends with a breathed out upon a darkened world - are sensitive in every sense and to every condition. They see more intensely, feel more deeply, and suffer more heroically than the audience, and Saturday evening's discourse rest of mankind, and if from the hilltops they catch the gleam of a heaven-lit city, the vision of a resurrected humanity, the echo of sublimest harmonies, so in the valley may they not at times be weighed down by shadows deeper and heavier than could ever be known by the common herd, who measure life and all there is in it by the way it affects them individually.

Sometime the true wealth of the country will be estimated by the brains, the genius, the intelligence of the people, rather than by the lands and wealth with which propitious circumstance has endowed them. From the letters of Burns we learn more of him, of his rare and impassioned nature, warm heartedness, satire, wit and general life, than from his poetical effusions, which any casual reader can study for himself. He seemed to realize that there was a highly sensitive condition to which all minds were not equally susceptible to, or endowed with, as will be seen in the following paragraph:

"Do not you think that among the few favored of heaven in the structure of their minds, (for such there

Assuredly yes, the most obtuse will answer, if getting money, building a reputation on havoc and ruin, living only for one's self in one's time, being envied for houses and lands, feared for one's influence for good or bad, as self-in-terest may dictate, hated for winning in a race where no man has an equal chance, is the epit-ome of true greatness. The refined, sympa-thetic soul, with all its thousand tender emotions, will never feel anything else but bruised torn and bleeding in an age that looks upon art in its higest aspect as but a pastime, an acquired taste, or possibly a folly, at which the world looks patronizingly—and rejects because it fails to comprehend. Burns was not fit to cope with the important question of getting; he was too good-natured a man to be successful as a farmer, too anxious to make those in his employ happy to get much work out of Other information may be gained by address- them. He ought to have been so situaten that iug J Dalzell Brown, Safe Deposit Building. his mind was free to act, to roam at will, and then-but who knows?

Perhaps the following expresses his view of life as well as any selection that can be made, and shows how deeply he thought at times upon the subject that has engrossed the attention of sage, scholar, and in fact all the thinking part of mankind;

"What strange beings we are! Since we have a portion of conscious existence, equally capable of en-joying pleasure, happiness and rapture, or of suffer-ing pain, wretchedness and misery, it is surely worthy of an inquiry, whether there be not such a thing as a . M. Peebles, will appear next week.

and the second se

Br "Notes by the Way," from Mrs. N. H. Fogg, dated Niantic Camp, July 12, are received. She writes that H. D. Barrett will be their next speaker. Her article will be printed hereafter.

"Pacific Coast Sketches," by Brother J.

MEETINGS IN BOSTON.

Biyeian Hall, 690 Washington Street.-Meetings are field every Sunday at 11 a. M., 2% and 7% P. M., Tues-day at 3% and 7% P. M., Thurnday at 7%, Friday at 3%, and Saturday 7% P. M. W. L. Lathrop, Don instor.

Saturday 156 p. M. W. L. Lathrop, Gon inetor. Amorica Hall, 794 W anhington Street. - Meetings gundays at 104 A. M. and 29 and 75 p. M. Good mediume, fine masic. Eben Cobb, Conductor. Marmony Hall, 794 Washington Mircet, one Flight. - Bundays ti L. M. 254 and 75 p. M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street, / wednesdays and Saturdays, 97 M., Fridays, 47 M. Scating inpacity, 100 persons. S. H. Nelke, Conductor. Rathbone Mall. 406 Washington Street, corner

Bathbone Hall, 694 Washington Street, corner of Kneeland, -Society of Ethical and Spiritual Culture (Shibe Spiritualists), Meetinge Sundays at 11, 2% and 1%; Tuesdays at 3 o'clock. Mrs. M. Adeline Wikinson, Presi dent.

Allerton Hail, 1284 Washington Street.-The United Spiritualists of America (incorporated) hold meet-ings Sundays, at 11 A. M., 24 and 74 p. M., and Tuesday at 3 and 7% P. M. Dr. George E. Dillingham, President.

Hinwatha Hall, 241 Tremont Street. — The Gos-pel of Spirit Return Society—Minnie M. Bonle, Pastor—will hold services Sundays at 24 and 7% P. M., Thursdays 234 and 7% P. M., Baturdays 234 and 7% P. M., conference meeting (seats free in the evening).

Commercial Hall, 694 Washington Street, cor-ner of Kneeland.-Meetings every Thursday, 54 P.M. N. P. Smith. Chairman.

Friendship Hall, 12 Kneeland Street.-Meetings every Sunowy at 11 A.M., 2% and 7% P.M. N.P. Smith, Chalrunau.

Chelsea.-Spiritual meetings every Sunday evening a 7% at 206 Broadway. Charles H. Heavner, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER-in defense of the rights of its readers out-side of Massachusetts-is rejuctantly compelled to announce that reports of services held on Sunday only can be returned in these columns barsed frag-though an be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings. Our directory of Boston meetings will, however, be contin-ued as heretofore.

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

time ago we were complaining of the stormy Sundays, but what a change in the position of the theradys, but what a change in the position of the ther-mometer; but still no change in point of our numbers. Last Sunday was no exception to the general rule, as nearly every Sunday the meetings are very largely attended. The Developing Circle in the morning was very well attended, the circle extending from one end of the hall to the other. Voluntary by organisr, Prof. F. W. Peak; invocation, Eben Cobb; tests were given by Mrs. G. M. Hughes, Mrs. E. J. Peak, Mrs. Elliot and others; poem, Mr. Elliot. 3 o'clock session: voluntary; singing, opening re-marks by Conductor Eben Cobb. The following me-diums were on the platform: Mrs. McKenna, Mrs. E. J. Peak, Mrs. Neille S. Thomas, Mrs. H. M. Deey, Mr. T. Jackson, Mrs. A. B. Gutlerrez. The evening session opened with a voluntary, fol-lowed by a few remarks on comparing gold and silver to the true Spiritualists who attend these meetings in all kinds of weather, hot, cold or stormy. Tests were given by the following mediums: Mr. T. Jackson, Mrs. B. Robertson, Mrs. E. J. Peak, Mrs. Neilie S. Thomas, Mrs. M. Knowles, Dr. C. O. Huot, Mrs. Julia Davis, Miss Cora Pratt, Mr. F. A. A. Heath. We wish to state to the public that during the month of August these meetings will be closed, com-mencing again the first Sunday in September. mometer; but still no change in point of our numbers.

Rathbone Hall .- A correspondent writes: Sunday morning, July 12, service began with singing led by Mr. Bartlett; invocation by the Chaplain. A very interesting developing and healing circle was conducted by Mrs. Collins, who is an excellent medium for that purpose. The conference was enjoyed by everybody.

Afternoon service began as usual. Mr. S. P. Treen made the opening remarks, which were very interest-ing as well as instructing. The following mediums took part in giving tests and readings: Mr. Bartlett, Mr. Jackson, Mrs. Nutter, Mrs. Woods, Mrs. Knowles, Mrs. Osgood, Mrs. Akerman, Mr. Havener and Mrs. Wilkinson.

Wikinson. Evening service commenced at the usual hour; singing led by Mr. Bartlett, reading and invocation by the Chaplain, singing by Mr. Bartlett, after which Mr. Matthews made the opening remarks ou "The Immortality of the Soul." Several good mediums were present and gave excellent tests and readings; all were very satisfactory and were understood. Mr. and Mrs. Tyler were with us this evening, and sang one or two beautiful selections.

Allerton Hall .- "B." writes: The United Spiritualists of America held a developing circle, Sunday morning, July 12, conducted by Mr. H. W. Martin, which was well attended and satisfactory as to rewhich was well attended and satisfactory as to re-sults; and also meetings in the afternoon and even-ing, which were participated in by Mrs. M. Erwin, Mrs. Georgie M. Hughes, Mr. H. B. Hersey, Mrs. C. A. Smith: music by G. W. Jones; remarks, tests and readings by psychometry, were made and given by the different mediums, may or uncut using dute to markable as evidence of spirit presence.

Mrs. C. P. Benneit, Mrs. F. L. Sargent, Mrs. L. K. Ball, Mrs. Lou Booth, Mr. and Mrs. Harvey and Miss Jepuie Harvey, are at their cottages on Montaguo etreet. On Owner o atreet the cottages of Mr. John Bacon, Miss Way and Mr. Baldwin are newly opened, while Broadway is rapidly filling up, among the late etrivals being Mr. D. P. Barber, Dr. C. J. Weston and family. Mr. Putnam, Mrs. B. G. Merry and fam-ily, and Mrs. A. S. Walerhouse. The Highlands are also foce-ving their sinual it flux of guests. Madamo Dr. Lue I as I uit a tew cottage on Adams streed, and Mrs. Ada Woodruff at d family are located in her new cottage on Denton stiect. M. V. Lyman has had his ectinge cewly paired and shingled, and Mr. Sta-man's boarding-house is filled with guests. All the cottages on the grounds are rented but four, and tents are in demand. The hotel, boarding-houres and cottages will be well filled with guests this sea-son.

Son. Sunday, July 19, that well-known Spiritualist lecturer, Wullam Lockwood, will occupy our plat-form in the forenoon, and in the afternoon the war vet-ran and orator, General Isaac S. Catlin, will lec-ture on "Detection". ture on "Patriotism."

The New York, New Haven & Hartford R. R. has at last cooperated with Lake Pleasant, and has is-York City for \$5.55. On Sunday, July 19. special ex-cursion trains will be run on the Fitchburg R. R. from points cast and west, and also on the New Lon-don R. R. ALBERT P. BLINN, Clerk.

Lake Pleasant, Mass.

Onset, Mass.

To the Editor of the Banner of Light: The weather the past week has been very unsettled,

causing many meetings to be held indoors. The trogram as announced by the Association has been carried forward without an omission. Conferences are held morning and afternoon, whenever the rostrum is not occupied by a lecturer for the Association. These conferences, as well as the lectures, are well attended.

The reports of any services in Boston that fail to reach this maked on Monday will not appear in THE BANNER of that week. America Hall.-Fred. W. Peak writes: A short M. Coscar Edgerly lectured Tuesday afternoon, Mr. Oscar Edgerly lectured Tuesday afternoo

she did that of Mrs. Ida P. A. Whitdock, who occu-pled the platform Thursday atternoon. Prof. W. M. Lockwood, who occupied the rostrum Friday and Saturday, is presenting lectures with sci-entific illustrations, and aside from their being a step in a direction not taken by other lecturers on the Spiritualist platform, are of great value to bis hear-ers, for the reason of their being based upon actual experiments made by imself, and not the result of literary research.

experiments made by himself, and not the result of literary research. Mr. Lockwood has commenced a series of four lec-tures, the first of which he gave to a goodly audience in the Arcade last evening, notwithstanding another entertainment in the Temple, next door, attracted a large audience. The remaining loctures will be held on Monday, Tuesday and Wednesday evenings of the present weak. present week.

Steamers Genevieve and Sirene are carrying large

Steamers Genevice and Streme are carrying large o numbers on daily excursions, and the former has the orchestra of Mr. Louis Poole on its Sunday excur-sions, which proves a great attraction. Mr. Poole has exhibited much enthusiasm this year in the interests of Onset pleasure-seekers, and through his efforts has been able to give concerts by his or-chestra at principal points throughout the grounds each day in the week. These will continue through-out July and prohably Aluest as well Out July, and probably August as well. Onset is to be favored with electric lights along

Onset is to be lavored with electric nghts along Onset Avenue from Aug. 1 throughout the season. Subscriptions are being received for the purpose, and Mr. Joseph Nye, President of the street railway company, is the prime mover. This will also allow many to do away with the hot kerosene lamps dur-Ing the warm summer days at small expense by pur-chasing power of the company. Many new comers ask if there are other attractions

in Onset save the meetings and the shore. To those who are seeking this knowledge let me say that the evenings are taken up by dances and plays at the Temple and Arcade in goodly numbers, there having been two entertainments, two dances, and one lec-

Mr. Charles A. Day of Charlestown will preside at to-morrow's meetings, in the absence of Mr. Peck. H. E. GIFFORD, Cor.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The morning conferences here have so far been of special interest. They were opened on the 7th inst, with a discussion on "The Science of Spiritualism." The speakers were the writer, who opened the confer-ence, Prof. Peck, Mr. W. H. Bach, Mr. Simmons, Mr. Nickerson, Mr. Edgerton and Mrs. Palmer. The sub-ject proved an excellent one, and it was discussed in au able and interesting manner. This conference seems to have set the pace for others, for those of the 8th, 9th and 10th were excellent. On the 10th Mr. Bach opened the conference by a speech on the science of

opened the conference by a speech on the science of materialization, which was clear, cogent, eloquent and convincing—indeed, the best thing on that subject I ever heard. Prof. Peck followed with a scientific and able exposition of tranee-mediumship, and the writer followed with some illustrations sustaining the Pro-fessor's position that phrenology explains and eluci-dates the philosophy of spirit-control. Speakers are compels speakers to concentrate their thoughts and concense their words, but it gives opportunity for all

MEETINGS IN MASSACHUSETTS.

OF

figur.-T. H. B. James writes: The Spiritualists held very interesting services in their hall, 33 Summer street, at 7:30, Sunday evening, July 12, with a fine and appreciative audience.

BANNER

Services opened with appropriate selections repdered by Lona and Elsie Burns. Mrs. Dr. M. K. dered by Lena and Einte Burne. Mrs. Dr. M. K. Dowland gave a masterly address on "Human Ad-vancement," which was havened to with the closest attention. Mrs. Lizzie D. Butler a large number of readings, tests, spirit-names and communications, and in every case correct. Mr. Edward F. Murray, Mr. A. E. Warren and others gave maty magnetic treat-ments. Remarks, tests and messages were given by a number of meduma. a number of mediums.

Next Sunday, at 7:30, they will hold a test, healing and developing circle. All mediums are invited. Sunday, July 5, they had a packed house at 7:30 P. M., and all enjoyed the developing, healing and thet of the Medication the developing. test circle. Maguelle freatments were given by Ed-ward F. Murray, A. E. Warren, W. H. Rounseville, Mr. Pierce and others. Many excellent tests and spirit-communications were given by Mrs. L. A. Frentiss. Mrs. Lizzie D. Butler, Mrs. Alice M. Lefavour, Mrs. C. B. Hare, Mrs. D. E. Matsou, Mrs. Florence A. Lamphier and others. At Mrs. Dr. M. K. Dowland's meeting, at 130 Market

attest, Tuesday evening, Mrs. Dr. Dowland gave a masterly address on "The Possibilities of the Soul in this and the Life to Come." Her remarks were very instructive, and were listened to with the closest attention. Mrs. Florence A. Lamphier followed with a large number of tests, spirit-manes and communi-cations, and in every case received a ready response of recognition.

Friday evening session opened with service of song, Mrs. M. K. Hamili at the organ; Mrs. Alice M. Le-favour gave one of her musical séances; autoharp played; mays and other manifestations were given by spirit halos; all satisfactory; also a number of tests and messages; Mrs. D. E. Matson, able remarks on "Spiritual Pathway"; Mr. W. H Rounseville spoke on "Spiritual Pathway"; Mr. W. H Rounseville spoke on "Spirit Influence" and "The Duty of Mediums"; Mrs. Abnie J. Brennan, many recognized tests and spirit messages; Mrs. Lizze D. Botler, many excel-tert tests, spirituments and communications: also lent less, spiri-names and communications; also closed the meeting with well chosen remarks. All mediums are invited to come and take part in these meetings.

Reception to H. D. Barrett.

Harrison D. Barrett, President of the National Spiritualists' Association, writes a correspondent, was tendered a reception, July 5, at McCauley's Hall, 209 Pennsylvania avenue, southeast, Washington, by members of the Association.

It was in honor of his return to the city after an ab-sence of six months. Mr. Barrett left the city Jan. 11, returning Saturday, July 4. While away he made a working tour through Pennsylvania, Ohio, Ken-tucky, Tennessee. Arkansas, Texas, Colorado, Cali-fornia, Oregon, Utah, Wyoming, Nebraska, Iowa and Minnesota, and at the reception he told his friends in o concert way what results had hear accomplicat a general way what results had been accomplished

by his trip. About noon Mrs. Rachel Walcott of Baltimore About hoon Mrs. Rachel Walcott of Baltimore stopped to the front of the platform to deliver her ad-dress of welcome. Mrs. Walcott, in welcoming home the President of the Association, referred feelingly to the work he had done for the advancement of Spiritualism, and thanked him for it in behalf of the Spiritualismi, and thatket min for it in behalf of the society. Other speeches of a similar trend were made by G. A. Hail and Mrs. M. E. Brown of the First Spiritual Association of Washington; J. C. I. Evans, President of the Young People's Club; George A. Bacon, and Francis B. Woodbury, Secretary of the National Association B.

National Association. In reply Mr. Barrett most heartily thanked his friends for their good opinion for coming there to welcome his return, and for the beautiful display of flowers ar-ranged in the hall. He referred to the great change of sentiment in regard to himself during the three years that he had been the Association's President, years that he had been the Association's President, and was thankful that public sentiment had changed in regard to the beliefs of the Society. Mr. Barrett spoke of his field work during his six mouths' absence, declaring that great interest in Spiritualism was being manifested everywhere. He conveyed greetings from the different spiritual societies he had met to his friends at home. Regarding his missionary work while away, Mr. Barrett said he had delivered one hundred and forty two lectures in one hundred and sity dawa and forty-two lectures in one hundred and sixty days, besides traveling twenty-five thousand miles and assisting in the organization of branches of the Nation-al Association.

Ar Association. Mr. Barrett said, in conclusion, that the committee of which J. B. V. McIntyre is Chairman was making encouraging progress in the matter of building a tem-ple in this city. The temple would cost about \$100,000.

Texas Spiritual Camp-Meeting Association.

To the Editor of the Banner of Light:

, The Texas Spiritual Camp-Meeting Association will hold its second annual session of fifteen days at niversary Sunday, will be appropriately observed. Oak Cliff Park, Dallas, Texas, beginning August 29 and closing September 12, 1896.

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

LIGHT.

Mrs Jennie Hagan Jackson was to go to Ouset Fri-day, July 10-remain till 16th. She then makes her attendance at Harwich till the 23d; thence to Hop-ki ton (where she speaks the 23d in the evening); then, the 20th. she speaks at Claffin's Grove. Spirit-ualists from Worcester. Mifford, Lowell, Holliston and other points, are generally invited. A picnic dinner will be among the attractions.

Frank T. Ripley, the noted test medium and speak er, has been engaged for the Central New York Camp-Meeting, to be held at Freeville, Tompkins County, N. Y. He will be there from July 18 to Aug. 2, to lecture and give tests. He can be engaged for the month of August. Address all letters to Oxford, O., care Box 202. He is now open for fall and winter engagements.

Dr. C H. Harding's address for the months of July and August is East Jaffrey (N. H.) Camp-Grounds. Dr. C. W. Hidden of Newburyport, Mass., will be-gin his engagement at Onset the coming Sunday even-ing. July 19, when he will lecture on "The Wonders of Hypnotism" and give an exhibition of healing. Monday afternoon his subject will be, "At the Thresh-old of the Great Beyond"; Monday evening he will give one of his interesting hypnotic socials, and Wednesday afternoon he gives his closing lecture, "Over the Threshold." W. H. Bach's address for the august and the threshold. and August is East Jaffrey (N. H.) Camp-Grounds.

W. H. Bach's address for the summer will be in care BANNER OF LIGHT.

Seymour Van Brocklin, inspirational speaker and psychometrist, has open dates for season 1896-97. Ad-dress 137 West Thirty-Fourth street, New York.

A Money-Making Woman!

I have succeeded so well in the past few weeks that I think it my duty to thank you for it. I read in your paper of the Centrifugal Ice Cream Freezer, and what paper of the Centrifugal lee Cream Freezer, and what a good thing it was to sell, and I find it better than represented, as I can freeze cream perfectly in less than one minute. I never make less than §5 a day, and often twice that, and I consider that very good wages for a woman. Write to W. H. Baird & Co., Sta-tion A. Pittsburgh, Pa., and they will start you in the freezer business, and I believe any one can pay for a sample freezer the first evening selling cream, and any lady or gentleman can make money in this business lady or gentleman can make money in this business anywhere. MRS. W. B.

The Henry Seybert Bequest.

Hon. A. B. Richmond concludes his open letter to the Seybert Commissioners and Legatees of Henry Seybert in the BANNER OF LIGHT of June 20. These letters have demon-strated conclusively that the University of Pennsylvania has failed to carry out the wishes and intentions of the donor of this princely sum. The University, in 1889, appointed a Prof. George S. Fullerton to the chair endowed by Mr. Scybert, and the investigations of Mr. Richmond reveal the fact that the would be professor has alone two small text books—and both of them combined would not make a re-spectable sized spelling-book, written by himself, and having no bearing whatever on the subject. The sole object of the University of Pennsylvania seems to be how not to carry out the wishes of Henry Seybert. Spiritualism stands ready, is willing, and courts investiga-tion. If it is true, let them say so; if false, let the world know it!

It is the duty of the spiritualistic press and speakers, and the National Association at Washington, to take hold of this matter and compel the University to sift the philosophy and phenomena of Spiritualism thoroughly. The amount of the bequest is sufficient to examine into the claims of this philosophy, and either prove its falsity or establish the truth of ts claims. Spiritualists are ready to stand or fall by an honest examination of its phenomena and philosophy.-The Dawning Light.

Maple Dell Park Program.

To the Editor of the Banner of Light: Maple Dell Park, at Mantua Station, Ohio, just an

hour's ride southeast of Cleveland, will open Sunday morning, July 19, with address of welcome by Chair-man M. C. Danforth, followed by President D. M. King. In the afternoon Rev. M. Kline will lecture. In the evening a general reception will be held. In the evening a general reception will be held. The meetings will continue through August 23, and the list of speakers engaged by the management in-cludes also the Hon. O. P. Kellogg, Rev. Dell Her-rick, Mrs. N. S. Baade, Hon. A. B. French and wite, Mrs. A. E. Sheets and Moses and Mattle Hull. Tues-day, July 28, will be observed as Woman's Day, and the first Sunday of August, which has been celebrated at Mantua Station for the past thirty-six years as An-niversery Sunday will be approximately observed.

SELIM.

Rudyard Kipling is now putting the last touches on a fifty thousand-word novel dealing with the Glouce-ter fishermen and their life on the Grand Banks. If is written from close personal study of the scene and the people. It is American in its characters, and in its plot seafaring and adventurous. It breaks entire-ly new ground. The title is "Captains Courageous." The rights for the United States are secured by The S. B. McClure Co., and publication of the novel will begin in the November number of McClure's Maga-zine. zine.

5

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan.4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNEB OF LIGHT and keeps for sale the publications of Colby & Rich.

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

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

Mrs. Dr. Dobson-Barker,

As a Spiritual Healer, Has No Equal.

Rejoice and Be Glad!

Herald Forth the Tidings of Good Health!

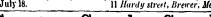
DR. A. B. DOBSON'S

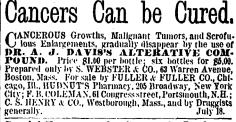
HEALING powers are being repeated over and over again through the mediumship of MRS, DR, DOBSON-BAR-KER, who for the past year and a half has

Successfully Treated Over One Thousand Patients Of all diseases that fiesh is heir to, and will give you proof of her powers by sending requirements, as per small ad-vertisement in this paper, for diagnosis of your case. Here is one of her many cures:

TESTIMONIAL. April 9, 1895.

April 9, 1895. MRS. DR. A. B. DONSON, San José, ('al.: Dear Madam-1 have used the medicine for one month's treatment received from you, and feel so much better and stronger in every way that I cannot express my gratitude to you. I did not think there was any medicine in the world that could help me so much in so short a time. I am ad-vising all my friends who are in need of medicine to send to you. I enclose \$1.15 for another month's treatment. I am yours gratefully, (MISS) A. PETRIE, July 18. 11 Hardy street, Brever, Me.





Special Treatment for Success in Business.

ROWLAND J. BROWN, Austin, Cook Co., III.: "I do gladly send you the enclosed as payment for treatment. My business is improving, and I am so well and happy. We can so greatly rejote over this great victory." This is an extract from a letter from one of our customers. Send self-addressed stamped envelope for particulars, July 18. 2w

Louis Freedman, Australia's Gifted Healer,

CAN be consulted from 9 till 5, or by letter, at 739 6th Ave-nue (cor. 42d street). New York. July 18.



A package sufficient for a month's treatment, postage pre-paid, §1.00. Also Costivine cures Habitual Constipation, Two weeks' treatment 50 cents, postace prepaid. Address HERBA MEDICINE COMPANY, 418 Penn Ave., Pittishurg, is May 23.

Works on Hypnotism, Animal Mag-

The meetings will be continued during the summer on Sundays, and socials on Tuesday evenings as BANNER OF LIGHT for sale,

Commercial Hall .- A. J. W. writes: Thursday,

July 9, Mr. Coolbaugh presided. Miss A. J. Webstor, address and tests; Mrs. C. H. Clarke, Mrs. A. Woodbury, Mr. W. J. Hardy, Mrs. E. Brown, Mr. C. W. Qulmby and Mrs. E. F. Osgood gave readings; N. P. Smith, Conductor, address and psychometric delineations. Mr. and Mrs. Tyler favored us with solos, Mrs. Mary Lovering, planist.

Two copies of Dr. PEEBLES'S "TRAVELS AROUND THE WORLD" WANTED AT THIS OF-FICE. Who will send them to us, and at what price?

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The first regular Sunday meeting of the season was opened in the Temple on the afternoon of July 5, with Mr. L. K. Washburn of Revere as the speaker, and President A. H. Dailey presiding.

The meeting was preceded by a band concert of an hour's duration by the Bickford Band, and at two o'clock, alter a song by Miss Amanda Bailey of Sa-lem, Mr. Washburn was introduced to the audience of three hundred people, who had assembled to hear him. He handled the subject "What is Christlanity?" with knowledge and forethought, and was frequently interrupted with applause. Mr. Washburn has never lectured at this camp before, but the Association has cause to congratulate itself upon securing him, and he has won many admirers in this section by his abil-

he has won many admirers in this section by his abil-ity as a speaker and thorough knowledge of the sub-ject upon which he lectures. At four o'clock the Lyceum met in the Temple, about thirty-five children being present. Mrs. C. M. Cooley acted as organist and furnished music for the Banner March, which was well conducted under the leadership of Mr. George Cleveland and Miss Fisher. The children are all taking a great interest in the Ly ceum, twenty-one recitations being given by different little ones last Sunday.

Hitle ones last Sunday. We are all looking forward to the arrival of Mr. J. B. Hatch, Jr., and family, as they have always taken a great interest in the Lyceum work, and will be a welcome addition to those engaged in the movement here.

nere. Saturday evening, July 11, witnessed a very inter-esting occasion at Lake Pleasant. Our good friend and medium, Mrs. Clara Field-Conant, on being re called from the bluff, where she had been sent by charitably-disposed friends, was astounded and most pleasably surprised to find the hote: crowded with nearly three bundred and fifty friends, who had as-sembled to congratulate and wish her many happy returns of the day, it being the anniversary of her birth birth

Mrs. A. S. Waterhouse presided, and opened the occasion by appropriate words of greeting. She was followed by a song by Mrs. Hattie Mason, after which

followed by a song by Mrs. Hattie Mason, atter which five-minute speeches were made by several of the officers and campers, among them being Mrs. A. E. Barnes, Mr. A. P. Blinn, Miss Jennie Rhind, Mrs. Dowd, Mrs. Lincoln, Mrs. S. A. Jackson, Mrs. Hattle Mason and Mrs. Cushman. Mrs. B. F. Farrar sang. Mrs. Conant thanked the friends for their kind words, and hoped she could have some way to show her appreciation, but was at present almost too full for utterance. Mr. Ollie Brown, who has been the efficient cierk at the hotel for several successive sea-sons, in a few well-chosen remarks then presented Mrs. Conant with a handsome oxydized silver cologene-

sons, in a few well-chosen remarks then presented Mrs. Conant with a handsome oxydized silver cologne-bottle and a gold fob-chain, as a token of the appre-ciation of her by the employés of the hotel. Mr. Chauney Palmer was then called upon, and gave several satisfactory manifestations of his excel-lent mediumistic powers. Refreshments were then served, and the occasion closed with all joining in charles i' And Lang Syne?

served, and the occasion closed with an joining in singing "Auld Lang Syne." Since her return to the old camp, Mrs. Conant's open hand for all who are needy, and her encouraging words for those reeding encouragement, have made for her many new means, as was went restilled by large number desiring to do her houor on her birthday.

Campers are still coming. During the past two weeks our old triend and former Clerk of the Associ-ation, Mr. J. Milton Young, and his estimable wife. have made us a visit. It seems like old times to have Mr. and Mrs. Young with us, and it was with regret

Mr. Young is to lecture this season. Mr. Young is to lecture this season. Among the airivals are the well-known test medi-ums, Madame De Lue of Springfield, and ber brother. Mr. Delgado; Masame Mullana, who is located in her new cottage on Broadway; Mrs. Hattle Mason and Mrs. Boyden, Mr. and Mrs. Morse, Mrs. Danforth.

condense their words, but it for a say. to be heard who have anything to say. T. A. BLAND.

Lake Brady Camp. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: One of the best-known mediums at Lake Brady is Mrs. Emma Archer, late of Cleveland. She is a woman of singularly sweet personality, and the influ-ences surrounding her seem to be of the higher order of celestial beings. At a séance given on the evening of July 8 we witnessed some remarkable phenomena. The cabinet, an alcove, purposely built into the side of the cottage, is of solid wood, with no cracks or crevences surrounding her seem to be of the higher order of celestial beings. At a séance given on the evening of July 8 we witnessed some remarkable phenomena.

The cabinet, an alcove, purposely built into the side of the cottage, is of solid wood, with no cracks or crevices, except a few holes bored in for ventilation. There is absolutely no means of ingress or egress except the room into which it opens. Moreover, the room was sufficiently light to note the position of the hands of the writer's watch. No one could possibly have passed in or out of the cabinet without having been detected. We are pleased to note the relagagement of Mrs. Zetta Eiste, whose sweet voice has been such an at-traction to Lake Brady in the past. Her musical *re-perfoire* seems almost inexhaustible, and is especially adapted to the spiritualistic rostrum.

Dr. Martin, who has never missed a season at Lake Brady Camp, is with us again. His inspirations are of an exceedingly high order. Mrs. Nellie Ulrich, phenomenal medium, is also on the grounds. Mrs. Plunt-ner, inspirational and test medium, has also arrived, and we have still another name to add, that of Hugh Moore, a physical manifestation and type-writing me dium.

Mr. Jamos Grimshaw and Mrs. Nellie Baade, who have been the speakers during the past week, are leaving us. Both have h-lped lift the banner still higher, and we all feel better for having known them. Extremely wet weather has been a great drawback to camp life, but the mediums are all doing a good business, and, if this letter was not already sufficiently ong, we might report other interesting phenomena. Will be pleased to note the work of others in our next communication. MRS. MCCASLIN.

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

It was very hot Sunday, July 12, most everywhere, and I must say it was no exception at our camp, but now and then a good breeze would come waiting through the trees and auditorium, which made the audience feel quite comfortable and cool while they sat listening to the different mediums present. Our meeting commenced at 2 o'clock P. M. as follows: Singing by the choir; invocation, Mrs. Han-nah A. Baker of Marblehead; remarks, Sarah A. Byrnes of Dorchester; singing, Amanda Bailey, "The Prodigal Son"; remarks, Mrs. Abbie N. Burnham of Malden.

Second meeting at 4 o'clook P. M. Singing, the choir, "Come Where the Lilles Bloom;" remarks, the Vice-president, Nathaniel H. Chase of Salem and Dr. Huot of Boston; inspirational poem by Mrs. R. B. Robertson of Boston; song, the choir, "Island of Sometime"; remarks, Mrs. Magule J. Butler of Bossometime ; remarks, may magne 5. Durief of Bos-ton and Sarah A. Byrnes of Dorchester; remarks and tests by Dr. E. H. Tuttle of Boston; song by Mrs. Bertha Merrill of Lynn; recitation by A. H. Chase of Lynn; tests by Mrs. D. L. Hanson Caine of Chicago. Next Sunday, July 19, she will give tests and auto-matic writings. All mediums who are willing to come and take part

In our meetings are cordially invited to do so. BANNER OF LIGHT for sale and subscriptions taken at each meeting. Electric cars pass the grove every filteen minutes from Lynn and Salem. N. B. P.

Mrs. Martin has determined to wage war against the old system by reviving the Salon of yore, and all who enjoy the entrée to to Mrs. Martin's unique house in Hyde Park Gate, will at once appreciate the significance of this. The first reception, which took place the other day, was only the preliminary of a series which will rank amongst the chief events of the season. To have the eye and ear charmed at once is a luxury, and the enjoyment is enhanced when shared by a select company, representing the politics, the arts and sciences, and the literature of the day, amid a boundless hospitality. But to be re ceived, and made welcome, too, by a hostess who is herself a leader of thought and an ac-tive sympathizer in every movement that tends to benefit humanity. renders such an occasion a high privilege. — The Whitehall (Lon-

Oak Cliff is a beautiful little city of five thousand people, two miles southwest of Dallas, and is of easy access by the Oak Cliff Electric Rallroad, which runs within two blocks of the park every fifteen minutes. The park is one of the most delightful pleasure re-sorts in the southwest, on account of the altitude, pure air, beautiful walks and drives, native groves,

association for fifteen days. This will be a cooperative spiritual camp-meeting,

and all are expected to do something to contribute to its success. Good speakers and mediums, both local and from a distance, will be present. Partles desir-ing to rent or purchase tents will communicate the fact at once, and prices will be forwarded.

Notice of railroad rates and other matters pertain-ing to the camp will be sent out in due time. J. C. WATKINS, President T. S. C. M. A.

Mrs. Jackson and Her Engagements. To the Editor of the Banner of Light:

Mrs. Jennie B. H. Jackson and Mrs. Anna L. Robinson will not be at Maple Dell Camp this season of 96 as previous engagements will not permit.

Mrs. Jackson has been hard at work disposing of the second issue out, ready for sale. This second issue is a decided improvement over the first. Bound in paper for 55 cents per copy; in fine cloth, \$1.10 per copy. This little work contains seventy-nine graved photos of our noted workers in the spiritual ranks.

ranks. Mrs. Jackson goes East in July, and will be at On-set Camp from 10th to 16th; at Harwich Camp, 17th to 22d; at Hopkinton, Mass., 25th to 26th, and will hold a picnic at Clafin's Grove on those days. She will lecture at Worcester, Lowell, Milford, Fraining-ham and Holliston, and in other towns and citles. Sunday, Aug. 2, she will speak at Texas, Mich., under the management of Mr. Burdick; a big meeting is expected; Aug. 9th she will speak at Sherwood, Mich., if the arrangements can be made and perfected; Aug. it the arrangements can be made and perfected; Aug. 15th and 16th she will speak at the yearly meeting at Antwerp. O., in Worthing (Frove, and Aug. 17th she will leave for Lily Dale: Aug. 18th, 19th, 23th and 23d, at Lily Dale; 25th to 30th she will be at Backson Lake, under the direction of N. S. Martin of Lawton, Mich.

Mrs. Jackson will be pleased to arrange dates with Michigan parties for September, week days and Sun-days. J. W. DENNIS. days.

Reduced Railroad Rates to Clinton Camp.

A rate of a fare and one-third for the round trip, on the certificate plan, has been granted from all points east of the Missouri River, and north of and on the reast of the mission rate x_i , and horth of and on the main line of the C. B. & Q. Railway, from Chicago to Council Bluffs, Ia. Tickets must be purchased July 30, 31, and Aug, 1, and thereafter on Tuesdays and Fridays, viz: Aug, 4, 7, 11, 14, 18, 21, 25 and 28, and are good including Sept. 2. The Williamson Cab Line will carry one passenger, with or without trunk, to and the part hereafter for 25 cents. and from the Park, for 25 cents. WILL C. HODGE, Sec'y M. V. S. A.

The Boston Psychic Conference.-L. L. Whit lock, President, writes: This Association will meet until further notice at the Carleton House, No. 237 Broadway, Chelsea, Mass., on Sundays at 3 and 8 P. M. Admission free. These meetings are for the study of all classes of psychic subjects. The hall is pleasant, and furnished with plano and

comfortable chairs. Dinner, from 12 to 3, 25 cents; supper, from 5 to 8, 25 cents.

All cars to Lynn, Chelsea, Crescent Beach and Beachmout, pass the bouse.

Fall River Spiritualist Society .- Season opens Sunday, Sept. 6. Mediums and platform entertainers address, with open dates and lowest terms, J. F. WIL-LAND. Sec'y, care 108 Snell street. Fall River, Mass.

III Tempered Babies

Are not desirable in any home. Insufficient nourishment produces ill temper. Guard against freiful chil-dren by feeding uutritious and direstible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

Among the Best.

New England long since gained a wide reputation as the leading summer resort section of this country. and its numerous beach resorts-among which can be mentioned Rve. Hampton, Wells, Scarboro', York, Kennebuuk, Old Orchard and Bar Harbor-offer re-sources for the multitudes which have few equals.

From every point many delightful excursions may be made, while the bathing facilities and the oppor tunities for driving, boating and the like are excep-tionally fine.

The Boston & Maine Railroad sells round trip exduring the summer season, and one intending to visit the New England beaches should send a two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for the summer book enti-tled "All Along Shore," which is replete with in-formation for tourists. The Excursion Book issued by this Company is sent free to applicants.

Spiritualist Camp-Meetings for 1896.

The reader will find subjoined a partial list of the localities and time of sessions where these Convoca-tions are to be held. As THE BANNER is always ready and willing to give

As the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the **Managers** will bear in mind the import-ance of freely circulating it among the visitors as fully as possible, and that the **Platform Speakers** will as possible, and that the **Fintorin** Spenkers win not fail to call attention to it as occasion may offer— thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its multiple discretes public advocates.

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

Lake Picasant, Mass.-New England Spiritualists' Camp commences July 4, closes Aug. 31.

Ocean Grove, Harwich Port, Mass .-- Camp-Meeting commences July 12, closes July 26. Lake Sunapee, N. H. -- Begins Aug. 2-closes Sept. 6

Queen City Park, Burlington, Vt. - Opens Sunday, July 28, closes Sunday, Aug. 30.

Haslett Park, Mich.-Aug. 2-Aug. 30. North-Western Camp.-Begins June 21-closes at the end of July.

Cassadaga Lake Camp.-July 11-Aug. 23. Mag-gie Gaule from Aug. 8th to 23d.

Lake Brady, O.-June 28-Sept. 6. Lake George, N. Y .- Meetings begin July 11 and

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

June 7, closes Sept. 27. Niantic Camp, Conn.-Commences June 28, con-

tinuing till Sept. 2. Penobscot Spiritual Temple Association,

Verona Park, Verona, Me., Aug. 1 to Aug. 17. Summerland (Cal.,) Camp-Meeting com-mences July 26, closes Aug. 15.

Devil's Lake, Mich .- From July 24 to Aug. 10, inclusive.

Mount Pleasant Park, Clinton, Iowa .- Commencing Sunday, Aug. 2, closing Sunday, Aug. 30. Island Park, Winfield, Kan.-Elk Grove Spir-

itualists and Libéralists—July 11 to 21

Grand Ledge (Riverside Park), Mich.-July 19, continuing to Aug. 16.

Island Lake (near Detroit, Mich.), opens July 15, and closes Aug. 23.

Look-out Mountain (Chattanooga, Tenn.), July 19 to 26.

Eina, Me. (Buswell's Grove), commences Aug. 28, closes Sept

Maple Dell, Mantua, O., opens July 19, closes Aug. 23.

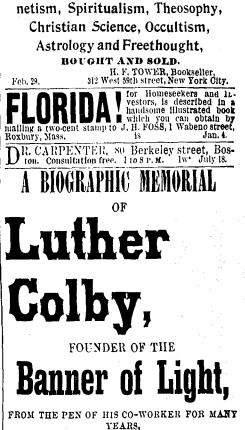
Indiana Camp, Chesterfield, Ind., July 16 to Aug. 10, inclusive.

Central New York Camp, Freeville, Tomp-kins Co., N. Y., from July 18 to Aug. 2.

Wootley's Summerland Beach Camp (Licking Lake, thirty miles east of Columbus, O.), com-mencing June 28, ending Aug. 2.

Oak Cliff Park, Dallas, Tex.-Aug. 29, closing Sept. 12.

LWe shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the bene-fit of THE BANNER's readers. The Secretaries of the meetings included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective camps.-ED.]



JOHN W. DAY.

This volume is replete with personal information, posite tribute and friendly memory. Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and con venient form for reference, much and valuable informatic. concerning one whose name has been since 1857 a househo d word among the Spiritualists of the world, can find it it this new work.

this new work The chapters are titled respectively:

'A MAN-CHILD IS BORN." A SOUL IS RECOGNIZED. THE BANNER IS UNFURLED,

MR. COLBY'S MEDIUMSHIP. "GONE HOME."

TRIBUTES---Prose and Poetic.

In its Dedication the author gives the keynote of the

TO MR. ISAAO B. BICH, the earnest friend and faithful co-partner of Mr. Colby for many

years; TO THE PIONEERS OF MODERN SPIRIT-UALISM, a hardy race, now passing rapidly to their well-merited "guerden in the skies"; AND TO THE YOUTH OF THE NEW D PENSATION, who are reaping in joy what their forbears have sown in tears, and whose force are now act to work the resultate faces are now set toward the sanlight of worldwide victory ;

THESE PAGES,

Briefly descriptive of an earnest and practica life now closed in the mortal, are lovingly dedicated.

The work, in addition to the engraving of Mr. Colby bas a picture of his beloved mother (taken in her eight third year), and a fine likeness of William Berry (co-found er of the BANNER OF LIGHT); size views of the FOX Out tage, the First Spiritual Temple (Newbury and Exter streets. Boston) and the Birthplace of Mr. Colby in Ame-bury Mass bury, Mass

For sale at 75 cents Der CODV, postage free, at the BANNER OF LIGHT BOOK STORE, 9 Bosworth street, Beston.

Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin Treatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 60 pages. Price \$1.23. For sale by BANNER OF LIGHT PUBLISHING CO

BANNER OF LIGHT.

JULY 18, 1890.

SPIRIT Message Department

SPECIAL NOTICE.

Questions propounded by inquirers—having practi-cal bearing upon human life in its dopartments of thought or labor—should be forwarded to this office by mail or left at our counting. Room for answer. It should also be dis-tinely might be the baracteristics of their earthly them to the life beyond the characteristics of their earthly itsee whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-nally progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these solumns that does not comport with his or her reason. All express as much of Truth as they perceive—no more. If is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fart. JOHN W. DAY, Chairman.

SPIRIT-MESSAGES,

VIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Néance held June 5, 1896. Spirit Invocation.

Once more do we enter into this sanctuary of peace, beseeching thy Great Spirit to teach us and to enlighten us and to bring knowledge to us, that we may feel thy strength and realize thy teachings that may bring to us the strong est and most influential knowledge.

By faith we have sought them, by hope we have waited; but now we seek for the knowledge, we seek for facts, we seek to know thy divine power. Give strength, oh! spirit this morning, to the weak and to those that are in dark ness: bring sweet messages of love and consolation to those that are discouraged. Oh! we see so much in this great world of thought, and recognize how much they are reaching out, trying to grasp the items of truth, seeking to demonstrate their work, seeking to demonstrate their continuation of life and the continuation of all things. Oh be with us this morning-as thou seest we need, and seek for the elevation of mankind. We desire to bring light unto the world and destroy the dark creed of death; to recognize that death is another new birth-to realize that to die is to live; it is only a change. May we feel that truly we are scattering seeds by the highways and byways that we may reap a reward by and by. Be with us this morning; guide us and direct us, and bring encouragement and strength to those who are not yet able to perform the duties that are required of them. Bless us as we have met in our circle this morning; do not only give strength to the ones in earth-life, but also strengthen those who may operate, the ones who may send forth their thoughts and other communications; their loving greeting and kindness Hear us, guide us and direct us. Amen.

INDIVIDUAL MESSAGES.

to the possibilities and probabilities of the life that it is when we think we are going to do the beyond. I feel this morning, as I come in, like abided by our Father's bidding, and have been

brought to a consciousness of his great divine life, all will be well. I have those left in earth- | I am still near her, and trying to give her imlife who do not recognize the beauties that God has seen fit to plant there; I feel that I | that truly life is not all dark. I would like to have those whom I would like to bring up higher, that they may be able to lead still more noble lives. May they seek and destroy selfishness, that we often see much of in earth-life.

May God and his good angels open up their hearts; may they feel that the spirit of the loved one has not gone; may they truly feel that while they have laid the material body I might say that we oftentimes make mistakes aside, they have not killed mother's love; they | in our worship, and I desire now for them not have not killed mother's anxiousness-because I have followed them, and I always will, as I followed them in earth-life.

I would like that my dear boy David could realize more cautiously and carefully what he is about; I would say to him: "Do n't get discouraged; do n't think that all in earth-life is work, work, work; don't think that all the good you can get out of earth-life is the mighty life-yet as I look upon things from the spiritdollar; remember, there are so many, many | side I can see wherein it is best. things that a dollar cannot bring you; so many things that you might even put that dollar to a better use.'

Now I want also to encourage Annie, and I want her to feel that she must not worry over others too much; I would say, "Be firm and steadfast, and all will come out well." It seems sometimes so very, very hard for me, when I many times stand behind the chair of those I love and I cannot make them understand I am there. I want you to seek for the spirit communications. I want you to think of those that are gone. I know sometimes I am greatly missed; I can feel their hearts throb many times, and I wish I was there; yet I have others that I am interested in also, because there is so much that is not done that ought to be; so many things I see from the spirit-life that, if they could understand the spirit workings, they would do differently; and I know when they come over to the spirit side some of them will be disappointed and time to do it in, that it is hard work for any even more disheartened with their life conditions on earth while in the body.

I do not say this to criticise or to find fault; thing but love. I want you to feel for the welfare of yourself and the world, that your love is appreciated. I had an interest in whatever was for the elevation of man. I felt that every energy ought to be put forth, especially on the temperance question, because I realized what a terrible sin intemperance was to the mortal, and how much suffering it has caused; and I want them also to realize that it affects them even in their progress when they go to spiritlife. I would like to say, also, that God is good, God is love; and every one that seeketh and will only ask for strength it will be given them, because I have great faith in prayer; I did in earth-life, I know, and I know that my prayers were answered, and for that reason I return through this channel this morning, praying and hoping that the words will fall like pearls and be accepted, not be trampled upon

You can say that my name is Catherine Martin, and my home was in New York City. Will be also recognized in Ohio, as those I desire to reach will be found in the West, but as I

most-lave the best conditions shead for hapone would in earth-life as a missionary spirit, piness and success-that we are oftentimes out because I am interested in so many people in off. I would like to say that I am more anxious various ways beside my own. When we have | for the ones that I left than the ones who have gone-for I see shadows around them.

I would like my dear companion to know that pressions and strength, so that she may feel say I left two little children, that I am anxious for their welfare; but would like to say, do n't think because you have lost the body that you have lost papa, because I am with you every day, and hear you talk, and I try and draw close to you, because my home to me was my heaven, and my children were really my God. to worship ideals, nor be carried away with false conceptions: Truth is the best-then they will not be disappointed when they may return from the spirit-side.

I do want my companion to follow out what she has undertaken, as I see it will be best for her; although she may not like that idea, and it would not have been mine if I was in earth-

I only want to send a short communication this morning; my wife has only lately become interested in Spiritualism, and I realize that she has somewhat of a mediumistic power, and feel that I shall be able to make her realize more fully-but not finding all that she desires, she is growing a little impatient, and I would say to her: "Don't grow impatient, because it takes time to develop-it takes time to grow. I have learned that you can learn Spiritualism as you do religion; you have to grow to the facts and learn it by faith,"

I will say to you, my name is Eli Robinson, and you can put down Boston as my home, but Connecticut is where my friends are-they will | can be positively demonstrated. understand, especially in Hartford. I have been out of the body some time.

Mary Wiley.

It seems to me this morning that there is always so much to be done, and so very little one to bring themselves together so as to know what is best to say. I am anxious this morning to bring a sweeter communication to those neither am I returning this morning with any- in earth-life, and to report that all is well. I should like to say, also, that the manifestations | the spirit world, and in that case the convincthat my friends have got from me in various narts of the country were from me; I tried to manifest the best I knew how, because I have is such as to appeal forcibly to the peculiar one who is very close to me who travels both temperament of the inquirer. in the States and Canada, and he has gone to several mediums for manifestations; some he has been well pleased with, and others he has phasizes the beauty of the religion of Spiritunot been; and he has now requested me, if I alism, there are many Spiritualists who do not have manifested at all, or if it is a possibility regard Spiritualism as a religion at all, but for me to manifest, to come and give him a few words through your valuable paper-because not as yet really a Spiritualist, yet he is invesif I did not say but four words, just to gratify most strongly. his request." I would like to say to him, to make it still better, I have got my baby with me. Baby has passed away since I did. I will say that I am glad the baby is here with me, for I can take better care of it than he could, and he wants to be reconciled to both changes. fare of both you and those I left behind; and I hope this will suit you more than any thing else. I will try and go still further by-and-by, for I want you to be sure that death does not separate. I will say: "Do n't get so worried in connection with earthly things." I see you worry over business matters, and can merely say I feel that things will work out better next | superior philosophy to that with which it was spring than it will be this year; so that, if you will only be patient, follow your impressions and do not mix up with too many different conditions, I can impress you so that you will give hard-headed skeptics some pretty hard understand. Put me down as Mary Wiley, and my home was in Baltimore, Md.



ANSWERS TO QUESTIONS



W. J. COLVILLE.

Q.--[By Fred. Swanwell, Sacramento, C41.] What power is it that converts an unbeliever or skeptic to our beautiful religion--Spiritualism?

Ans.-The power which converts an unbeliever, or skeptic, must always be the force of conviction, and, as many people who are commonly called skeptics are very honest in their search for truth, it is not always difficult to convince them of any affirmative truth which

When persons attend séances or meetings of any kind because they are interested in psychology, or some phase of Spiritualism or Theosophy, it proves that they are open to conviction, and their skeptical attitude toward the evidences of immortality is usually one of simple uncertainty, which can be dispelled by whatever appeals to them as proof.

It is often the case that friends in spiritlife impel or impress their friends on earth with a desire to enter into communion with ing of the previous skeptic is a very easy matter, if the nature of the phenomena presented

The evidences of Spiritualism are varied, and, while our present questioner rightly emsimply as a science and a philosophy.

As it is all three, whichever phase is most he gets your paper most all the time. He is prominently emphasized serves to demonstrate the cast of mind possessed by the individual to tigating, and he said: "If I would only come, whom a special phase of the subject appeals

There are three distinct sets of evidences which carry conviction to different types of minds. First, the purely spiritual, which address themselves to the centre of all truly religious thought and teeling; these include the ethical or moral, and concern the interior im-Will say that I am still interested in the wel. provement of humanity and the higher development of character.

Sincerity of Burns.

[Continued from second page.]

clothed his thoughts in simplest language, and this simplicity made him great; and his fame is undying because of his sincerity.

At the close of his life he seems to have feit little hope or inspiration. "He was rejected of men because of his revolutionary utterances." Could he have received in his last years but a small measure of the praise he received after death, what inspirations the world might have known, but would the world have received such a gospel of truth, charity and freedom?

Written for the Banner of Light. **Robert Burns, the Poet of Dear Auld** Scotland.

BY WILLIAM BRUNTON.

OBERT BURNS is a name expressive of R all that is particularly pleasing to Scotch-men, because he has stirred their natureas the springtide stirs the earth-by his utter mauliness and noble independence; because he has uttered in sweetest song and finest verse what was close to the life of the people; he has made them known throughout the earth in their brave integrity; the scenery of their native land is instinct with beauty because of him and he has rescued their poverty and the hard ships of their lot from its obscurity by the richness of his genius and the wealth of his fancy; he has given them a poet of whom they may well be proud to the end of time. When he saw the mouse running, as his plowshare upturned its home, he said to a friend: "I will make it immortal," and he did. But he burned to make Scotland great among the nations, so that she might live in song as in the glory of her history, and he succeeded in this noble intention, therefore his countrymen gave him the admiration and affection of true patriots; he is their prophet and their poet.

But more than this-the whole English-speaking people are proud of him and claim him as their own. In the kingdom of poesy, as in the kingdom of souls, we all have rights and privileges, and are evermore welcome to the companionship of its great rulers. Therefore we are ready to do him honor with all the world as it rises up in glad recognition of his helpfulness to the race. We know the value of a downright sincere man; we know he dissipates the mists of superstition and brings us true refreshment of soul. We are proud of him, and would honor him as representative of the nobility of man.

It is a hundred years since Burns died in sickness and sorrow so pitiable, and the way that was so rough and thorny in his lifetime ever since has been strewn with the flowers of fairest praise. The centennial of his birth (January 25, 1859,) was a grand occasion, and fitly celebrated as being the gift of a real man to the world; the centennial of the publication of his poems at Kilmarnock (June 1, 1886,) was a jubilee of joy because of the contribution he had made to the impulse of the love of nature, the worth and rights of man, and of those songs that are evermore to be the memory of his praise. Now we come to the centennial of his death, and it is the time when the heart is all tender with regret that one of such true manliness might not in his own day have been better known, or more kindly treated, and we shall speak the words that would have been his saving, if he had only known of their possible utterance and governed himself accordingly. 1 am not unaware way ne did osteem himself to be a true poet-he had the vision of his own crowning-and he had attention and help, and all this ought to have saved him from his infirmity or sin; but think of the impress of a century growing as the summer grows with his praise. That is a lofty thought, and should have moved him to the sublime purpose of living. But let us be charitable-for every one of us might be moved to better doing if we thought of the judgment of time and not of the hour; however humble we are, we have need of a lofty ideal to guide us. I make no justification of his mistakes and sins-they are unworthy of him-and yet there is that larger something in him that stirs one to deep admiration of the poet and the man. It is only justice that prompts us to honor him, with the poverty of his days and circumstances to fight against, and the temptation to drink that be. sets the poor as their heritage from the evil ancestry, and which it is such a terrible fight for some to overcome even now. Beside the justice, there is the enjoyment of praising the good in such a one; the deed itself is bright, it is spontaneous, and blossoms in our hearts as naturally as the heather of his native hills, and sings itself like the brook, or the mavis at the brightening of the dawn! We cannot complain of lack of recognition either in his lifetime or since. After the printing of his poems he received an ovation in Edinburgh that was satisfaction to the heart of the minstrel; it might have assured him of the place he would hold in the world of letters if he had been true to the voice that was in him; a king should have carried himself with royal dignity, but alas! his imagination did not reach out to the verdict of the centuries. What can be more pleasing in our thought of him at this time than the knowledge of how many masters of sturdy prose have written afresh the story of his life, and how many poets have paid him the beautiful tribute of their praise; and while all has been said that might be said, as it would seem-still, each new heart, as it comes to its singing task, feels that it can have no better theme or worthier, and our own poets-Halleck, Holmes, Lowell, Longfellow, Whittier-have given us lines of infinite tenderness and grace on this subject of a soul arrayed in the purple of genius delving as a digger of the soil. So he is honored in history and song-all because he is so much of a man and so beloved by the people. Now, why this is will not be hard to tell, for it is on the face of the story of his life. He

James Kent.

Good-morning, Mr. Chairman. It is with great pleasure that I approach you this morning with thankfulness in my heart for having the privilege of sending forth a few kind words and to extend some consolation to the ones in earth-life. I have lingered around this place so many, many times, and I have enjoyed it so much myself, that I could not resist the opportunity when the kind chairman on the spirit side gave me the privilege of entering to speak.

I have got a great deal I should like to say, but space will not admit it. I would like to call the attention of those in earth-life to the fact that I am still alive and doing well, because there are so many of my loved ones that think me dead. Dead in flesh, but alive in the spirit. Not being entirely familiar with your philosophy, although I have investigated it some, I could not comprehend the beauties as I can realize them to day; and it is one reason why I should like to come in contact with the loved ones, as I have got them scattered all over the earth plane, especially in Arkansas. should like this letter to reach my friends there.

I should like to say, also, I have got friends and I am interested in St. Louis, where there has been such an awful disaster, and I feel that they need some encouragement to help them through the trials of life. I want to reach Frank, and I want also to say to him that 1 am still with him; that "you have not been left alone, although seemingly alone in the body. There are many around that I see you are interested in, but they do not understand you, and that is one reason I think you feel things so deeply as you do."

I know this is no place to expose any one's private business or private life. I will merely say I have understood all the changes that have that have come to her, but would like to say been going on since I passed from the body, and have been very anxious to make you understand there are other souls in sympathy with you, because mother and father are both on the spirit side with me, and also sister Mary. I would like them to know I was sorry at the steps that my daughter Iza has taken, but the experience will be beneficial afterwards.

Will say I have returned with love and a desire to help all, and would like you all to investigate more, so that you will not only think the spirit can communicate, but will know it. I have got so much that I would like to express, but cannot give it here. If any of my friends will open the door and give me the privilege to will try and assist you, and prove that we do can put me down for my home in Berwick, Me. carry our identity beyond the grave.

You can say, also, that there is much I would like to put into print, but don't think it best, but hope that this will go on like the wings of life, and that it will sink deep down in their hearts, so that they may realize I am still as much interested in them as ever. You may put me down as James Kent, and my home was in Aberdeen, Ark.

Many thanks for your kindness, because truly this is a God-given opportunity, both for the spirit and the mortal. Good-morning.

Catherine Martin.

Good morning, Mr. President. I want to send a message out this morning, and hope that it by it, but that it may bring them to inquire as advantage out of earth-life. I have learned bess use Hall's Hair Renewer, an honest remedy.

felt that I wanted to reach many, I have approached this public room this morning, knowing how valuable your beautiful paper is to bring the knowledge before the world at large. Thanking you this morning, may God and the angels ever bless you, is my prayer. Good morning.

Joseph Seavey.

I don't suppose I can talk with the eloquence that the spirit did that preceded me, but I can come just as serious, and with as much earnestness. Oh! there is so much I wish I had understood while in the body, but I have been gone a great many years, and when I lived in the body Spiritualism was not such a common thing as it is now, or, in other words, I might say, was not spoken of.

I feel that I have got many friends, and many have joined me on the spirit side since I have passed over. There have been so many changes and conditions that it looks almost to me as if we were living in another plane from the one I left; but I have got those still near and dear to me in earth-life, and I feel I have them that have an interest in your BANNER.

I see they read it, and I see that there are many of my friends that have got an interest in Spiritualism since I passed on to the spirit side, and by that it has encouraged me to return. I have tried to manifest in various ways, and I have at various times made myself known to those that have given me an opportunity. This morning I have got the privilege of using this instrument, but not being familiar at handling another's brain 1 will have to do the best I can, and with that idea in view I am doing all I can.

Would like to say to Nellie that I am truly in sympathy with her in the changes and trials that things will come out all well. Many times she may think that Uncle Joseph is gone, but I have not left her.

Daniel is with me in spirit, and oh! so many. I would like to reach others that do not take your paper, or that don't understand much about it, but I think that if I can send this letter out, it may reach both those I intend to reach and also those that have not been looking for it.

I have come this morning because I have heard Nellie say so many times, and in fact she has asked others if it was not possible that I could give her some light or encouragement through the BANNER OF LIGHT. I will merely talk to them through some private medium, I | say that my name is Joseph Seavey, and you

Eli Robinson.

Oh! it is such hard work for me to talk, because I suffered very much with my lungs previous to going out of the body-and my throat feels badly now, because I passed away with what your physicians call pneumonia. I feel somewhat affected by the old conditions as I return with this instrument this morning; but I would like to overcome that, and they tell me the more I can mingle with the earth-life conditions the better I shall be able to overcome that.

I have those that I am interested in in earthlife, and would like to say: Oh! I am so glad after all that the change came-although it will find a resting-place in some one's heart. | came when I least expected it, and seemingly I hope that some soul will not only be helped when I was in the condition to make the best

Messages to be Published.

June 12.-Mary O'Reilly; William Knights; Lucinda Mor rill; Emma Nickelson; Samuel Stowell; Henry Franklin Clark

June 19.-Amos Atwood; Maria Jennes; Caroline Whit June 26.—Sanuel Black: Eben Gordon; Mary De Witt; Seth Witham; Maria F. Wellington; Ritchie Wells. July 3.—Robert Grew; Mary Chase; Abby Gordon; Dan-iel Flagg; William Henderson; Hannah Walcott; Fannie L. Whittomore

lel Flagg; William Henderson; Hannah Walcott; Fannle L. Whittemore. July 10.—Bowman Satilers; Alfred Smith; Mary Frances Howell; David Carr; Lucinda Milton Stowell; George Rob-

A SIGH FOR THE LONG AGONE. BY JULIAN E. JOHNSTONE.

The light is up in the morning, and the lark is up in

- the blue, And his silvery notes float downward like musical
- I stand at my lattice listening, and I would that I felt the joy To see the sun and hear the song that I felt when a
- little boy: For the light is soft and golden, and the music is golden
- too, But somehow they fail to move me as they used to when life was new.
- The breeze comes in from the garden, with the scent of the red, red rose.
- And the balm of the scarlet balsams, that wake from their night repose; The bree ze comes in from the garden, and its breathing
- is sweet and cool For it dipped its wings in passing in the wave of a
- pearly pool. And it kisses my aching eyelids, and my throbbing temples white
- But, ah me! for the old-time breezes, and the old, oldtin:e delight!
- The Beverly bells are ringing, and their sound is silvery clear. And the rhyme and chime and the cadences fall sooth-
- Ingly on mine car; The robins are all astir below, the juviper birds
- above, And all is bright in the morning light, and as kind and
- sweet as love; But the bells of Beveriy ringing, the bobolinks chirm-
- Awake in my heart no music like the music of long 8g0.
- Oh! what was the charm of the old time that everything then could please? Was the old time light a softer light, or greener the
- old-time trees? Had the birds of boyhood sweeter songs, or the buds
- a brighter bloom Or the lavender and the lilac boughs a more divine
- perfume? I know not; I cannot make answer, but down in my heart I know

That I miss in to day the glory I felt in the long ago. -Donahoe's Magazine.

New German Spiritual Magazine. Der Fuehrer (the Guide), Periodical for Psychical and Spiritual Life.

Only German advocate for the interests of Spiritualism and Magnetism in America, is published on the 1st and 15th of each month, and furnishes infor-mation of all spiritual events and manifestations to

the German Spiritualists. On July 1st began the second half-year of "Der Fuchrer." Sample copies malled free. Send \$1.00 for six months' subscription to the publisher.

EMIL NEUHAS, 1136 Seventh street. Milwaukee. Wis.

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and gray-

Second, the philosophical, or purely rational ovidonose which forsibly anneal to thinking and reflecting minds, carrying with them a suggestion of perfect reasonableness, and thus conveying satisfaction to the intellect as it dwells upon the rational truth and beauty of a formerly dissatisfied.

Third, the altogether phenomenal evidences which address themselves to the senses, and nuts to crack.

These phenomenal proofs of super-physical intelligence and its activity appeal specially to those who say "facts are stubborn things, and there is no doing away with them." All these classes of evidence are equally necessary, as well as simply useful, in the present state of society, and there will probably always besome people to whom every sort of manifestation will make a specially appropriate appeal.

The power behind the outward scenes which brings conviction is, in all cases, the intelligent spirit seeking to prove the reality of spiritual beings; there is, therefore, but one primal source whence knowledge proceeds, as, in all cases, the soul is seeking to demonstrate its reality.

Q.-[By C. A. Davidson, Parkersburg, W. Va.] If any other planets are inhabited, does each planet have a spirit sphere, with a dividing line between? or do spirits from our own and other spheres mingle ogether?

spheres, circles or belts, which are increas ingly luminous in the ratio of their distance from the physical atmosphere of the globe. All that can be called the first sphere, pur gatory, or kama loca, is within the earth's im mediate atmosphere, and is, therefore, strictly confined to the subjective side of terrestria existence. This first sphere is the state of the majority of those who, during an incarnation, have cared only for material things, neglecting the culture of the higher faculties. Such spirits know nothing whatever of any state beyond

the semi-material one in which they are now dwelling, and though the descriptions they give of their homes and business may be per fectly accurate, it is useless to inquire of them concerning other planets, for they have no wish to visit them and no present means of

inquiring into their condition. Those who have taken great interest in astronomy and kindred sciences while on earth, are attracted to centres of observation from which they can and do obtain knowledge concerning other orbs, and it is from these higher states of aspiration and attainment that information is procured concerning interplanetary conditions of life. There are no dividing lines, like fences or

barriers, set up in spirit life to prevent excur-sions into territories beyond the spheres immediately surrounding this earth; but it is not possible for spirits to navigate interstellar ether unless they are sufficiently developed to stand its pressure upon their spiritual bodies. Surrounding all planets are spheres which pertain to the respective planets immediately but beyond these are angelic states in which messengers travel from world to world, and in which advanced intelligences from various globes commingle.

If you would receive knowledge concerning life on other worlds than your own, you must find a means of communicating with much more advanced intelligences than ordinarily present themselves to those who are yet on the threshold of spiritual inquiry. But as it is universally true that wherever there is strong desire for any sort of knowledge it is procur able, if you are very desirous of discovering truth concerning interplanetary life, you may well devote a little time to astronomical stud ies, and when you are most interested in contemplating the heavens quietly desire and con-fidently await such added information as only spiritual beings possessing it can supply.



A.-Each planet is surrounded with spiritual

JULY 18, 1896.

BANNER OF LIGHT.



He pays the penalty of bad company; not

the least part of it is the inability to be true even to his ideal, after he has once broken faith. He borrowed a horse of the devil for a little trip, and worse than Tam O'Shanter's mare, it ran away with him to his destruction. Nobody need try to make the evil of his life less uncanny and blameworthy because of his genius. He knew its condemnation and sorrowed accordingly. It has been said that we should have lost much if he had not been what he was, and that the "Jolly Beggars" has even more life in it than "The Cotter's Saturday Night." I reply that what is congenial to our present life is the thing that we wish to hear in song; and while his studies are well enough as transcripts from society and nature, yet drinking and some other things are not the only inspiration that our life has to give.

I think we all make selections from his writings according to the cast of our mind; and while the lover will always find the loveliest songs of every variety and complexion of admiration and tenderness, the religious will find hymns and that wonderful picture of a pious home, though they may turn aside from his satires. But this is to be said of even them, The Egyptian Luck Board, a Talking Board that they are aimed at the very faults the Pharisees stood for; and it seems sad that one with scorpions, instead of cords, should drive us out of the temple we profane if we have not sympathy and forgiveness for the lowest where the tears of repentance course down the cheek. There was open affront to religion in Burns's conduct: he betrayed his own manhood; he outraged his own ideal of love; he put happiness afar from him-it was a star and he a worm-but the professors of religion had forgotten the sentence: "Neither do I condemn, go and sin no more"!

How near the ruin of his poetic life his unfaithfulness was, is seen in the preparation he had to make to go to the Indies-to be a factor on one of the sugar plantations. He had not the money to do it, and so must try to get it by the only means he had-his verse. This opened out the way to Edinburgh and fame. He was at once acknowledged for a poet of nature-a true voice for Scotland. Now he is twentyeight years old, and he has more than met his expectations of success; he has a good start in life. He has the chance of seeing the country, but loose company, and again the sensual side, keep him in chains. But he goes back home with good intentions; helps his brother; marries Jean and settles at Ellesland; has fifty pounds a year as exciseman, a poor calling to be sure, but neither farming nor that will keep the frequenter of the tavern. I do not know the interpreter of the tavern. 1 do not know what lesson these days of his teach, if it is not the need of mastery of self. He might gratify his Apli Oam the need of mastery of self. He might gratify his cronies, and it might be excellent to have their worshipful admiration, such as it was; but here was one as in his vision showing he knew the function of the bard, and he had his own loved Milton to teach him that the life must be worthy of the song.

After this it is the pitiful tale of wasted powers on little things-the grand feelings of liberty touching his soul at the cry of the French Revolution-and his being snubbed by those in authority over him, and told not to thinkand then his inability to be passing rich at Dumfries on seventy pounds a year. His cottage was a miserable affair, and in a centre ut-[Continued on eighth page.



The Egyptian Luck Board, a Talking Board The "Ouija" is without doubt the most interesting, re-markable and mysterious production of the 19th century. Its operations are always interesting, and frequently Inval-uable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing anusement and recreation for all classes, while for the scientific or thoughtful its mysterious move-ments invite the most careful research and investigation-apparently forming the link which unites the known with the unknown, the material with the inumaterial. Size of Board, 1218 inches. DIRECTIONS.-Place the Board upon ho laps of two per-sons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, with out pressure, upon the table so as to move easily and freely In from one to five minutes the table will commence to move, at first slowly, then faster, and will then he able to talk or answer questions, which it will do rapidly by touch-ing the printed words or letters necessary to form words and sentences with the foreleg or pointer.

and sentences with the foreleg or pointer.

Price \$1.00, postage 30 cents, For sale by BANNER OF LIGHT PUBLISHING CO.



THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all optates and minerais, orany other injurious ingredient; and is therefore harmless in all cases, ilkewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER 18 TRULY UNRIVALED. A box, taken accord-ing to directions, is *varranted* in all cases to give satisfar-tion, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englewood, Ill. Price, per box (one-fourth pound), 25 centra, notage free For sale by BANNER OF LIGHT PUBLISHING CO.



Gebaeude der Wahrheit Das VON USEG.

Das Buch giebt Auskunft über Manches, was bisher noci in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Dinge giebt zwichen Himmel und Erde, als unser Schulzeisheit sich tröumen lässt. Für Vieles, das als übernatürlich seither betrachtet wur de, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröfinet, welches ein Beger für die Menschheit zu werden versyricht. Das Fortbesteheo des geistigen Lebens nach dem Tode ist klar und vernunft gemäss, ja sogar an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Wertschen sum reichsten Schatze, zu einer Festgabe für Gemüth und Ver stand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es giebt uns mehr als die Hoffnung, ee giebt uns die Gewissheit eines ewigen Lebens und gewährt uns einen Bilck in jenes geistige Reich, welches wir da-ewige nennen. ewige nennen.

Preis \$1.00. Bel BANNER OF LIGHT PUBLISHING CO. zu hab n.

Dag DIE UEBERSINNLICHE WELT." Mit-Die UEBERSINNLICHE WELT." Mit-Das Jahres Abonnement beträgt Mk 2,50, für das Aus-land Mk. 3. Herausgegeben und redigirt von MAX RAHN, ständigem Becretair der Vereinlung "Sphinx" in Berlin. Redaction: Eberswalder Strasse 16, Portal I.

Redaction: EDerswander Strasse 19, 1 often 1. READ "THE TWO WORLDS," edited by EAD "ALLIS. It is progressive, reformatory, popu-iar, vigorous, outspoken, and alwad of the times. It deals fearlessly with the "burning questions" of the day; advo-cates religious progress, atc. Post free for 32 weeks for 81.00; for 64 weeks for \$2.00. Address-Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng. THE BOSTON INVESTIGATOR, the oldest referm jeurnal in publication. Price, 53.00 a year, 51.50 for six months, Scents per single coyr. Address J. P. MEN-DUM, Investigator Office, Paine Memorial, Boston Mass.

Studies in the Thought-World.

BY HENRY WOOD.

Contents-Ownership through Idealism; The Evolutionary Contents—Ownership through Idealism; The Evolutionary Climb of Man; A Great Art Museum; The Vital Energy and its Increase; A Corrected Standpoint in Psychical Re-search; The Divinity of Nature: The Hygiene of the Con-sciousness; What is Man? Our Relations to Environment; Divinity and Humanity; Has Mental Heating a Valid Scien-tific and Religious Basis? The Unity of Diversity; The Dy-namics of Mind; Auto-Suggestion and Concentration; Hu-man Evolution and the "Fail"; Omnipresent Divinity; Mental and Physical Chemistry in the Human Economy; The Education of Thought; The Nature and Uses of Pain; The Sub-con-clous Mind; The Psychology of Crime; The Sigus of the Times.

The sub-con-clous Mind; The Psychology of Crime; The Signs of the Times. These papers deal with thought education, mental science and spiritual evolution in their practical aspects. Their re-storative forces are explained and applied to human life. No one can read this book without receiving a great mental and spiritual uplift. Fine English cloth, pp. 269; price **\$1.25**.

Other books by the same author: IDEAL SUGGESTION THROUGH MENTAL PHOTOG RAPHY, Fine cloth, octavo; price 81.25. EDWARD BURTON (a Novel). Cloth, 81.25; paper, 50

GOD'S IMAGE IN MAN. Cloth, pp. 258; price \$1.00. THE POLITICAL ECONOMY OF NATURAL LAW. Fine cloth; price \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO. PRICE: REDUCED FROM 75 CENTS TO 40 CENTS.

Leaflets of Truth:

Or, Light from the Shadow-Land. BY M. KARL.

This work may prove a beacon-light to many souls, tem-pest-tossed and struggling smilet the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose bands it may come higher truer, grander and sublimer conceptions of the possibilities which life before them, and of the wisdom and beneficence of the plans and purposes of the Infinite, as displayed, when right-ly viewed, in all his works and ways. Cloth. Price 40 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

ELEMENTS OF UNIVERSAL HISTORY for Higher Institutes in Republics, and for Self-In-struction. By PROP. H. M. COTTINGER, A. M. Cloth. Price 9200. For sale by HANNER OF LIGHT PUBLISHING CO.

BY LOREN ALBERT SHERMAR. The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the pro-cesses of physical birth, the physical body being only the moly to prove that the incranter soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines. The book is replete with experiences of individuals, and

Kont of its individual characteristics, as art obtained event, defines. The book is replete with experiences of individuals, and can be relied upon as being accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independ-ent existence while still incarnate. Part second, comprising four chapters, sets forth the Philosophy of the infinite, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifesta-tions of decarnate souls. The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelli-gence.

gence. Cloth, 12mo, pp. 414. Price **\$1,25.** For sale by BANNER OF LIGHT PUBLISHING CO.



BY EMMA HARDINGE BBITTEN.

Comprehensive and clear directions for forming and con ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogne of Books pub lished and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

Spiritual Echoes

From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems, delivered by W. J. COLVILLE, at the residence of Lady Calthness, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1883.

Pamphlet, price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894.

BY DR. F. L. H. WILLIS. Pamphlet, pp. 16. Price 5 cents; 6 copies, 25 cents; 18 opies, 50 cents; 30 copies, 81.00. For sale by BANNER OF LIGHT PUBLISHING CO.

PRICE REDUCED.

Proof Palpable of Immortality.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. By EPES SAN GENT. The work contains a wood-cut of the materialized spirit of Katle King, from a photograph taken in London England. Cloth, reduced from \$1.00 to 50 cents; paper reduced from

75 cents to 25 cents. For sale by BANNER OF LIGHT PUBLIS HING CO.

7

WITH AN INTRODUCTION BY B. F. UNDERWOOD. The volume named above is destined to be one of the most important and far-reaching which have been published for many years. The evidence, presented by invisible intelli-gences through the hand of Mrs. Underwood-- (the verity of its reception being avouched for by Mr. Underwood--whom our readers will remember as once a disciple of ma-terialism in toto, while now we regard him more as an ag-nostic in this direction)-is of the most unqualified kind and character. None of the far-fetched definitions, "sub-liminal" and otherwise, with which modern sciolists seek to becloud and mislead the human consciousness in its ef-forts to grasp the verifies of the spiritual and psychic do-main, will apply to the facts given in this volume, the indi-vidual items presented (unknown to the writer), the views expressed (some of them uterly at variance with the men-tal views of Mr. and Mrs. Underwood, etc. Munerous cuts appear in the book as its closing chapter, and are intended by Mr. and Mrs. Underwood to illustrate the erzy marked difference between the irregular chirogra-phy of the communicating intelligences and the neat and precisely formed handwriting of Mrs. U. With portrait of Mrs. Underwood. Cloth. Price **\$1.50**; postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO. WITH AN INTRODUCTION BY B. F. UNDERWOOD.

postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.



BY WARREN SUMNER BARLOW THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. THE VOICE OF A PEBBLE delineates the individuality o' Matter and Mind, fraternal Charity and Love. THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible tha-the God of Moses has been defeated by Satan, from the Gai den of Eden to Mount Caivary! THE VOICE OF PRATER enforces the idea that our prayer-must accord with immutable laws, else we pray for effect-independent of cause. Twelfth edition, with a new stippled steel-plate engravity of the author from a recent photograph. Printed in large clear type, on beautiful tinted paper, bound in beveler boards. Price §1.00, postage 10 cents.

Darus. Price 81.00, postage 10 cents. Price 7 Persons purchasing a copy of "THE VOICES" will eccive, free, a copy of Mr. Barlow's pamphlet eutities 'ORTHODOX HASH, WITH CHANGE OF DIET," if they For sale by BANNER OF LIGHT PUBLISHING CO.

Why She Became a Spiritualist.

BY ABBY A. JUDSON.

Contains Portrait and Life of Author, her method of going under Spirit Influence, Twelve Lectures, Selected Poems, and Communications from her Missionary Father and Moth-er, and other Guides. Cloth, pp. 253; price **91.00**.

Cloth, pp. 263; price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

From Night to Morn;

Or, An Appeal to the Baptist Church. BY ABBY A. JUDSON.

Gives an account of her experiences in passing from the old faith of her parents to the light and knowledge of Spir-itualism. It is well adapted to place in the hands of church papels Pamphlet; price 15 cents. Pamphlet; price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

BANNER LIGHT. OF

Bobert Burns, the Poet of Dear Auld Scotland. [Continued from seventh page.]

8

terly unpoetlo; but here he worked on the production of his immortal songs-those snatches of passion, melody and beauty which will charm as long as the skylark or nightingale can teach us how to woo.

Then cometh the end. Sickness works its way-quick consumption, as it would seem; in such strait, too, as to be in danger of imprisonment for a little debt-but relieved by Thomson, who paid nothing for his songs, only five pounds in the beginning, and now five at the end.

Then when dead-the news went like wildfire-and the heart of the people was touched as if they had crucified him, and by their gathering at his grave they sought to wipe out the memory of his faults and their own glaring failure to protect the sweetest voice heaven ever sent to cheer the nation he so dearly loved.

Again the day, and a hundred years have vanished-the distance lends enchantment, because at this remove we see his just proportions as we can see a mountain from the vale. At this distance the close memory of the bitterness of his life is lost. The weaknesses and errors are withered leaves on the tree of his fame-they are like the old oak leaves that endure till spring-but now the new verdure comes out-and it is not the withered we see or whose rustling we hear-it is the strength we admire, the perennial bloom, the endurance of fame, yes, and the sweet voices of birds that proceed from the branches. Here, indeed, is the Bard of Scotland!

> For the Banner of Light. "AFTON WATER."

BY EMMA ROOD TUTTLE.

Flow gently, sweet Afton of song, through the world; Thy bed with the rarest of thought-gems is pearled. The bard of thy waters, whom genius was given, Sends hall and good cheer from the highlands of heaven.

The high hills rise green from his Afton of song; Their slopes are alive with a truth-seeking throng. The bard of old Scotia sailed bold through the night, And swung in the darkness his beacons of light.

What cared he for bigot, or priest, or their cries? He worshiped the light in Truth's beautiful eyes! He walked, like a winged god, in mid air along, And smote sins and shams with his sabre of song.

The Afton of song, oh! how sweetly it glides, With our thoughts, to the country where Mary resides Where heather, and blue-bells, and asphodels bloom In the regions of life beyond death and its gloom. Berlin Heights, O., July 8, 1896.

Written for the Banner of Light. 1796---Robert Burns---Scotia's Pride and Freedom's Friend---1896.

BY J. J. MORSE.

"Wretched men are cradled into poetry by wrong; They learn in suffering what they teach in song." -Shelley

TISTORY and Philosophy appeal to the student and the scholar. Science attracts the critical, and theology the sectary, but Poetry talks to all, for the muse puts in terse form, dressed in words that live, that which laborious writers spread upon the many pages of ponderous tomes. How much of history and philosophy the poet and the song-writer have made, and how much of such matters are living, flaming thoughts in the general mind to-day, because of the Muse-inspired ones of the past, is a question that need not be now discussed. But more know their Shakspeare, Homer, Byron, Shelley, Burns, Whittier and Longfellow, than their Hume, Smollet, Spinoza, Mill, Spencer, Berkeley, and other great-er or lesser lights in history and philosophy while still fewer care to read, let alone to study, the well-nigh forgotten works of the theologians of former times. The writers of the "Marsellaise," "Rule Britannia" and "Yan-kee Doodle," did as much to "make history" for France, Great Britain and these United States as the men who were inspired to do and dare by those immortal lyrics. So, then, it is fitting that a meed of praise be placed upon the altar of one of those poet-patriots whose departure to the higher life occurred just one hundred years ago. But one needs to have been born and bred among "the heather" to do justice to the pres-ent theme, for the gentler Southern mind seems out of accord with the life and thought of the more robust and rugged North-a land where folk-lore, legend and weird tradition abundfor its preachers, seers, patriots and poets; a land which Sir Walter Scott apostrophises as

weak spots, and one, whose words are still revered, advised us against casting the first stone. Scotland has had her heroes and warrlors, her stern clansmen and her devoted Covenanters - but no sweeter songster before or since her plowman poet. What though the shade of disappointment created clouds of error, placing some "bars sinister" on the record of his life, we must remember the nature of the times in which the poet lived. They were times of general conviviality, the use of ardent liquors was common, and a night's debauch was barely a matter of com-ment "when George the Third was King," and Scotland's national beverage is wellnigh as much beloved to day as then! If the "gentry" had their "three bottle men," small wonder the yoemanry followed in the line of those who assumed to be their "betters." Let it be said of our poet, as in another case another poet said :

" Be to his virtues ever kind, And to his faults a little blind,"

For none can read the life of Burns without at once acknowledging he had many virtues amid his faults. Justice, tempered by loving mercy, is ever wisest in such cases, for, as was said to Shylock, "if justice was meted to us all, few in the course of justice would see heaven." In spite of all that may be urged by the nice precisian, Robert Burns will ever re-main, as poet, the pride of Bonnie Scotlaud. From a critical standpoint Burns may be

judged by a threefold standard. Or, more correctly, some three sorts of people may essay to estimate his place as a man and as a poet. First, the "through thick and thin" supporters of religion and morals, in their most ultra forms of dogmatic rigidity. Too often such merit the poet's description of those around him when living at Ellisland. and of whom he said: "I am here on my farm, but for all the pleasurable part of life called social communication I am at the very elbow of existence. The only things to be found in perfection in this country are stupidity and canting.'

When one remembers how the stern theology of Calvin and Knox dominated the Scottish mind at this time, and how it was too often undoubtedly a mere cloak for self-seeking hypocrisy, it can well be imagined that Burns's satires upon its professors stirred up unholy wrath against him. While as religious preju-dices apparently live longer, and die harder than their political fellows, it is small wonder the "unco" guid" of even these times are still asserting Burns's example and poetry are detrimental to Christian thought and teaching, And why, forsooth? Because he wrote "The Holy Fair," the "Address to the De'il," "The Ordination," "The Twa' Herds," "Holy Willie's Prayer"? But never was satire wielded in better cause. It is not denied the scenes attending "the Sacrament" are over-drawn in "The Holy Fair," and it is likely the last line of the last verse in this biting criti-cism was "an owre true tale," hence its sting. While his "Address to the De'il" made such sport of Calvinism's great prop, what small vonder its ridicule was bitterly resented? But the poet's largeness of heart was well ex-

pressed in his concluding stanza: "But fare ye weel, Auld Nickle-ben! Oh wad ye tak' a thought and men'i Ye alblins might—I dinna ken— Still ha'e a stake— I 'm wae to think, upo' you den, Ev'n for your sake!"

The bare idea of thinking that even Satan might yet reach heaven was too horrible to contemplate! While, in "The Ordination," runs such hearty contempt for the gruesome theology of the times that makes all the brighter his clear perception of nature and human happiness, that the prophets of woe must needs have seen another cause of evil in this excellent bit of work. In the "Twa' Herds, or the Holy Tulzie," the picture of the two heroes in the quarrel, and the other par-ticipants, are sketched with a master's hand. them. But the withering excoriation of "Holy Willie's Prayer" must have indeed been a sore lashing at the hypocrisy and "religion" (?) it exposes. No wonder that the bigotry, which miscalls itself religious zeal, should still consider Burns's poetry dangerous, and to discreait it strives to keep allve an old-day ' prejudice, born of the narrow theologies of two of the most dogmatic ecclesiastics of a superstitions period of Scottish religious history. Every lover of religious truth, and hater of cant and humbug, owes Burns an eternal debt of gratitude for voicing sentiments that undoubtedly struck ringing and fatal blows against the existence, the brutal and perse-cuting preaching and preachers—not only of his times, but in all times, past, present and future as well. Scotland still enjoys a Heresy Hunt, but the sport has lost its ancient charm. Burns may not have killed it quite-that he wounded it to its death there is no question. Such critics as the class referred to quite naturally denounced the poet and his poetry: the man for his infirmities, the poetry for its al-leged sacrilegiousness. This class of critics (?) still exist, still carry out their predecessors tactics, and still ascert his poetry is dangerous alike to religion and morals! But do they remember "The Cotter's Saturday Night"? one breathing the spirit of purest piety and ; a poem breathing the spirit of purest piety and truest devotion; acknowledged, the world over, as a classic; a poem at once bearing the stamp of genius, and enforcing the noblest lessons to blu monkind; avery strugge breathing piety all mankind; every stanza breathing piety, patriotism, morality and truth; a poem which will live and be remembered when all the polemics of priestly partisans, with those who gave them unwise utterance, have been for gotten. Another class of people who will judge the poet are such as those whose lives are larger and truer than a church's creed; who think that satire is a fitting scourge for superstition; who, knowing how hard was the iron grip of Calvinism on the Scottish mind, and how unlovely Presbyterianism was, rejoiced at the sturdy effort made to loosen the hold of the one, and dispel the unloveliness of the other. And even sturdier minds still, which, revolting against priestly dominance of all kind, will hail our poet as fit champion of spiritual free-dom and as an evangel of liberty of thought and speech, to be ranked with Thomas Paine, the author-hero of the Revolution, wise scholar and gentle theist, of a time when theism was worse than atheism to-day. This class of his critics-admirers, shall it be written?-will also see in his political poetry expressions of sympathy with the spirit of liberty, whose inspirations in this land and in France stirred men's pulses to a newer music-inspirations that cost one king a country, and another his head, but which in the end gave the world two republics out of the errors of the times, the elder one of which is to day the wonder of Europe and the glory of the Western world. What sturdy words are these Burns penned in that stirring poem, "The Tree of Liberty":

nies, and Europe was full of anxious fears as to what would be the autooms of the Reign of Terror. But it serves to show, does this poem, and a wondrously bold toast the poet drank to, on one occasion, "Here's to the last chapter of the last book of Kings," how the doctrines of the Reformers had not only influenced his muse, but also how they had penetrated the out-of-the-way locality in which the post lived and moved.

The last class of those who will judge the plowman poet will be the great masses of the people—those who cars not for crowns or cro-ziers, who know that preachers are but men, who feel, as says the Swan of Avon, that

"One touch of nature makes the whole world kin"; those who, like the miner, know that gold is ever found midst quartz and gravel, hence do not expect to find it free from dross in man or nature. To such, that Burns was as we aremany of us-as a man, is but to keep him hu-many of us-as a man, is but to keep him hu-man. God made him a poet, but his circum stances and surroundings darkened his life and made it what it was. New men and new man-ners prevail to day. That our hero was en-meshed in the manners of old times cannot be desired. Barbar blome if blome us much will denied. Rather blame, if blame we must, will say the masses, the manners of the times, than the man who lived amongst, but did not make, them. The heart of the masses still thrills responsive to his poetry, and ever will. That Burns knew his own weaknesses and failings is well-known-none deplored them more. For the masses, and for those who come to know our poet better than their strictures seem to imply is the case at present, Burns will ever be one of the world's sweet singers, whose muse's fire has power to kindle our loftiest love of purity in religion, politics and love. Some of his utterances, like some of Shakspeare's, may be allowed to discreefly rest upon library shelves, but the twain wrote, literally, " not for an age, but for all time."

Alas! that one so ill fitted as the present writer should-and but timorously at thatattempt to place this all too poor tribute to Robbie's memory, on this the centenary of his departure from us. But Southern though he departure from us. But Southern though he is, his blood is tinged, when, in Scotia's com-mercial capital, he has heard a "braw Scots lassie" sing "Scots wha' ha' wi' Wallace bled," as he has also been "moved to smiles and tears" in the reading of other songs of liberty and love. Go forth, then, this all im-perfect tribute, from a lover of liberty, and from what is hear avareased lot it he heard from what is here expressed, let it be hoped that all will feel and see that, in truth, Robert Burns is Scotia's pride and freedom's friend, Though a hundred years have passed since he left us, in the middle of his earthly span, yet his spirit moves among us, and his work, like himself, is the immortal heritage of freedom's friends throughout the world.

Written for the Banner of Light.

Burns.

BY HUDSON TUTTLE.

THERE have been greater poets than Burns, but there never has been one who more **L** sweetly expressed the thoughts of common life. Born and reared surrounded by poverty, his extremely sensitive nature was keenly alive to the hardships which constantly met him. Like all who are thus strung to extreme tension, he oscillated between the exhilaration of joy and the extreme of melancholy. His sadness and disappointment he thus expressed : "As for this world, I despair of ever making a figure in it.... I foresee that poverty and obscurity probably await me, and I am in some measure prepared and daily preparing to meet

As the wine press tears from the heart of the grape its precious wine, so the pressure of poverty and adversity brought forth from him sweet consolation for his fellows and for all coming generations.

Poets are born, not made. No one can enter the Temple of the Muses by force. Education,



Skin and Venereal Discuses, in the Medico-Chirurgical College of Philadelphia, etc., etc., in an article published in the New York Medical Journal, reported the following case:

Fork Medical Journal, reported the following case: "Mrs. Q., aged 60 years, complained of pain and tondorness in her flugers and toes, which were much deformed by Gouty deposits. In this case the large joints were also stiff and painful on motion. Her general nutrition was poor, and she had some cardiac hypertrophy with increased arterial tension. The arteries showed atheromatous thickening, and there was a systolic murmur indicating sortic valvular disease, but without marked stenosis. She was ordered a suitable diet, and recommended to change her residence to a more appropriate climate, where she could spend much of porting in the fresh air. In the meantline she was to take 4 to 50 ounces of from five to six times a day. The latter treatment was attended with BUFFALO LITHIA WAATER the best results: the pain disappeared from the joints and the swelling around them was materially lessened. She felt so much better that she could not be induced to take the other part of the intervent is not ecosary to leave home."

This Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles, \$5.00, f. o. b. at the Springs. Descriptive pamphlets sent free on application.

Springs open for guests from June 15th to Oct. 1st.

Proprietor, Buffalo Lithia Springs, Virginia, (On the Atlantic and Danville Rallroad.)

of "Highland Mary"; nor can the sweet, rest-ful picture of "The Cotter's Saturday Night" mental tendencies of the Scotch people, but be surpassed.

Glorious Poet, with immortal name won by his poetry! Shall we, falling into the common way of unstinted praise, hold back the word of reproof-the usual method-and exalt the man into a hero of excellence? If we did this, we should miss the object of all biography, for a life is a lesson, and to study that lesson it must

be truthfully represented. The truth is that Burns was dominated by uncurbed passions. He was afflicted as every sensitive, for the gifts which open wide the gates to impressions of the good and the true, if ungarded, admit with equal facility the de-grading and evil. The harp attuned to vibrate the sweetest harmonies of the heart will also vibrate to the rude hand of passion. It has been said that this terrible price must

be paid for genius; that the heavenly light must be side by side with the abyss of hell. We think this conclusion erroneous, and that genius, when understood, will prove to be sen-sitiveness, which is capable of being controlled by spiritual laws. What Burns might have been had he been purified from the passions which constantly clutched at him, and at times dragged him down, we can infer from what he achieved while fettered by them in slavery.

His name and fame, which will be preserved as long as the English tongue is spoken, rest on a few poems, which shine with pure supernal light-outside of and beyond the plowman, the melancholy peasant with his fierce attacks of lewdness and for drink. These were of the lower nature, of the flesh which perishes; and may we believe that his purified spirit, emancipated from these, was white enough to meet the pure "Mary " of his immortal song!

Written for the Banner of Light. **ROBERT BURNS.**

He was the people's poet, he was of them, He turned not from their humble cots away. He never raised his poet-wings above them But close against their heart of hearts he lay.

There from its beat he learned his rhythm and rhyming, His inspiration from its throb he drew: The people's heart was to his music timing.

The people's wrongs inspired him through and through. MILES MENANDER DAWSON.

Written for the Banner of Light.

Robert Burns, the Light-Bringer.

BY GILES B. STEBBINS.

ORN in a poor hut, child of a good father b and a sainted mother, toiling on a poor farm, hurt by his own frailties and by the mistaken kindness of friends, admired by his peasant associates, a wonder among the gentility of Edinburgh, the prey of disappointment, the light and life of those around him, the lover of liberty, the child of genius, the writer of undying verse-without Burns and Walter Scott we should not know Scotland.

mental tendencies of the Scotch people, but likewise of all the English speaking nations. He came so closely to the heart of both Mother Nature and human nature that his inspirations have largely dowered the subsequent teachers with materials which they have woven into our most productive literature. J. M. PEEBLES, M. D. San Diego, Cal.

Southern California Camp-Meeting Association of Spiritualists.

To the Editor of the Banner of Light:

There has been some difficulty in obtaining satisfactory terms in regard to property, water rights, and other incidental things, but we now feel that all has been properly adjusted and we are in running order at last; and let me say right here that much of the work accomplished is due to the untiring efforts of our President, S. D. Dye.

The property is situated at Redondo, on the sea-coast, and is accessible by two different railways. There is excellent bathing accommodation, and it is also noted for its fishing facilities. There is also a also noted for its fishing facilities. There is also a large wharf where steamers are constantly arriving and departing; but, as to camp ground, there are five acres, well hedged in, and almost in the centre is a large octagon-shaped structure, built of stone and ce-ment, well-lighted and ventilated, with a seating ca-pacity of about three thousand. The grounds will be laid off in lots, and sold to mem-bers of the Association, much after the Cassadaga Camp nan. There is also an abundance of shada

Camp plan. There is also an abundance of shade trees, which are always inviting to campers, and, with such talent as J. J. Morse, Harrison D. Barrett. W. J. Colville, Dr. J. M. Peebles, J. S. Lovcland, W. C. Bow-man, Mrs. M. T. Longley, and others, there seems to be no reason why we should not have a most pleasant and prosperous camp.

and prosperous camp. Among the mediums will be the veteran worker, Mre. Hendee Rogers, who long ago passed through the fires of persecution, but always stord nobly by the Cause she espoused; and Mr. Edward K. Earle, so fa-vorably known all over the coast as one of the grand-est mediums on record, will be with us. Through the efforts of Mrs. Schlessinger (formerly editress of "Carrier Done") and others there will be

editress of "Carrier Dove,") and others, there will be quite a large number of people down from San Franquite a large number of people down from San Fran-cisco, as they have already sent in their order for a goodly number of tents. There will also be a large delegation from San Diego and other points in the Staie. Taking all things into consideration, we can safely reckon on a good time, and hope that, during the season, many will be brought huto the light. The following officers will serve this season: S. D. Dye, President; George W. Carpender, First Vice-President; Ms. E. Browning, Second Vice-President; Robert S. Ewing, Secretary; Mrs. Augle M. White, Financial Secretary; E. A. Humphrey, Treasurer; John Haizlip, Dr. K. D. Wise, Mrs. M. T. Longley, Trustees.

Trustees.

One day will be set apart, and delegates from all parts of the State will be called for to elect officers for another year, from different localities, so that all

another year, from different localities, so that all California may be interested in a permanent camp. A vole of thanks was tendered by our Board to THE BANNER OF LIGHT for its kind offer to write us up. We shall also be pleased to get sub-scribers for THE BANNER, and further its interest, wishing it all success possible. We would also extend the numerative and institute to come and be with me its representative an invitation to come and be with us in August.

Will you please say in your paper that any one wishing to rent tents, or secure accommodations at the camp, will please communicate with Mrs. Angle M. White at their earliest convenience MRS. ANGLE M. WHITE.

111 South Spring street, Los Angeles, Cal., for the Board of Omeers.

JULY 18, 1896.

"Caledonia stern and wild, Meet nurse for a poetic child,"

Whose mountains, lochs and vales are a perpet-ual inspiration to all who dwell amongst them. If, then, my tribute fails in due justice to its hero it must be because I was not born a Scotchman, not because I do not admire her Ayrshire son and bard.

The story of his life has been often told, and where a Carlyle, a John Stuart Blackie and a Principal Shairp have trod, it were presumption on my part to follow. So, just the merest word in such a connection. It seems that the family name was Burness, for so the father spelt it. William Burness is described as "a man of strict, even stubborn, integrity, and of a strong temper"; no doubt Robert inherited much of his father's disposition, but the waywardness that appears to be associated with the poetic temperament was without doubt the cause that influenced much of the life and character of the poet's career. A hard life at best was Robert's, from that 25th of January, 1759, when, as he says,

"A blast o' Janwar'win' Blew hansel in on Robin,"

For a few days after his birth a storm blew down the gable end of the cottage in which his parents then lived. In later years he would often say: "No wonder that one ushered into the world amid such a tempest should be the victim of stormy passions." Of his visits to Edinburgh, his tours in the north and west of Scotland, his struggles as a farmer, his life as a gauger," i.e., Exciseman, his residence and death in Dumfries, what lover of Burns needs to be told? Are not such matters the common places treasured in the minds of Scotchmen wherever Caledonia's sons and daughters are to be found?

Just how old Burns was when the Muse first gained expression through his pen is in some doubt; probably he was about seventeen or eighteen at the time; but the poet's contempt for those who, "dressed in a little brief author-ity," abuse their positions, was well expressed in his poem, "The Twa Dogs," wherein he casti gates a certain Factor, or agent, who had caused the family much sorrow:

I've noticed on our Laird's court day, An' mony a time my heart's been wae, Poor tenant bodies, scant o' cash, How they maun thole a factor's snash; He'll stamp an' threaten, curse and swear, He'll apprehend them, poind their gear, While they mann stan' wi' aspect humble, An' hear it a', an' fear and tremble,"

Which poem, from so young a poet, excited no small stir at the time.

Time, which, like sleep, "soothes all hurts, heals all wounds," may well be allowed to let the defects of Burns, the man, sleep, and be forgotten in the silence of the shrine wherein forgotten in the silence of the shrine wherein the dust of his mortal parts is resting. All of us have our failings, the best and bravest their was smarting at the loss of her American colo-

"Heard ye o' the tree o' France, I watna' what's the name o''t; Around it a' the patriots dance; Weel Europe kens the fame o' 't; It stands where ance the Bastile stood, A prison built by kings, man, When Superstition's hellish brood

Kept France in leading-strings, man. Upo' this tree there grows sic' fruit,

Its virtues a' can tell, man; It raises man aboon the brute, It mak's him ken himsel', man. Gif ance the peasant taste a bit,

He's greater than a lord, man, An' wi' the beggar shares a mit' O' a' he can afford, man." And that he paid a noble tribute to Thomas

Paine this further verse will plainly show :

"My blessings aye attend the chiel, Wha pitied Gallia's slaves, man, An' stawed a branch, spite o' tue de'il, Frae yout the western waves, man. Fair virtue watered it wi' care, An' now she sees wi' pride, man, How weel it buds and blossoms there, Its branches spreading wide, man."

It is to be regretted space does not permit this stirring lyric to be quoted in full. Could it be, every citizen of this land would still more clearly see the debt of gratitude, for lib

erty's sake, they owe Scotia's wondrous bard. That kings, courtiers and prelates would like such poetry is scarcely to be expected, and that Burns was quietly warned to moderate his zeal,

wealth, the times and surroundings, may assist; but they are useless unless they fall to the lot of the poet born. They are garments which may clothe a gentleman or give a pseudo-

respectability to a boor. The poems of Burns are remarkable for their time. He was and is the poet of freedom. He saw through the shams of society and the falseness of church-dogmas, and di-rectly by ridicule expressed his opinions re-lentlessly. In his boyhood he naively says: "I was a good deal noted for a retentive memory, a stubborn, sturdy something in my dis-position and an enthusiastic idiot piety." Later he engaged in polemics and sharpened his wits by disputation, until his infidel utterances brought him into notice. He worked on a farm, and at the exacting labor was the equal in strength and endurance to his fellows, who toiled like the ox, and with no aspirations have left no name. It was while pressed down by such surround-

ings that he wrote poems which he published in a little volume, which brought him ± 20 . With this money he secured passage to the West Indies, seeking thereby to escape; for he

"Hungry ruin had me in the wind," and "I had been for some days skulking from covert to covert under all the terrors of a jail; as some ill-advised people had uncoupled the merciless pack of the law at my heels."

But the twenty pounds was a small part of his receipts. The city of Edinburgh at once saw that a new and fresh spirit had begun to sing. Even when

"The gloomy night was gath'ring fast,"

he was invited to the scholarly city, and as Burns brilliantly says:

"The baleful star, that had so long shed its blasting influence in my zenith, for once made a revolution to the Nadir.'

It was a two days' walk, and he received warm welcome by the friends his poems had made. He was at once introduced into the literary circle, and his appearance and manners exceeding expectations, became the lion of the day.

It is not strange that there were critics who were skeptical as to the authenticity of the poems. That a plowman could write such verse was contrary to reason, and a few of those who admitted the fact broke its force by saying that through its phraseology the under-lying mind of the peasant was discernible. Whatever explanation has been made for gen ius, the possession of powers-by one in mil-lions - which transcend all, has failed and always will fail, until the spiritual theory is admitted. Of the millions of Scotchmen, only one has embalmed the nationality in his dia lect, and made it immortal. One only has, by his superior sensitiveness, reached upward, received and imparted the full tide of inspiration from a higher sphere.

His verse is immortal because it is direct from the heart and true to nature. The words are set to music and his songs sing themselves. Almost a century and a half have gone since he sang, and to day, after these long years of pro-gress, his thoughts are abreast of the times.

As preserved in his complete works there is much that would have better been lost. There are many poems which would be rejected by the magazines if sent by a poet of to day, for the quality is uneven, as the force of his inspi-rations varied. His fame rests on a few poems and songs, which rise to the highest reach of our language in its felicity of expression, viv-idness of representation and flowing sweetness of sound. From these down to the doggerel rhyme, where, in the magical channel of verse, the slang of the peasant muddily flows, Tam O'Shanter represents the wit of the poet at its best. His "Address to the De'il," and "Holy Willie's Prayer," taking the times in which they were written in consideration, are daring satires on established beliefs.

The selfish cant of those who pray in public is expressed in:

"But, Lord, remember me and mine, With mercies temp ral and divine. That I for gear and grace may shine Excelled by pane, An' a' the glory shall be thine; Amen, amen."

What sacred feeling in his "Cotter's Satur-day Night," when the united family join in devotional music. "They chant their artless notes in simple guise;

They that their arties notes in simple guise; They tune their hearts, by far the noblest aim; Perhaps Dundee's wild, warbling measures rise, Or plaintive Martyr's, worthy of the name. Or noble Right beats the heav'nward flame, The sweetest far of Scotla's holy lays; Compared with these Italian trills are tame;

The tickled ears no heartfelt raptures raise. Nae unison hae they with our Creator's praise." Keen is the ridicule he puts into his pen-

picture of the bigoted preacher at the Holy "Hear how he clears the points of faith

Wi' ratlin' an' wi' thumpin'! Now meekly calm, now wild in wrath, He's stampin' an' he's jumpin'! His lengthened chin, his turn'd up snout, His eldrich squeal and gestures, Oh, how they fire the heart devout, Like cantharidian plasters, On sic a day!'

Reading "Flow gently, sweet Afton," or "Ye banks and brass o' Bonnie Doon," the rippling stream's music is heard, the wild flow-ers along the banks are seen, the sweet air is breathed. From the valleys he lifts us up among the mountains:

Farewell to the Highlands, farewell to the North, The birth place of valor, the country of worth; Farewell to the mountains, high covered with snow; Farewell to the straths and green valleys below; Farewell to the torests and wild-hagging woods; Farewell to the torrents and loud-pouring floods."

The lines to his "Highland Mary" breathe the heart's affection and tenderness, while his "Scots wha has wi' Wallace bled" stirs the blood like a bugle blast,.

The world's real poets we must keep in re-membrance. Drop them out and this would be a cold gray world. It is fit and wise to con-secrate an issue of the BANNER OF LIGHT to the memory of Robert Burns — one of the lightbringers.

Dr. Peebles's Tribute to Burns.

To the Editor of the Banner of Light:

THE Highlands of Scotland, as well as the

grand mountain summits of Greece, naturally inspire art and poetry. A strong, unique yet brilliant character was Robert Burns! And all English-speaking nations, especially that division with Scotch blood in their veins, delight to do homage at his shrine.

It was a long, rough thoroughfare of smiles and tears, of defeats and victories, from the day dreaming lad on the banks of the Ayr and the Doon, from the rosy-cheeked yet chafing plow-boy on the semi-barren moor, up to the poet of the people and to the apostle of liberty. But it revealed the law of evolution and showed the almost infinite possibilities en-

germed in human nature. If "Parliament trembled when old John Knox prayed," all Scotland became more steady-nerved, cheery, thoughtful and broad-minded when they heard and read year after

year the quickening, soul-inspiring poems of their fellow-countryman, Robert Burns. Immortal on earth! this poet, a lover of the good, the beautiful and the true, was a hater of sham and prudery. He despised hypocrisy, loathed bigotry abunnad church mummeries loathed bigotry, shunned church mummeries, and absolutely abominated the Presbyterian Confession of Faith, with its elections and reprobation, its hell, and its damnation of the non-elect.

"The rank is but the guines stamp, The man's the gowd for a' that."

"For love's own strain to him was given, To warble all its ecstasies In Pythian words, unsought, unwilled."

-Campbell.

"The tender father and the generous friend, The pitying heart that feit for human woe; The dauntiess heart that feared no human pride; The friend of man, to vice alone a foe; For even his failings leaned to virtue's side." —Burns's Tribute to his Father.

Although it may be said that Burns possessed in an eminent degree both the faults and virtues of the Sootch character, he has Amen, amen." | nevertheless furnished the germs, the ideals Nothing in our language exceeds the pathos | and quickening impulse which have had an

Central New York Comp. To the Editor of the Bauner or Light;

This new camp will open on July 18, '96, at Freeville, N. Y., and is located at the junction of the Elmira & Cortland R. R. with the Lehigh Valley R. R., thirty miles south of Auburn, N. Y., and ten miles from Ithaca, N. Y. Bro. H. C. Sessions of Cortland, N. Y., is now at

camp, making preparations for opening. Address him at Cortland, as this meeting is now held for the purpose of forming a permanent organization, and the time is so short that we cannot give a full program; but we have secured some of the best speakers

Frank T. Ripley will be test medium for the first days of the camp, and Jennie B. Hagan-Jackson is expected.

Mrs. Augusta Armstrong of Buffalo, N. Y., will have charge of woman's days, and our best local tal-ent will be on hand. Good mediums have been engaged. We invite all of the Central New York people to

come and meet with us, and we hope for and look forward to a grand, good and social time.

The camp will be open for sixteen days, from July 18 to Aug. 2, '96. Fraternally, J. W. DENNIS.

Nothing Succeeds Like Success.

Every year our sales have increased. This has been going on for more than thirty years. Hundreds of thousands of people rely exclusively on Adamson's Botanic Cough Balsam, whenever troubled with Coughs or Lung Diseases. Sold at all druggists.

MEETINGS IN BROOKLYN.

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

Spiritual Meetings are held in Mrs. Dr. Blake'spar-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Bunday evening at 80'clock.

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

Fraternity Hall, 669 Bedford Avenue, near Myrtle Avenue.-Meetings Sunday at 8 F. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Parlors, 571 Franklin Avenue (near Greene). Mediume' Progressive Meetings.-Sundays, 3 P. M., Single Tax Hall, 1188 Bedford Avenue, near Putnam Ave-nue. Mrs. E. A. Cutting, Manager.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10% A.M. and 7% F. M. Afternoon meetings for facts and phenomena at 2%.

187 West B4th Street. - Séances for the presenta-tion of spiritual facts and phenomena are held every Wednesday, Friday and Sunday evening at 8 o'clock, and Sunnay afternoons at 3 o'clock. Seymour Van Brocklin President.

Meetings in Yonkers, N. 7.-Yonkers Bpiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, Presi-dent; Titus Merritt, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, sth and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M E. Cadwallader; Becreizry, Frank H. Morrill. Bervices at 10% A. M. and 7% P. M. . Lyceum at 2% P. M. Spiritual Conference Association meets at the northeast corner of 5th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

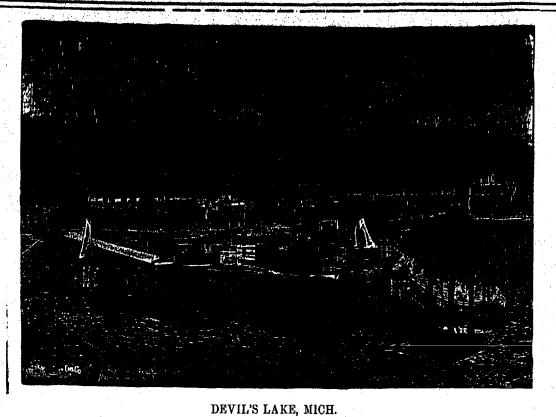
First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 167 South Paulius street. Services every Sunday 11 A. M., 24 and 74 P. M. Mirs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednes-der S. M. day. S P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Oors L. V. Richmond. Band of Harmonv. Thursday, 75, P. M., Orpheus Hall, Schiller Theatre.

WASHINGTON, D. C. First Society, Metserott Hall, 18th Street, be-tween E and F.-Every Sunday, 11% A.M., 7% P.M. M. O. Edson, Pres.

MILWAUKEE, WIS. Spiritual Unity Society meets at Sthical Anditorium, 568 Jefferson,street, every Sanday at 7% P. M., and Thursday at 8 P. M. J. O. Bigler. President.

BANNER OF LIGHT.



Devil's Lake Spiritual Camp-Meeting

Will be held at Beardsell's Landing, Devil's Lake, (only eighty rods from Manitou Station, on C., J. & M. R. R.,) from July 24 to August 10, inclusive.

PROGRAM.

Saturday, July 25.-Address of welcome by the Chairman, Dr. M. F. Hammond of Vermont, and Dr. P. T. Johnson of Battle Creek, Mich.

Sunday, 26.-Lectures by Dr. Johnson, with poetic improvisations on subjects from the audience.

Monday, 27.-Lecture by M. F. Hammond. Tuesday, 28.-10 A. M., Conference; 2 P. M., Lecture by Dr. P. T. Johnson.

Wednesday, 29.-10 A. M., Reading Circle; 2 P. M., Lecture by Dr. P. T. Johnson.

Thursday, 30.-10 A. M., Lecture by M. F. Hammond; 2 P. M., Lecture by Dr. P. T. Johnson.

Friday, 31.-10 A. M., Conference. Subject: "Patriotism." This day will be devoted entirely to the G. A. R., and all old soldiers will be welcomed with their families, and a local post of G. A. R. is expected to conduct the exercises of the day.

Saturday, Aug. 1.-10 A. M., Conference; 2 P. M., Lecture by Dr. P. T. Johnson.

Sunday, 2.-10 A. M., Lecture by Dr. P. T.

Education Essential to Reform.

An Address given before the National Edu cational Association of Los Angeles, Cal., BY W. J. COLVILLE.

[Specially reported for the Banner of Light.]

WTHILE all reformers are agreed that the education of the masses is the necessary step to be taken before we can reasonably hope to witness a peaceful and beautiful reconstruction of human society in accord with divine order and the highest human well-being, there are but few among us whose views on education are sufficiently explicit on moral and industrial lines united to enable the general public to gather from their utterances a clear and comprehensive idea of what it is necessary for us as communities to do in order to bring about speedily the great con-

summation we all so earnestly desire. The word education when rightly defined is a very meaty one. It signifies the science and art of unfolding the entire nature of the to-beeducated individual, and is therefore impossible in anything like fullness unless all who undertake to act as educators are aware of the copious meaning rightfully attaching to the term they employ.

Johnson; 2 P. M., Lecture and platform tests by Julia Steelman Mitchell of Newport, Ky.

Monday, 3.-Lecture by Mrs. Mitchell. Tuesday, 4.—10 A. M., Lecture by M. F. Ham-mond; 2 P. M., Lecture and tests by Mrs.

Mitchell. Wednesday, 5.—10 A. M., Business meeting of Devil's Lake Spiritual Camp Association; 2 P. M., Lecture and tests by Mrs. Mitchell. Thursday, 6.—10 A. M., Lecture by M. F. Hammond; 2 P. M., Lecture and tests by Mrs. Mitchell

Mitchell.

Friday, 7.-10 A. M., Public Circle for all me-diums; 2 P. M., Lecture and tests by Mrs. Mitchell.

Saturday, 8.-Grand Temperance Rally. The whole day devoted to the cause. All cordially invited to participate. Many good speakers are expected this day.

Sunday, 9.-10 A. M., Lecture by Mrs. Mitch-ell; 2 P. M., Lecture and tests by Mrs. Mitchell. Mediums.-James Riley's terms have been accepted, and he writes from his home at Marcellus, Mich., that he intends to be with us a goodly portion of the time. He is too well and favorably known as a materializing medium to need our comment; Mrs. Frances Ruddick of Franklin, Ind., a reliable independent slatewriter, will be present throughout the camp-meeting; J. Knight Perkins of Kalamazoo, Mich., who receives the wonderful "flash" or instantaneous independent slate writing, has promised to be present, while Dr. P. T. John son and M. F. Hammond and others will satisfy all in the different phases of the spiritual phenomena.

Music .- The music will be under the direction of Mrs. Florence Sanborn of Grand Rap-

The moral development of a teacher is, therefore, of superlative importance. By a moral

man or woman we mean one who observes the

entire moral law as it concerns general human welfare, not merely such portions of it as ap-

peal most strongly to certain peculiar types of

All our great authors, notably Shakspeare, and a few others of world wide celebrity, have frequently descanted upon the inner or eso-

teric more than upon the outer or exoteric

meaning, of a commandment of universal im-port. "He who steals my purse steals trash," is a very noteworthy sample of such high moral teaching concerning honesty as needs to be in-

culcated everywhere, for though at first read-ing it may appear that commercial or finan-cial honesty is undervalued, a second scanning

of the lines is sure to reveal to us the author's

evident meaning, that in order to preserve

honor in the world we must be actuated by

motives and governed by feelings far protound-er than those which are regarded as commonly necessary to carry on the merest secular trans-

temperament.

ids, Mich., a talented singer and pianist, who will be assisted by a choir, and no other camp will be able to boast of better music.

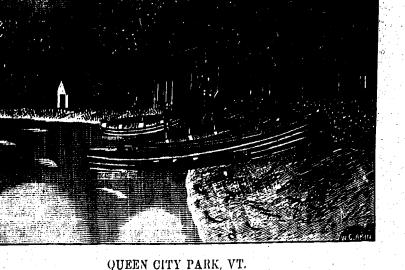
will be able to boast of better music. *How to Reach the Camp.*—The camp is located on Devil's Lake, within eighty rods of the Manitou Station, on the C., J. & M. R. All persons can take trains to connect with the C., J. & M., which road will give one fare for the round-trip from any of its stations, and on Sundays a reduced-rate excursion ticket. This road makes connections with the C & W M road makes connections with the C. & W. M. at Allegan, the G. T. at Detroit, the G. T. and M. C. at Battle Creek, L. S. and M. S. at Ho mer, and all roads running east and west, south of Lansing, Mich., and north of Cincinnati, of Lansing, Mich., and north of Cincinnati, Ohio, cross it—junctions being at Addison, Britton, Kalamazoo, Mich., and Alvordton, Ohio City, Ohio, and many other places, which are shown on the map of the C., J. & M. R. R. Ask for special-rate tickets for Devil's Lake Spiritual Camp, at Manitou Station, Mich. Management.—Dr. M. F. Hammond, a trance medium of twenty nears' experience whose

medium of twenty years' experience, whose reputation as a lecturer in Michigan for the last two years is well established, has been se-cured to act as chairman this season, and all who are acquainted with him will testify to his ability to make all attending this camp feel at home and enjoy it at all times. Under his supervision we hope for the best camp this year that has ever been held here.

We bid all welcome, and assure all who at tend that we will give you food for your soul, pleasure for the material and a general good time for all.

MISS D. P. HUGHES, Sec., Wheatland, Mich.

M. F. HAMMOND, Pres.



Queen City Park Spiritualist Camp-Meeting.

The Fifteenth Annual Assembly will convene at South Burlington, Vermont, July 25 to August 30.

Queen City Park.-This magnificent Park is situated on the eastern shore of Shelburne Bay, two miles south of Burlington, on the Rutland Railroad. Its location is accessible from all points, and can be reached by rail from every part of the State in a few hours. It has a suitable railroad station at its entrance, and a short walk through a delightful grove and past a spring of pure water leads the visitor to the centre of the grounds. The scenery from the bluff which overlooks

the bay and the broad lake beyond can scarce-ly be surpassed. Across the lake the Adiron-dack mountains stand out in bold relief, and offer to the eye a scene of never-ending beauty and grandeur.

The Park has a fine dock extending far into the bay, which gives ample accommodation to the largest steamers on the lake. The bottom of the bay is smooth, hard sand, and the descent from the shore so gradual that for bathing purposes it is unsurpassed. Nature could hardly do more than she has to make Queen City Park one of the most healthful and deightful retreats in the world.

Including its model and capacious hotel, it is now so well known that little need be said further than the announcement of dates and the giving of such general information as is required.

The speakers engaged for the season are well known to the public, and praise of them in advance would be superfluous. We expect good things from them - such a presentation of the facts and truths of Spiritualism as shall vindicate its divinity.

Mediums.-Mr. Joseph D. Stiles, the well-known and favorite test medium, will be at the Park from the 16th to the close, and Mrs. May S. Pepper is also engaged. Mr. Lucius Colburn and many other mediums are expected to be present.

Music.—The Schubert Quartet of Boston has been engaged to sing for the entire season, and other musical talent it is hoped will take part in the exercises.

The Ladies' Aid Society, which has contrib-uted so largely from the first toward building up the Park, will hold, as usual, its Annual Fair, the date of which is Saturday, August 15.

Fair, the date of which is Saturday, August 15. List of Speakers.—Saturday, July 25, Col. R.
G. Ingersoll; Sunday, 26, Mrs. A. W. Crossett and Col. R. G. Ingersoll; Tuesday, 28, Lucius Colburn; Wednesday, 29, Alonzo F. Hubbard; Thursday, 30, and Friday, 31, Mrs. Helen L.
Palmer; Saturday, Aug. 1, H. D. Barrett; Sun-day, 2, H. D. Barrett and Mrs. Helen L.
Palmer; Tuesday, 4, H. D. Barrett; Wednes-day, 5, Mrs. Helen L. Palmer; Thursday, 6, Dr. George A. Fuller: Friday, 7, Mrs. Satab Dr. George A. Fuller; Friday, 7, Mrs. Sarah A. Wiley; Saturday, 8, and Sunday, 9, Dr. George A. Fuller; Tuesday, 11, Children's Day; A. Whey; Saturday, S. and Sunday, 9, Dr. George A. Fuller; Tuesday, 11, Children's Day; Wednesday, 12, Dr. George A. Fuller; Thurs-day, 13, and Friday, 14, Mrs. Ida P. A. Whit-lock; Saturday, 15, Ladies' Fair; Sunday, 16, Dr. C. W. Hidden and Dr. George A. Fuller; Tuesday, 18, Dr. C. W. Hidden; Wednesday, 19, Dr. George A. Fuller; Thursday, 20, Dr. C. W. Hidden; Friday, 21, Mrs. Emma Paul; Sat-urday, 22, Sunday, 23, and Tuesday, 25, J. Clegg Wright; Wednesday, 26, Joseph D. Stiles; Thursday, 27, J. Clegg Wright; Friday, 28, —; Saturday, 29, Mrs. Helen Stuart-Rich-ings; Sunday, 30, Mrs. Helen Stuart-Richings, and Col. R. G. Ingersoll expected. Officers.-President, E. A. Smith, Brandon, Vt.; Vice-Presidents, S. N. Gould, A. F. Hub-bard, Frank Eastwood; Treasurer, Janus Cros-sett; Secretary, Dr. E. A. Smith; Directors, E. A. Smith, S. N. Gould, J. D. Isham, Lucius Webb, B. F. Rugg, Frank Eastwood, A. F. Hubbard, John Eastwood, Janus Crossett, J. P Williame

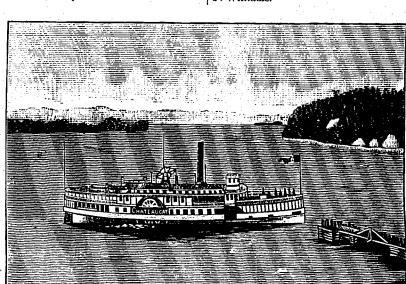
Hubbard, John Eastwood, Janus Crossett, J. P. Williams.

him the best possible results of personal great

ness. If, as Longfellow declares, "Lives of great men all remind us we can make our lives sub-lime," we may well ask how do they tall this? for if Washington, Lincoln and other illustrious heroes hold first rank among Amer-ica's great men, they certainly do not by their careers assure us that we can all become Presidents of these United States, or even members of Congress or of the House of Represent-

atives. If, then, we are to learn of all great men and women how to make glorious our own lives, it must be by means of studying the pathway they have trod in the direction of cultivating to the full the special qualities of their peculiar natures.

Such thoroughly well-disposed men as the Owens and other Communists have seen already the complete federation of society, but those who have rushed to the formation of communistic settlements have generally lacked in the much-needed direction of distinct individualization.



The beginning and end of sound human education must be anthropology, or the science of mankind.

Human nature is what we are seeking to unfold; therefore we must commence our endeavors with a rational, synthetic view of human nature in its entirety before we can logic-ally and usefully proceed with the work of analysis.

Education must be, first, general; second, particular. General education must embrace what every human being needs to know and experience in order that he or she may live a normal, healthy, useful life.

Particular education deals with such special-ties as make different individuals expert in distinct lines of technical achievement. Under the heading "General Education,"

we must place in the first rank moral, ethical or spiritual culture. This does not by any means imply that any special type of theologi cal training be given to the children in public schools or private seminaries; on the contrary, it indicates that such moral lessons be con-veyed as prompt to unity of thought and ac-tion, and we are all painfully aware of the separating tendency of conflicting creedal dogmatisms.

The first class of lessons, then, to which we could call attention would be those which take into account the social instincts of human beings and the necessary gregariousness of our habits.

Children are more often found in families of brothers and sisters than alone with elders, therefore it is essential that at a very early age they begin to realize the illimitable importance of dwelling together in peace and harmony.

Two things are always requisite to this end. viz., right development of individuality and due regard for the rights of neighbors. Without individualization association is im

possible in any orderly manner, therefore with a view to securing the highest possible measure of collective welfare, individual traits and qualities must be respected and brought out.

All children are by nature social reverent. endowed with a sense of equity, and disposed to work together for a common end.

Though it cannot be successfully denied that hereditary bias or tendency toward perversions does exist and manifest itself as a troublesome element in many cases, there is no scientific reason for assuming that hereditary weak-nesses cannot be overcome. Some children require more careful training than others; that is all that can be said within the limits of strict conformity to ascertained facts regarding hereditary proclivities.

Whatever general moral influence is neces sary for some is beneficial for all; the only difference between some and others being that some are positively in need of strong moral influences to keep them from falling into grievous errors, while others are strong enough in inherited character to stand upright without the props required by their weaker companions.

MORAL SUGGESTION is a term of great wealth and wide reaching application, as it includes whatever prompts to righteousness in any direction and through any agency of appeal to the moral sentiment.

By suggestion is intended nothing in the nat ure of coercion or command, but simply what-ever savors of opportunity and invitation. Suggestions are made by parents and teachers far more by what they are than by what they determine to say or do at stated intervals.

Children are so very observing in their earli est years that they are perpetually engaged in watching what is going on around them ; and being intensely sensitive to what they feel or apprehend psychically, as well as to what reaches them through any of the outward avenues of sensation, they are constantly imbib ing or absorbing ideals and ideas from those around them.

actions in a community. One's good name is, in the estimation of the immortal Bard of Avon, immeasurably more valuable than a few coins in a pocket book; therefore the dishonesty of filching from me my good name is far greater than though one purloined my purse or extracted therefrom a little gold and silver.

It scarcely needs arguing that when the sense of honor and of another's right is so keen in us that we would scorn to defraud a neighbor of a single iota of reputation which is of value to him, we shall assuredly be honorable enough in disposition to be safely trusted with the care of whatever is our neighbor's.

The greatest sin of this age is doubtless its covetousness, and this flagrant iniquity which menaces modern life was, without question, the crying wrong in days of old. Now covet-ousness can be remedied by a right system of education based upon the greatness versus the littleness of the individual. Covetousness arises frequently from utter failure to appreciate one's self at anything like one's true worth; it therefore follows that a rightful measure of self esteem is the antidote to this hideous vice and fatal folly.

If every child is brought up to see that each one is necessary in the family as a whole; that no two are exactly alike in temperament or qualification, envy or jealousy of another's attainment falls far short of rightful appreciation of one's own individual merit.

The dignity and use of the individual must ever be insisted upon, and all tendency to selfdepreciation discouraged everywhere. It is almost impossible to overestimate the extent of the evil which directly springs from self-undervaluation.

Among the more prominent evils springing manifestly from this prolific root may be mentioned sloth, avarice, despair, hatred, spite, pauperism and suicide, and the list might be indefinitely elongated without exaggeration.

A child should never be permitted to grow up with the thought that he is worthless, or nearly so, while his brother or sister may be of incalculable value to the race.

General moral teaching insists upon the value of the individual, and places all individuals, so far as rights are concerned, upon an equal footing.

The question of wealth is always an important one, and the query is ever raised, In what does wealth consist? Genuine capital is to be found within, not outside of the individual hu-man being. My capital is what I inwardly possess far more than what I outwardly have; for whatever I have may be stolen from me, but what I am, and whatever inheres in me, is beyond the reach of the despoiler.

No reform is possible in the social order (at present disorder) until wealth is regarded as an innate possession rather than an extraneous acquisition.

The educational reformer seeks, therefore, to impress upon every child that he or she is a container of wealth, and that this inward possession can be evolved through an educational process, and made available in uses on the ex-ternal plane of social existence.

The second branch of necessary education, which is the particular, technical or specific, grows naturally out of the first, for it is involved in it, and therefore it can be evolved from it.

General education teaches all children to be cleanly, healthy and happy; regardful of each other's rights, and active members of a social order in which there are many divisions and departments.

Particular education comes in to classify and arrange these many and diversified children, so that they may be grouped in the manner most advantageous to all. Now while all individuals require food, air,

sunlight, exercise and many other universal blessings, we do not all require them in equal amounts; and to train an individual so as to make of him the most he is capable of becom ing, is to teach him to so study the require ments of his particular nature, that he may judiciously conform himself to a course of pro-cedure which will work out for him and in

We need organizations more than aggrega tions, armies rather than mobs; and, though the warlike spirit is happily being set aside in favor of rational arbitration, military drill and discipline are as necessary to the success of an industrial as to that of a warlike organization. Happily the old distinction between learned

professions and illiterate trades is falling away, even in those European strongholds where it was once most firmly entrenched. We are now coming to realize that oulture, in the broadest sense, is as desirable for the housewife or the shoemaker as it is for the lawyer or the author-ess, though the technicalities of a special trade are only needed by those whose chosen and adapted vocation it is.

Whatever one can do best he loves to do most; inclination, therefore, should be cultivated and not thwarted. If all occupations conducive to the common weal were placed on a footing of absolute social equality, we should soon find a great increase in the general order which would prevail.

Idleness and disease are largely due to unfitness for the only spheres of action which appear open to the unfortunate and disgruntled ones whose sickness and inactivity proceed in large measure from incompatibility of tem-perament and taste as related to the avocations in question.

True education teaches every child at a tender age to rejoice not only in work in general, but in some special mode of activity, and to the end that all kinds of work may be well performed it is essential that work and play be so intermingled that there will remain no lessons disconnected from the thought of recreation.

Work and play are not properly divisible, for the play of our faculties is work, and the highest idea of work is the delightful exercise of our varied powers and gifts spouta neously

What is sorely needed at present among reformers is a distinct plan of action, whereby the whole nature of the child may be brought into play during the course of education. The schoolroom and playground thus become one. Games should be supervised and arranged by competent instructors, so that the very lessons be learned by means of pastimes which may need to be incorporated in the educational curriculum.

Such a theme is of course capable of endless amplification so far as practical detail is con-cerned, but if this thought permeate the minds and animate the wills of all educators in future, revision and enlargement of method will very soon be the order of the day. One thought must be ever present, and that is, that our nature is a unity within itself only expressible in diversity.

Thus the primal idea must ever be to unify, and from the centre of unity endless diversi-fications may logically and beautifully proceed.

To the Liberal-Minded.

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

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

An English paper inveighs against the rub ber trust in this country on the ground that it will send up the price of those necessaries of "gums." life,

ON THE SHORE OF LAKE CHAMPLAIN.

UNANSWERABLE LOGIC: SERIES OF SPIRITUAL DISCOURSES, GIVEN THROUGH THE MEDIUMSHIP OF THOMAS GALES FORSTER.

PRICE REDUCED FROM \$1.50 TO \$1.00.

A SERIES OF SPIRITUAL DISCOURSES, GIVEN THROUGH THE MEDIUMSHIP OF THOMAS GALES FORSTER. These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenom-ena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Ohristianity. The thousands who have listened to the eloquent dis-courses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exaited spirit-guides, might be put in a form available for the enlighten-ment of the world of mankind now and in future years, will welcome this volume with heartfelt gratitude. The book as a whole is true to its name, and many whe might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic." The book contains twenty-four Lectures, of which the Bible and the Facts of Spiritualism? The Spirit-ual Body; The Analogy Existing between the Facts of the Bible and the Facts of Spiritualism? The Spirit-Wat Lies Beyond the Veli; The Resurrection; Future Re-wards and Punishments; Joan of Arc; Human Destiny; Spiritualism of the Apostles; Heaven; Hell; The Devotion-al Element in Man; Thanksgiving Day; Do We Ever For-get? Clairvoyance and Clairandience; What Spiritualista Belleve; Spiritualism Without an Adjective; Christmas and Its Suggestions; Protoplasm; Anniversary Address; Spiritualists and Mediums; Ye have Bodies, but ye are Spirits; The Unity of God. Cloth, large 12mo, beveled boards. Price \$1.00

Cloth, large 12mo, beveled boards. Price \$1.00

For sale by BANNER OF LIGHT PUBLISHING CO.

Mediumship

AND ITS DEVELOPMENT. BY W. H. BACH.

BY W. H. BACH. This book is written for the express purpose of instruct ing mediums, and those who wish to develop mediumsip How TO SIT to assist the influences in bringing about the desired results. The methods required to bring about the different results are explained, with instructions for pre-paring any necessary devices. It contains a résunt of the history of Mediumship, and the investigator who is seeking information concerning the different phases of Spirit Manifestations will find them very clearly defined in this work. OBSESSION is treated in a practical way, and complete instructions are given for avoiding the influence of obsess-ing spirits and for breaking their control. MESMERISM is treated in a clear, concise manner, and complete instructions are given for using this marveloux

complete instructions are given for using this marrielous power to assist the development of mediumship, and, by following it up, to become a first-class mesmerist. Pamphlet, 25 cents; cloth, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

A NEW EDITION.

AN EPITOME OF

SPIRITUALISM AND SPIRIT-MAGNETISM, Their Verity, Practicability, Conditions and Laws.

BY A. S. HAYWARD.

BY A. S. HAYWARD. Subjects.-Modern Interpretation of the Bible; Medium-ship, its Laws, and the Reliability of Spirit-Communica-tions; Re-Incarnation; Alchemy, Magic or Fanaticism, Which ? Mind-Reading, Psychometry and Clairvoyance; Spirit-Healing the Highest Mode of Treatment; Magnetized Paper; "Social Freedom" an Obstacle to Spiritualism; Ani-mals Susceptible to Spirit-Influence and Disease; Influence and Disease Imparted to Children; Church Prejudice, Bible in Schools, Religion; Materialization, Spirit-Photography; Infidelity, Capital Punishment; Ressons Why Spiritualiste do not Organize, and the Ultimate Results of their Teach-ings.

Hypnotism;

Its Facts, Theories and Related Phenomena;

With Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. Illustrated with Numerous Original Engravings. CONTENTS.

OUNTERTS. Puysegurian Somnambulism; Hypnotism as a Remedy Hypnotism; Hypnotic Methods and Oonditions; Hypnotism: Defined; Hypnotic Clairvoyance; Crystal Visions; Magnetic and Od; Hypnotism and Animalis; Hypnotic Miscelianies; Natural Somnambulism, or Sleep-Walking; Introduction of Hypnotism into Chicago; Public Press Comments. Octavo, cloth, pp. 304. Price **23.00**; postare 13 cents. For sale by BANNER OF LIGHT PUBLISHING **CO**.

Funerals, Suspended Animation, Premature Burials. "Therapeutics," Spiritual and Medical, **Diplomated Doctors' Plot for Examinations and Registrations.** ALSO,

A CITIZEN'S REMONSTRANCE

To the Legislature,

Against legalizing to college diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor," And against any enactment tending to deprive sick people of their constitutional right and "power of enjoying in safety and tranquility their natural rights and the blessings of life," and especially the inesti-mable right and blessing of choosing and employing their own doctors.

BY ALFRED E. GILES.

Pamphlet, pp. 32; price 5 cents; 13 copies, 50 cents; 0 copies, \$1.00. For sale by BANNER OF LIGHT PUBLISHING 00.



A Narrative Descriptive of Life in the

Material and Spiritual Spheres.

As Transcribed by a Co-operative Spirit Band Combined with Chosen Media of Barth.

The subject translated through independent slate. Writing, and the illustrations in oil painting on porcelain plate by spirit artists. It is not a faction, but a narrative of real life, without a precedent in its origin or a parallel in the litera-ture of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 260 pages, with six illustrations in half tone and twelve pages in original independent writing, beau tifully bound in blue silk cloth, stamped in silver. Price **81.25**. For sale by BANNER OF LIGHT PUBLISHING CO.

"Spirit Laws and Influences."

BY PROF. HENRY KIDDLE.

The first of a series of pamphiets to be issued, embodying some of the lectures, essays, etc., which the late Prof. Kid-die bequeathed to mantind as a priceless heritage of deep reflection and ripened thought bearing on every conceita-ble topic connected with Modern Spiritualism. This series is to be carefully edited by his son, Henry F. Kiddile. The pamphiet titled as above quoted has just made its ap-pearance—a neatly gotten up brochure of thirty pages or more. It is eminently fitted for use as a missionary among new converts, or those just inquiring concerning the New Dispensation, and contains much that will influence the at-tention of old Spiritualists alike. Price 10 cents; 5 copies, 85 cents; 7 copies, 50 cents

Price 10 cents; 3 copies, 25 cents; 7 copies, 50 cents For sale by BANNER OF LIGHT PUBLISHING CO

My Transcendental Experiences

With Spirits.

Mostly through my own Clairvoyance, Clairau-dience, etc.

WITH FOUR ILLUSTRATIONS. BY HENRY LACROIX.

In this work will be found new views, progressive aspect which are startling and instructive. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

HELL

A Oritical Review of Rev. Dr. P. E. Kipp's Sermon upon What is Hell?" By DR. J. M. PEEBLES. Pamphlet, pp. 24. Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Paper, price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.



WORKS OF HUDSON TUTTLE.

ARCANA OF NATURE; or, The History and Laws of Creation. Vol. I. Cloth, \$2,55, postage 10 cts.

RELIGION OF MAN AND ETHICS OF SCIENCE. \$1.00.

STUDIEN OF THE OUTLYING FIELDS OF PSYCHIC SCIENCE. Cloth, extrs, pp. 223, 50 cts.

IGER-STEP OF THEOCRATIC DESPOTISM. 5 cts. Per hundred, g2.00.

WORKS OF W. F. EVANS.

ESOTERIC CHRISTIANITY AND MENTAL THERA-PEUTICS. Cloth, \$1.50.

MENTAL MEDICINE: A Theoretical and Practical Treat ise on Medical Psychology. Cloth, \$1.25.

WORKS OF ROBERT G. INGERSOLL

ABOUT THE HOLY BIBLE. A new Lecture. Paper, \$5 cts

INGERSOLL-FIELD DISCUSSION. Cloth, \$1.00, paper

INGERSOLL ON BLASPHEMY. Cloth, 50 cts.; paper, 25 cts.

IS SUICIDE A SIN? S. artling, brilliant and thrillingly eloquent letters, which created such a sensation when published in the New York Sun. Paper, 28 cts.

ORTHODOXY. Paper, 10 cts. PROSE-POEMS AND SELECTIONS. In silk cloth, beveled gilt back and side. \$2.50, postage 20 cts. SOME MISTAKES OF MOSES. Cloth, \$1.25, paper, 50 cts

THE GHOSTS, AND OTHER LECTURES. Cloth, \$1.00,

THE GODS, AND OTHER LECTURES. Cloth, \$1.25, pa. per, 50 cts.

WHAT MUST WE DO TO BE SAVED? Paper, 12mo, pp

WORKS OF ALLEN PUTNAM.

MESMERIAM, SPIRITUALISM, WITCHCRAFT AND MIRACLE. Paper, 15 cts.

POST-MORTEM CONFESSIONS. Cloth, 50 cts.; paper

SPIRIT WORKS; Real but not Miraculous. Paper, 25 cts.

SPIRITUAL, REFORMATORY AND MIS-

CELLANEOUS BOOKS. ADDENDUM TO A REVIEW IN 1897 OF THE SEYBERT COMMISSIONERS' REPORT; or, What I Saw at Cassa-daga Lake. 1888. By A. B. Richmond, Esq. Cloth, pp. 163, 75 cts.; paper, 59 cts.

AFTER DOGMATIC THEOLOGY, WHAT? By Glies B.

AGE OF REASON: Being an Investigation of True and Fabilious Theology. By Thomas Paine. Cloth, 50 cts., post-age 5 cts. Paper, 25 cts.

AGE OF REASON, and Sketch of Thomas Paine's Life,

AIDS TO FAMILY GOVERNMENT; or, From the Cradle to the School, according to Froebel. By Bertha Meyer. Cloth, g1.00.

ALLEGORIES OF LIFE By Mrs. J. S. Adams. Twenty-three stories beautifully told, illustrating the nobler ways of life. Paper 50 ets.

ANALYSIS OF RELIGIOUS BELIEF. By Viscount Am-berley, son of Lord John Russell. Cloth, \$3.00, postage 25 cts.

ANCIENT PAGAN AND MODERN CHRISTIAN SYM-

BOLISM. By Thomas Inman, M. D. Third edition, with two hundred likustrations. Cloth (former price \$3.00), \$1.50.

two hundred mustrations. Cloth (former price §3.00), §1.50. ANGEL WHISPERINGS FOR THE SEARCHERS AFTER TRU 4 H. By Hattle J. Ray. Cloth, on annented covers, pp. 272, §1.56; gilt edges, §2.00; postage 15 cts. APOCRYPHAL NEW TESTAMENT. Cloth, §1.00; Hus-trated edition, large type, cloth, §1.50. APOSTLES. By Ernest Renan. Cloth, §1.75, postage 12 cts.

APOSTLE OF SPIRITUALISM. A biographical monograph of J. J. Morse. Paper, 15 cts.

BANKRUPT HEART. A Novel by Florence Marryat Cloth, 12mo., \$1 25.

BARS AND THRESHOLDS. By Mrs. Emma Miner. 12mo, paper, pp. 210, 50 cts., postage 5 cts. BASIS FOR LOCAL ORGANIZATIONS. By A. E. Newton.

BEYOND: A Record of Real Life in the Beautiful Country Over the River and Beyond. Paper, 50 cts.

BEYOND THE GATES. By Elizabeth Stuart Phelps. Cloth,

BIBLE: Is it of Divine Origin, Authority and Influence a By S. J. Finney. Poper, 25 cts.

B) S. J. Findey. Toppy, S. C.S. BIBLE OF BIBLES, or, Twenty-Seven "Divine Revela tions," containing a description of Twenty-Seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events. By Kersey Graves. Cloth, \$1.75, postage 10 cts.

BIBLE OF HUMANITY. By Jules Michelet. \$1.50, post

BIBLE MYTHS, and their Parallels in Other Religions With numerous illustrations. Cloth, 82.50, postage 25 cts.

BOOK ON MEDIUMS; or, Guide for Mediums and Invoca-

BRANCHES OF PALM. By Mrs. J. S. Adams. Cloth, plain

\$1.25, postage 10 cts.
 BRIGHTER SPHERES. By Spiritus. Dictated through the Mediumship of Annie F. S., with an Introduction by E. J. C. Cloth, 16mo, pp. 221, 81.00.
 CHASTITY; its Physical, Intellectual and Moral Advantages. By M. L. Holurook, M. D. 50 cts.

CHILD'S GUIDE TO SPIRITUALISM. By Mrs. Lucy M. Burgess. New edition. Paper, 10 cts.

CHRISTIANITY: Its Origin, Nature and Tendency. By D

CLEAR LIGHT FR'M THE SPIRIT-WORLD. By Kate Irving. Cloth, \$1.2.

COMMON SENSE. By Thomas Paine. Paper, 15 cts

CONSOLED. By Antoinette Bourdin, Paper, 5 cts.

CONTRASTS IN SPIRIT-LIFE. Written through the hand of Carrie E. S. Twing. Paper, 50 cts.

DANGER SIGNALS; An Address on the Uses and Abuses of Modern Spiritualism. By Mary F. Davis. Paper, 10 cts.

DASHED AGAINST THE ROCK. A Scientific and Mys-tics inovei, dealing with Spiritual Law and the latest at-tainments in Practical Science. By W. J. Colville. 316 pages, with diagrams. Cloth. \$1.00. Extra neavy paper covers, 50 cts.

DAY AFTER DEATH. A Discourse by Spirit Epes Sar-gent, delivered through the Medial Instrumentality of Mrs, Cora L. V. Richmond. 5 cts.

DEAD MAN'S MESSAGE. By Florence Marryat. Cloth,

DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. By Robert Date Owen. Cloth, \$2.00.

DEFENSE OF MODERN SPIRITUALISM. By A. R. Wal-lace, F. R. S., with American Preface by Epes Sargent, Paper, 15 cts.

DEVELOPMENT OF THE SPIRIT AFTER TRANSI-TION. By the late M. Faraday. Paper, 10 cts.

DEVIL'S PULPIT. By Rev. Robert Taylor. Cloth, \$1.50 postage 10 cts.

DIAKKAISM; or, Clairvoyant Travels in Hades. By A. Gardner, 10 cts.

EATING FOR STRENGTH. A new Health Cookery Book by M. L. Holbrook, M. D. \$1.00.

CHOES FROM THE WORLIN OF SONG. A fine book of Songs by C. Payson Longley, containing 58 choice com-positions, with Music and chorus, suitable for our Spirit-Lyceums, etc. Vol. I. Cloth §1.00. Vol. II, companion to first volume, §1.00.

Les IE AINSLIE, A Victim of Social Wrong. By Caroline Lee Hentz. Sarah L. Mecracken, Scribe. Paper, 25 cts.

EVIDENCES OF A FUTURE LIFE. By Capt. H. H. Brown

DIET CURE. By T. L. Nichols, M. D. Cloth, 50 cts.

SHAKSPEABE. A recent lecture. Paper, 25 cts.

VINDICATION OF THOMAS PAINE. 16 cts.

BIBLE MARVEL-WORKERS. Cloth, 75 cts.

TIPPING HIS TABLES. Paper, 15 cts.

Stebbins. Cloth, 75 cts.; paper, 50 cts.

VOLTAIRE a recent lecture, 25 cts.

REVIVALS: Their Cause and Cure. 1 cts.

DIVINE LAW OF CURE. Cloth, \$1.50.

SOUL AND BODY. Cloth, \$1.00.

LAY BERMON. Paper, 5 cts.

50 cts.

89, 25 cts.

35 cts.

Cloth. 50 cts.

Paper, 5 ets.

\$1.25, postage 10 cts.

age 20 cts.

210th, \$1.0

W. Hull. Paper, 25 ets.

12mo, pp. 178, \$1.00.

16 cts.

tage 10 cts.

ABRAHAM LINCOLN. A Lecture. 25 cts.

CRIMES AGAINST CRIMINALS. Paper, 10 cts.

A PARTIAL LIST OF STANDARD WORKS, Banner of Tight. TREATING ON Spiritualism, Theosophy, Astrology, Mesmerism, BOSTON, SATURDAY, JULY 18, 1896. Mind-Cure, Psychology, Physiology,

Hygiene, and kindred subjects, BANNER OF LIGHT PUBLISHING CO.

For Sale Wholesale and Retail by

COMPLETE WORKS OF A. J. DAVIS. Comprising Twenty-Nine Volumes, all neatly bound in cloth. ANSWERS TO EVER RECURRING QUESTIONS FROM THE PEOPLE. (A Sequel to "Penetralia.") Cloth, \$1.50,

postage 10 cts. APPROACHING CRISIS; or, Truth vs. Theology. Cloth, \$1.00, postage 10 cts.

ARABULA; or, The Divine Guest. Cloth, \$1.50, postage 10 cts. BEYOND THE VALLEY: A Sequel to the Magic Staff, an Autobiography of Andrew Jackson Davis. Cloth, 408 pages, containing six attractive and original illustrations, \$1.59, Full gill, \$2.00.

Fun gni, 22.00. CHILDREN'S PROGRESSIVE LYCEUM. A Manual, with Directions for the Organization and Management of Sun-day Schools and Lyceums. New unabridged edition. Single copy, 50 cts.; tweive copies, 35.06; fifty copies, 320.00; one hundred copies, 338.00; full gilt, §1.00. The President of the Camp. Dr. S. N. Asp nwall of Minneapolis, then introduced Rev. E. Andrus Titus of Boston, who gave a soul-inspiring invocation that gave strength to the people. Dr. Asplawall then made the opening address, outlining the work of the camp for the coming five weeks. He stated that the Association was out of debt, owned all of the tents and other property, and that its affairs were in a healthy condition, and that the outlook for this sea-son's work was very encouraging indeed. He then introduced Mrs. Julia Stichman Mitchell of Ken-tucky, Mrs. Zoe F. Prior of Oregon, and Prof. H. D. Barrett, President of N. S. A., all of them making short addresses that were weil received, and giving

DEATH AND THE AFTER-LIFE. The "Stellar Key" is the philosophical introduction to the revelations contained in this book. Paper, 50 cts.; cloth, 75 cts.; postage 5 cts. MENTAL CURE. Cloth, \$1.50. PRIMITIVE MIND-CURE, Cloth, 12mo, pp. 215, \$1.50. DIAKKA AND THEIR EARTHLY VICTIMS. Being an explanation of much that is faise and repulsive in Spirit-ualism. Cloth, 50 cts.; paper, 25 cts.

FOUNTAIN: WITH JETS OF NEW MEANINGS. Illus-trated with 142 Engravings. Cloth, \$1.00, postage 8 cts. FREE THOUGHTS CONCERNING RELIGION. Cloth, 75

CIS. postage 5 CIS.; paper, 50 CIS. GENESIS AND ETHICS OF CONJUGAL LOVE. This book is of peculiar interest to all men and women. Paper, 50 ets.; cloth, 75 cts.; full glit, morocco, \$2.25; do. half mo-rocco, \$1.75.

GREAT HARMONIA: Being a Philosophical Revelation of GREAT HARMONIA: Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe. In five vol-umes, in which the principles of the Harmonial Philoso-phy are more fully elaborated and illustrated. Vol. I. The Physician. Vol. II. The Teacher. Vol. III. The Seer. This volume is composed of twenty-seven Lectures on Magnet-ism and Clairvoyance in the past and present. Vol. IV. The Reformer. Vol. V. The Thinker. Price \$1.50 each, post-age 10 ets.

HARBINGER OF HEALTH. Containing Medical Prescrip-tions for the Human Body and Mind. Cloth, \$1.50, post-age 10 cts.

Age 10 cts. HARMONIAL MAN; or, Thoughts for the Age. Paper, 50 cts.; cloth, 75 cts., postage 5 cts. HISTORY AND PHILOSOPHY OF EVIL. With Sugges-tions for More Emobiling Institutions, and Philosophical Systems of Education. Paper, 50 cts.; cloth, 75 cts., post-age 5 cts.

age 5 cts. INNER LIFE; or, Spirit Mysteries Explained. This is a Sequel to "Philosophy of Spiritual Intercourse," revised and enlarged. Cloth, §1.50, postage 10 cts. MAGIC STAFF. An Autobiography of Andrew Jackson Davis. Cloth, §1.75, postage 12 cts. MEMORANDA OF PERSONS, PLACES AND EVENTS. Embracing Authentic Facts, Visions, Impressions, Discov-eries in Magnetism, Clairvoyance and Spiritualism. §1.50, postage 10 cts.

postage 10 cts. PENETRALIA, CONTAINING HARMONIAL ANSWERS. The topics treated in this work are mainly theological and spiritual, and questions of practical interest and value are answered. Cloth, §1.75, postage 12 cts. PHILOSOPHY OF SPIRITUAL INTERCOURSE. Cloth,

PHILOSOPHY OF SPIRITUAL INTERCOURSE. Cloud, gl.25, postage 10 cts. PHILOSOPHY OF SPECIAL PROVIDENCES. The au-thor's "vision" of the harmonious works of the Creator is given. Cloth, 50 cts., postage 5 cts.; paper, 30 cts.

given. Crott, so cts., postage 5 cts.; paper, 30 cts. PRINCIPLES OF NATURE; Her Divine Revelations, and a Voice to Mankind. (In Three Parts.) Thirty-fourth edi-tion, with a likeness of the author, and containing a family record for marriages, births and deaths. This is the first and most comprehensive volume of Mr. Davis's writings. \$3.50, postage 25 cts.; red line edition, full moroccco, Le-vant, gilt, \$2.00.

STELLAR KEY TO THE SUMMER-LAND. Illustrated with Diagrams and Engravings of Celestial Scenery. Cloth, 75 cts., postage 5 cts.; paper, 50 cts.

TALE OF A PHYSICIAN; or, The Seeds and Fruits of Crime. Cloth, \$1.00, postage 10 cts.

TEMPLE: On Diseases of the Brain and Nerves. Develop-ing the Origin and Philosophy of Mania, Insanity and Crime; with Directions and Prescriptions for their Treat-ment and Cure. Cloth, \$1.50, postage 10 ets.

VIEWS OF OUR HEAVENLY HOME A Sequel to "A Stellar Key." Illustrated, Cloth, 75 cts., postage 5 cts.; paper, 50 cts. Price of complete works of A. J. Davis, 830.

WORKS OF PROF. WILLIAM DENTON.

BE THYSELF. A Discourse on Selfhood. Paper, 10 cts. CHRISTIANITY NO FINALITY; or, Spiritualism Superior to Christianity. Paper, 10 cts. COMMON SENSE THOUGHTS ON THE BIBLE. For

Common Sense People. Paper, 10 cts.

DELUGE IN THE LIGHT OF MODERN SCIENCE. It shows the Flood Story to be as false as it is for lish. Paper, 10 ets.

GARRISON IN HEAVEN. A Dream. Paper, 10 ets. GEOLOGY: The Past and Future of our Planet. This is a book for the masses—a book that should be read by every intelligent man in the country. \$1.59, postage 10 cts. GOD PROPOSED FOR OUR NATIONAL CONSTITU-TION. Paper, 10 ets.

FLASHER OF LIGHT FROM THE SPIRIT-LAND: Through the Mediumanip of Mrs. J. H. Consat. Compiled and Arranged by Allen Putnam. Cloth, S. W. postage Bels. POOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, With narrative illustrations. By Robert Dale Owen. Cloth, pp. 635, \$1.75. FORTY YRARS ON THE APIRITUAL ROSTRUM. By Warren Chase. Cloth, \$1.00.

WHYED SPIRIT: or. Glimpses Beyond the Horder. By Mary Kyle Dallas. Cloth, 12mo, pp. 237, 91.09.
 PROM OVER THE BORDER; or, Light on the Normal Life of Man. By Bonj, G. Smith. Cloth, pp. 238, \$1.00.

FRUIT AND BREAD: A Scientific Diet. By Gustave Schlickeysen. Cloth, \$1.00.

FULL AND COMPREHENSIVE INSTRUCTIONS HOW TO MESMERIZE. By Prot. J. W. Cadwell. Paper, pp. 128, TO M) 60 cts.

GALAXY OF PROGRESSIVE POEMS. By John W. Day. \$1.00.

g1.00.
 GARNERED SHEAVES. A Story with a Moral. Cloth, 75 cta; paper, 50 cts.
 GENESIS: The Miracles and Predictions According to Spiritism. By Alian Kardec. Cloth, 12mo, pp. 488. \$1.00.
 GEOMANOY. With 180 Illustrative Examples. By Franz Hartmann, M.D. Cloth, small 12mo, \$1.25.

GIST OF SPIRITUALISM. By Hon. Warren Chase. 50 cts. GLEAMS OF HOPE FOR THE LONELY AND BE-REAVED. By F. J. Theobald. Pamphlet, pp. 57. 20 cts. GLEANINGS FROM THE PAGES OF HISTORY. 50 cts. GOD'S IMAGE IN MAN. Some Intuitive Perceptions of Truth. By Henry Wood. Cloth, pp. 258, \$1.00. GUIDE-POSTS ON IMMORTAL ROADS. By Mrs. Jacob

Martin. Paper, pp. 74. 25 cts. GUIDE TO ASTROLOGY. By Raphael, Astrologer. Cloth, Vol. I., \$1.00; Vol. II., \$1.00; two volumes at one time, \$1.76. HEAVEN REVEALED. A series of Authentic Spirit Mes sages from a Wife to her Husband, Proving the Sublime Nature of True Spiritualism. Paper, pp. 68. 50 cts.

HEAVEN REVISED. By Mrs. E. B. Duffey. 25 cts. HELEN HARLOW'S VOW. By Lois Waisbrooker. Cloth, \$1.25, postage 16 cts.; paper 25 cts.

HEREAFTER. By D. W. Hull. Cloth, 75 cts., postage 5 cts. HEREDITY: Its Relations to Human Development. Corre-spondence between Elizabeth Thompson and Loring Moody. Cloth, 50 cts. HIDDEN WAY ACROSS THE THRESHOLD; or, The Mys-tery which hath been Hidden for Ages. By J. C. Street. pp. 587, illustrated. \$3.50, postage 25 cts. HISTORICAL JESUS AND THE MYTHICAL CHRIST. By Geraid Massey. Paper, 50 cts. HISTORICAL REVELATIONS OF THE RELATION EX-ISTING BETWEEN CHRISTIANITY AND PAGAN-18M, through the mediumship of T. C. Buddington. Cloth, 50 cts.; paper, 25 cts. HEREDITY: Its Relations to Human Development. Corre

HISTORY OF CHRISTIANITY. By Edward Gibbon, Esq

HISTORY OF CHRISTIANITY. By Edward Gibbon, Esq Cloth, 12mo, pp. 864, §1.80, postage 15 cts. HISTORY OF THE COUNCIL OF NICE, A. D. 325, with a Life of Constantine the Great. By Dean Dudley, a Law-yer and Historian. Full cloth, §1.60; paper, 50 cts. HISTORY OF THE ORIGIN OF ALL THINGS. Written through an Earthly Medium, L. M. Arnold. Cloth, §2.60. HOMES AND WORK IN THE FUTURE LIFE. By F. J. Theobald. Cloth, pp. 184, §1.25. HORARY ASTROLOGY; by which every question relating to the future may be answered. By Raphael. Cloth, §1.60.

HOW TO MAGNETIZE; or, Magnetism and Clairvoyance. By James Victor Wilson. Paper, 25 cts.

HOW TO STRENGTHEN THE MEMORY; or, Natural and Scientific Methods of Never Forgetting. By M. L. Hol-brook, M. D. Cloth, \$1.00.

HOW AND WHY I BECAME A SPIRITUALIST. By Washington A. Danskin. Cloth, 75 cts., postage 5 cts. HUMAN CULTURE AND CURE. By E. D. Babbitt, M. D., D. M. Part I. 50 cts., postage 6 cts.

HYGIENE OF THE BRAIN, and the Cure of Nervousness. By M. L. Holbrook, M. D. Cloth, **31.50**.

IDEA OF RE-BIRTH. By Francisca Arundale. Including a translation of an Essay on Re-incarnation by Karl Heckel. With a preface by A. P. Sinnett. Cloth, §1.25.

IDENTITY OF PRINITIVE CHRISTIANITY AND MOD-ERN SPIRITUALISM. Vol. II. By Eugene Crowell, M. D. ERN SPIRI Cloth, \$1.00.

delivered by Prof. Alfred R. Wallace, at Motropolitan Temple, San Francisco, Cal., Sunday evening, June 5th, 1887. Pamphlet, pp. 24, 5 cts.; 13 copies, 50 cts.; 50 copies, **g**1.00.

By Warren Summer Barlow. 10 cts. ILLUMINATED BRAHMINISM; or, The True Theosophy. Cloth, pp. 130, \$1.00; Paper, 50 cts.

SIXTH SENSE; or, Electricity, A Story for the Masses. By Mary E. Buell. Cloth, \$1.25. SOLAR BIOLOGY: A Scientific Method of Delineating Character and Diagnosing Disease. Cloth, \$5.00, postage

ILLUMINATED BUDDHISM; or, The True Nirvana. Cloth, pp. 105, \$1.00; paper, 50 cts.
 IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT. A fine steel plate portrait of the incdium adorns the work. Cloth, pp. 324, \$1.00, postage 12 cts.

IMMORTALITY INHERENT IN NATURE. By Warren Summer Barlow. Cloth, 60 cts.

INCIDENTS OF A COLLECTOR'S RAMBLES in Austra-lia, New Zealand and New Guinca. By Sherman P. Den-ton. Cloth, 12mo, pp. 272, §2.50. with four other auxiliary tables for use in making astrological figures. Cloth, \$2.00. SPIRITUALISM: A Discourse in a series upon "The Signs of the Times." By Rev. M. J. Savage. 5 ets. SPIRITUALISM: A Science, a Philosophy and a Religion. By Hon. Sidney Dean. Per copy, 5 ets.; 6 copies, 25 ets.; 13 copies, 50 ets.; 30 copies, 81.00. INQUIRERS' TEXT-BOOK. By Robert Cooper. Cloth, \$1.00.

INSPIRATIONAL AND TRANCE SPEAKING. By J. J. Morse. Paper, 5 cts.

INTERVIEWS WITH SPIRITS. Carrie E. S. Twing, Me-

INTERVIEWS WITH SPIRITS. CATTRIES, Strong, and dhum. Paper, 50 cts. IS IT THE DESPAIR OF SCIENCE? or, Science Applied to Spiritualism, not in the Manner of Dr. Hammond. By W. D. Gunning. Paper, 15 cts. IS MATERIALIZATION TRUE? Mrs. Cora L. V. Rich-

SPIRITUAL PILGRIM; A Biography of James M. Peebles. By J. O. Barrett. Preface by Emma Hardinge. Cloth, \$1.50, id. Cloth, 50 ets.

MONAL CIGIN, 50 CIS.
ISIS UNVEILED; A Master Key to the Mysterles of Ancient and Modern Science and Religion. By H. P. Blavatsky. Two vols. royal 8vo; about 1400 pages, handsomely printed, cloth, extra, with portrait of author. \$7.50.

JULY 18, 1896.

PARTURITION WITHOUT PAIN. Edited by M. L. Hol. brook, M. D. Cloth, \$1.00, postage \$ cia. PERPECT MOTHERHOOD; or, Mabel Raymoni's Resolve. By Lois Waisbrooker. Cloth, 18mo, pp. 548, \$1.50, postage 19 cts.

PHANTOM FORM. Experiences in Earth and Spirit-Life-Through the trance mediumship of Mrs. Nettie Pease Yox. Cloth, pp. 160, 56 cts.

PHILOSOPHY OF CREATION. By Thomas Paine, through the hand of George S. Wood. Cloth, 40 cis.; paper, 22 cis. PHILOSOPHY OF ELECTRICAL PSYCHOLOGY. In Twelvo Lectures. By Dr. Dods. Cloth, \$1.00, postago 10 cis.

POEMS FROM THE INNER LIFE. By Lizzle Doten, New edition. Cloth, full glit, \$1.50; cloth, plain, \$1.00, reduced from \$1.50, poetage 16 cts. POEMS OF PROGRESS. By Miss Lizzie Doton, author of "Poems from the Inner Life." Illustrated with a fine steel engraving of the inspired author. Cloth, \$1.00; cloth. gilt, \$1.50, reduced from \$5.00, postage 10 cts.

PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM. By J. P. F. Deleuze. Cloth, 12mo, pp. 524, \$2.00.

By J. P. F. Deleuze. Cloth, 12mo, pp. 524, \$2.00. PRIVATE INSTRUCTIONS IN PRACTICAL MASSAGE. By Dr. J. D. Balkham. Paper, 15 cts. PROCESS OF MENTAL ACTION; or, How we Think. By Spirit Prof. M. Faraday. Paper, 15 cts. PROGRESSION; or, How a Spirit Advances in Spirit-Life. By Spirit Michael Faraday. Paper, 15 cts. PROOF PALPABLE OF IMMORTALITY. By Epes Sar gent. Cloth, 50 cts.; paper, 25 cts.

PSYCHOGRAPHY. By M. A. (Oxon). Cloth, \$1.25.

PSYCHOMETRY; or, Soul Measure. By Mrs. L. A. Coftin Paper, 10 cts. PSYCHOPATHY; or, Spirit Healing. By the Spirit of Dr. Benjamin Rush, through the Mediumship of Mrs. Cora L. V. Richmond, \$1.50.

PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR AS SAILANTS. Paper, pp. 216, 35 cts.

RAYS OF LIGHT: Two Chapters from the Book of My Life. With Poems. By Mrs. R. Shepard Lillie. Cloth, pp. 229, \$1.25.

Inte. with Forms. By Mrs. R. Shepard Linte. Cioth, pp. 229, 81.25.
RECORD OF A MINISTERING ANGEL. By Mrs. Mary J. Clark. Cloth, pp. 289, 81.00.
RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; The Law of Control. Paper, 15 cts.
RELIGION OF THE STARS; or, Tomple Lectures, deliverted before the C asses of Advancement in the Grand Temple of the Order of Magi at Chicago. By Olney H. Richmond. Cloth, 12mo, pp. 318, 81.25.
RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE. By Edwin D. Babbitt. Cloth, 12mo, pp. 384, 81.40.
RELIGION OF THE FUTURE. By Samuel H. Terry, Panphlet, pp. 32, 5 cts.
RELIGION OF SPIRITUALISM; Its Phenomena and Philosophy. By Samuel Watson. Cloth, 12mo, pp. 423, \$1.00, postage 10 cts.
RELIGION OF SPIRITUALISM. By Eugene Crowell, M. D.

RELIGION OF SPIRITUALISM. By Engene Crowell, M. D. Paper, 10 cts.

RELIGIOUS CONFLICT OF THE AGES: And Other Ad-dresses. By the guides of Mrs. R. Shepard Lillie. Cloth pp. 143, 50 cfs.

RESEARCHES IN THE PHENOMENA OF SPIRITUAL-ISM. By William Crookes, F. R. S. \$1.25. REVIEW OF THE SEYBERT COMMISSIONERS' RE-PORT or, What I Saw at Cassadaga Lake. By A. B. Rich-mond, Esq. Cloth, 12mo, pp. 244, 81.25.

ROMAN LAWYER IN JERUSALEM: First Century. By W. W. Story. Paper, 10 cts. RULES TO BE OBSERVED FOR THE SPIRITUAL CIRCLE. By Mrs. E. H. Britten and others. Free.

RULES AND ADVICE for those desiring to form Circles. Compiled by James H. Young. Paper, 20 cts. SABBATH QUESTION CONSIDERED BY A LAYMAN By Alfred E. Giles. 10 cts.

SAINT PAUL. By Ernest Renan. Cloth, \$1.75, postage 12 cts.

SCIENTIFIC BASIS OF SPIRITTALISM. By Epes Sar-gent. Cloth, 12mo, pp. 396, \$1.00, postage 10 cts. SEXUAL PHYSIOLOGY: A Scientific and Popular Exposi-tion of the Fundamental Problems in Sociology. By R. T. Trail M. D. Cloth \$2.00

Trall, M. D. Cloth, \$2.00. 'SHADOWS." By John Wetherbee. Cloth, \$1.00; paper,

SIDERIAL EVOLUTION; or, A New Cosmology. Cloth,

SLOS: paper, 75 cts. SIX LECTURES ON MESMERISM AND CLAIRVOY. ANCE. By John Bovce Dodds. Paper, 50 cts. SIXTEEN SAVIORS OR NONE. By Kersey Graves. Cloth

SOUL; Its Embodiment in Human Form, A series of five Lessons given by the guides of Mrs. Cora L. V. Richmond. Cloth, \$1.00.

SPHERICAL BASIS OF ASTROLOGY. By J. G. Dalton,

BPIRIT INVOCATIONS; or, Prayers and Praises, through the Vocal organs of the late Mrs. J. H. Conant. Cloth,

SPIRITUAL FRAGMENTS. By J. J. Owen. Cloth, \$1.00,

Contains a complete and accurate Table of Houses for latitudes 22 to 58, both north and south of the equator.

75 cts.; paper, 50 cts.

20 cts.

pp, 256, 81.00.

- nostage 10 cts.

postage 10 cts.

35 cts.

and the Levice, "play by on the other side." Her plea that the prisons be made schools, where the in-mates might be taught with kindly words the laws of pre-mail conditions, and shown the possibilities that the religion of Spiritualism presents to them to grow out of these conditions, and gradually unfold that divide spark which is implanted within every human being uses year mathetic and function. being, was very pathetic and touching. She also showed the heart-hunger of those who are aged, and are passing away the few days that are left in the almshouses all over our broad land. A few kind words to them, teaching them that after a few more days the y would certainly meet the loved ones gone before, would cost the visitor little, but would be of much value to the aged one there, who was some-body's father or somebody's mother. At 2:30 P.M. Ptot. Barrett gave his farewell ad-

10

Northwestern Spiritualists' Camp-

Meeting.

Nearly two weeks ago the Northwestern Spiritual-

ists' Association opened its annual camp-meeting at Hamline, Minn., between St. Paul and Minneapo-

lis, under very auspicious circumstances, the weather

The morning of June 21 the people commenced to

come upon the ground early, and continued coming until nearly dark. The immense audience was called

to order in the large pavilion, and as the opening ser-vices were to commence by raising the stars and stripes to the head of the flagstaff, the audience

joined heartily in singlug the patriotic song "Amer-

the listeners an idea of what might be expected from

them when each came to speak alone.

them when each came to speak alone. At 2:30 P. M. of that oay Prof. Barrett gave his first inspirational address, and told of the different con-ceptions of God by all nations of people from the primitive ages of the past down to the prevent day. After his lecture Mrs. Mitchell gave a public test séauce that set some of the skeptics to thinking. On Monday a Lyceum was formed, with Mrv. Prior as leader, and this lady is one of the cest in this line of work it has been our pleasure to meet. She not only wins the esteem of those who have dealings with her, but she inspires confidence with all whom she

only wins the esteem of those who have dealings with her, but she inspires confidence with all whom she comes in contact. A daily conference or school for mediums was also formed, with Brother Titus as Chairman. He has presided over a church congrega-tion for many years, and is well qualified to lead this meeting. The interest in these meetings has grown from the start, and the lessons learned therein will surely bear good fruit in the labors of the future. The second lecture by Prof. Barrett was more the

The second lecture by Prof. Barreft was upon the question: "Immortality from the Standpoint of a spiritualist;" during unis lecture a severe rain storm came over the camp, and a tree close to the large tent was shattered by lightoing, and the speak-r was nearly knocked down by the snock. For a mo-ment there was some excitement, but he soon rallied,

and regaining possession of himseli went on with his lecture, talking against the elements for rearly an hour. Mrs. Prior followed his lecture with platform

tests, and carried the large audience along with her

tests, and carried the large audience along with her by her good work. The third lecture, by Prof. Barrett, was given Fri day, June 26, upon the theme, "Practical Applica-tion of Spiritualism," and he held his large audience from the opening to the close with rapt attention. It is to be regretted that the whole human family diu not hear this masterly address: for if it had done so, there might have been some insufration received that

there might have been some inspiration received that

there might have been some inspiration received that many would so live that the world and suffering hu-manify would be better for their having lived in it. After his lecture, Mrs. Isa Wilson Kayner, of Chi-cage, daughter of the old pioneer of Spiritualism, E. V. Wilson, gave platform tests in vari-ut ways, simi-lar to that of her father. Every one was recognized, all persons being straugers to her. Mrs. Prior also

gave some tests that were also recognized. Mrs. Mitchell gave three lectures and test seances

during the week, and good attention was paid to her

Sunday, June 28, was the red-letter day of the

Sunday, June 23, way the red letter day of the camp. Work started in early, and there was some kind of manifestation going on until quite well along in the evening, and the officers of the camp went about with smiling faces to see the large number of visitors that responded to the invitation to the feast. The first important meeting of the day was at 10: 0, when Mar. Zoa V Paice gave a fine invitational lag.

The first important meeting of the day was at no: 0, when Mrs. Zoo F. Prior gave a fine inspirational le-ture upon the topic, "Heart-Hunger of the World," and beautituily portrayed the acts and lives of Spir itualists; that it wou'd be necessary for them to go forth with the gratight of truth, and blaze the way to eternal progression and unfoldment of the divine spark within man, giving assistance to the erring and

fallen of the children of earth, and not like the priest and the Levite, "pass by on the other side." Her

Work

second lecture by Prof. Barreit was upon the lon: "Immortally from the Scandpolit of a

The President of the Camp. Dr. S. N. ASD nwall of

being almost periect and the attendance very large.

To the Editor of the Banner of Light:

dress upon the vital question of the time, "Needs of the Hour." For over an hour he spoke to an audience too large to get inside the profilion. There was a large crowd surrounding the auditorum, standing in the open air, and yet able to hear Bro. standing in the open ab, and yet able to hear Bro. Barreit's remarks, and drinking in his words as they rell from his lips. He showed very conclusively that the Spiritualists had both a work and a duty to per-form, and that they should be up and doing now; that they should so live and teach at home and in their business dealings that their example might become an inspiration to some banking the doing now? become an inspiration to some benighted soul, and this ray of light become the means to start it on the way toward the development and unfoldment of some erring brother or sister. Selfahness had been the great destroyer of good and beauty in the past and unless Spiritualists were up and doing, alert to all that was passing around and about them, they were letting golden moments pass them by

He plead earnestly and eloquently for the assist-ance of all toward the National Association, that the Spiritualists, by strong organization, might obtain and have the same rights as other religious denominations-something that as individuals they do not have to-day.

After his most able effort and the climax to his se ries of lectures, the remarkable medium for physical manifestations in broad daylight, Benjamin F. Foster, gave a scance in the pavilion, which was crowded with honest skeptics and investigators, who were looking for the truth of the manifestations, who were establishing the proof of an immortal life beyond the veil. He called for that class of people from the au-dience to hold his hands while the manifestations were taking place. The phenomena consisted of writthe messages being throw out, bell-riveing, hanjo playing, pictures precipitated upon handkerchiefs, showing of hands, passing of coins between bolted slates, etc., which caused many people to stop and wonder what was the cause of it.

At 8 P. M., Mrs. Isa Wilson Kayner, of Chicago, gave the "fire test" under strict conditions, that made some of the people in the audience wince for her. She held the bot lamp chimory against ner cheek for two full minutes, and when removed, there was not a sign of burn about her. She uses the lamp sometimes in cases of chronic diseases to commence getting an equilibrium throughout the entire system, and placing the body and all its parts in natural, healthy action. She put a twenty dollar bill through the flame, and it was not even smoked. She also took a white silk trea and law and all is parts and it through the black vard long, and slowly passed it through the blaze of the lamp without smoking it. She placed her hands and wrists in the flame, and the fine hair on the back of the hand was not singed a particle. This simply demonstrates the power of the spirit over the ele-ments, as illustrated by the case of the Hebrew chil-

dren in the flery furnece. After this. Mrs. Prior gave the aud ence some fine tests, and Mrs. Kayner gav- some messages by inde-pendent slate writing, some of the signatures being recognized as fac-similes.

Mrs. Prior gave her farewell lecture on Tuesday, taking for ber topic, 'The Sunken Road,' She brought in the lives of the mediums of the early day that had passed away almost unnoticed, and thus filled up some gap in the road that some of us have

Walked over in the later days. On July 1 Mr. E. Andrus Titus, of Boston, gave the first lecture of his series upon the subject, "Nobility of Character," and he gave one of the best lectures that we have heard in many a day. He also gave another grand lecture on "The Broinerhood if Man," on the 3d inst. He has made many friends by his friendly ways and kindly words here in the North

Mrs. Cora L. V. Richmond came on the 4th and helped celebrate our natal day. She will be with the camp for about ten days, and there are many who will make a great effort to hear her. July 3, 1896.

T. D. KAYNER.

Samuel Plimsoll of England, known through out the civilized world as the sailors' friend, because of his Plimsoll "load water line mark," has come to America as a special pleader for peace... Peace is the loveliest gift in the world's possession; to esteem it, to deserve it. all men must first suffer. Just the same, welcome to Samuel Plimsoil !-Boston Herald.

For Over Fifty Years

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

IRRECONCILABLE RECORDS; or, Genesis and Geology, Cloth, 40 cts., postage 5 cts.; paper, 25 cts. IS SPIRITUALISM TRUE? Paper, 10 cts.

IS DARWIN RIGHT? or, The Origin of Man. Cloth, \$1.00 stage 5 cts MAN'S TRUE SAVIORS. A Lecture. 10 cts.

ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. Paper, 10 cts. POCASSET TRAGEDY. Paper, 10 cts.

BIBLE IN THE BALANCE. By Rev. J. G. Fish. Cloth, \$1.50 BIBLE IN INDIA: Hindoo Origin of Hebrew and Christian Revelation. By Louis Jacolliot. Cloth, \$2.00, postage 12 cts. RADICAL DISCOURSES ON RELIGIOUS SUBJECTS. 81.25, postage 10 cts.

RADICAL RHYMES. Cloth, \$1.25, postage 6 ets. SERMON FROM SHAKSPEARE'S TEXT. 16 cts. SOUL OF THINGS; or, Psychometric Researches and Dis-coveries. By Wm. and Elizabeth M. F. Denton. Cloth, \$1.50, postage 10 cts.

SOUL OF THINGS-Vol. II. Illustrated. pp. 450. Cloth. Soul of Things-Vol. III. Illustrated. pp. 362. Cloth. Price, each, gl.50, postage 10 cts.

WHAT IS RIGHT? Paper, 10 cts.

WHAT WAS HE? Cloth, \$1.25, postage 10 cts.; paper, \$1.00,

postage 5 cts WHO ARE CHRISTIANS? A Lecture. 10 cts.

WORKS OF MOSES HULL.

ALL ABOUT DEVILS. Paper, 15 cts. CONTRAST: Evangelicalism and Spiritualism Compared Beveled boards, 75 cts., postage 10 cts.

IRREPRESSIBLE CONFLICT. Paper, 15 cts.

JESUS AND THE MEDIUMS, or Christ and Mediumship. Paper, 10 cts.

LETTERS TO ELDER MILES GRANT. Cloth, 50 cts. MYSTERY SOLVED. Paper, 10 ets.

QUESTION SETTLED. Cloth, 75 ets., postage 5 ets.

WHICH: SPIRITUALISM OR CHRISTIANITY? A Friend ly Correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian. Cloth, 75 cts., postage 5 cts.; pa-

WOLF IN SHEEP'S CLOTHING. Paper, 10 cts.

WORKS OF J. M. PEEBLES.

CHRIST, THE CORNER-STONE OF SPIRITUALISM. Paper, 10 cts.

HOW TO LIVE A CENTURY AND GROW OLD GRACE-FULLY. Paper, 25 cts. IMMORTALITY, AND OUR EMPLOYMENTS HEREAF-TER. Large 8vo, cloth, 81.00, postage 15 cts. SEERS OF THE AGES. Cloth, 92.00, postage 12 cts.

SPIRITUME ACRESS Count, 52.00, postage 12 cts. SPIRITUME HARP. A Collection of Vocal Music for the Choir, Congregation and Social Circles. By J. M. Peebles and J. O. Barrett. E. H. Balley, Musical Editor. Cioth, 52.00; routh, full gitt, 52.00, postage 14 cts.; six copies, 510.00; twelve copies, 519.00.

SPIRITUALISM DEFINED AND DEFENDED. Paper,

WORKS OF MR8. MARIA M. KING.

PRINCIPLES OF NATURE, AS DISCOVERED IN THE DEVELOPMENT AND STRUCTURE OF THE UNI-VERSE. In 3 vols., cloth, 8vo, each \$1.50, postage 12 cts. The three volumes to one address, \$4.60. REAL LIFE IN SPIRIT-LAND. Cloth, 75 cts., postage 12 cts

SOCIAL EVILS; Their Causes and Cure. Paper, 25 cts. SPIRITUAL PHILOSOPHY rs. DIABOLISM. Paper, 25 cts. WHAT IS SPIRITUALISM? AND SHALL SPIRITUAL-ISTS HAVE A CREED? Paper, 25 cts.

BROTHERHOOD OF MAN, AND WHAT FOLLOWS FROM IT. Paper, 25 cts.

GOD THE FATHER, AND MAN THE IMAGE OF GOD.

Paper, 25 cts. IEDIUMSHIP-EXPERIENCES OF THE AUTHOR.

Paper, 15 cts. The last six to one address, \$1.00. Bound in one volume, cloth, **\$1.25.**

WORKS OF M. B. CRAVEN. ANGEL OF HOREB. Paper, 10 cts.

BIBLICAL CHRONOLOGY. Paper, 10 cts. CHRISTIANITY BEFORE THE TIME OF CHRIST. PR

ORIGIN OF THE TRINITY. Paper, 3 cts. PHILOSOPHY OF IMMORTALITY IN CONNECTION WITH DEITY AND WOR8HIP. Paper, pp. 16, 5 cts.

REVIEW OF THE DELUGE. Paper, 3 cts. WHERE WAS JESUS BAPTIZED? Paper, 3 cts.

WORKS OF P. B. RANDOLPH.

AFTER DEATH. Cloth, \$2.25, postage 12 cts. "GHOSTLY LAND." The "Medium's Secret." 59 cts. HERMES MERCURIUS TRISMEGISTUS; His Divine Pr. mander; also the Asiatic Mystery. Cloth, 81.00. LOVE AND ITS HIDDEN HISTORY, AND THE MASTER PASSION. Two volumes in one. Cloth, \$2.59, postage 12 cts.

NEW MOLA. The Secret of Mediumship. 50 cts. PRE-ADAMITE MAN. 12mo, pp. 408. \$2.00. SEERSHIP-THE MAGNETIC MIRROR. Price \$2.00, post-

sge 6 cts WONDERFUL STORY OF RAVALETTE; also, Tom Clark and his Wife. Cloth. \$2.00

WOMAN'S BOOK. Cloth, #2.00.

cts., postage 5 cts. FAIRFIELDS. By F. M. Lebelle, Cloth, St cts., postage 5 cts.

50 cts.; paper. 25 cts.

Paper. 10 cts.

BEGINNINGS OF THINGS; or, Science vs. Theology. JESUS CHRIST: A Fiction. Transcribed by M. Faraday. er. 50 cts BETTER WAY. By A. E. Newton. Paper, 25 cts.

KISS FOR A BLOW. By Henry C. Wright. Cloth, gl.25, postage 10 cts.; small edition, cloth, 50 cts., postage 5 cts. ATER PAPERS. Written through the mediumship of Carrie E. S. Twing. Paper, 10 cts.

LESSONS FOR CHILDREN ABOUT THEMSELVES. By BEYOND THE VEIL. Dictated by the spirit of P. B. Rar dolph. Cloth, \$1.50, postage 10 cts. A. E. Newton, Cloth, 50 cts. LIFE AND ITS FORCES: Health and Disease Correctly Defined. By Dr. William Porter. Cloth, \$1.00.

LIFE AND LABOR IN THE SPIRIT-WORLD: Being a Description of Localities, Employments, Surroundings, and Conditions in the Spiheres. By members of the Spiri-Band of Mrs. M. T. Shelhamer-Longley. Cloth, \$1.00, post-age 10 cts. Illustrated edition, same in other respects as the cloth, \$1.50, postage 10 cts.

LIFE-LINE OF THE LONE ONE. By Warren Chase. Cloth, \$1.00.

LIFE OF JESUS. By Ernest Renan. Cloth, \$1.75, postage 12 cts

LIFE OF THOMAS PAINE. By G. Vale. Cloth, \$1.00, post age 10 cts.

LIFTING THE VEIL; or, Interior Experiences and Mani-festations. By Susan-J. and Andrew A. Finck. Cloth, \$2.00. LIGHT ON THE HIDDEN WAY, with an Introduction by Rev. James Freeman Clarke. Cloth, \$1.00.

LIVER COMPLAINT, MENTAL DYSPEPSIA, AND HEADACHE. By M. L. Holbrook, M. D. Cloth, gl.00. LIVING PRESENT AND DEAD PAST. By Henry C. Wright. Cloth 50 ets.; paper, 35 ets.

LOOK HPWARD, By Susie C. Clark, Cloth. 81.25. LYCEUM STAGE. By G. Whitfield Kates. Cloth, 25 cts.

MAN AND HIS RELATIONS. Illustrating the Induces of the Mind on the Body. By Prof. S. B. Brittan. Cloth, 81.50.

MAN AND HIS SOUL. An Occult Romance of Washing-ton Life. By T. C. Crawford. Cloth. 12mo, pp. 255, \$1.00. MANUAL OF PSYCHOMETRY: The Dawn of a New Civ-lization. By Joseph Rodes Buchanan, M. D. Cloth, \$2.00, postage 16 cts.

COMPLETE DICTIONARY OF ASTROLOGY. By James Wilson, Esq. Cloth, \$3.00, postage 15 cts. COMPLETE WORKS OF THOMAS PAINE. Three vol-umes. To which is added a Brief Sketch of His Life. Cloth, \$7.00, postage 45 cts. MARRIAGE AND DIVORCE. By A. E. Giles. Paper, 10 cts MARRIAGE AND DIVORCE. By Richard B. Westbrook, D. D., LL. B. Cloth, 50 cts.

MARRIAGE AND PARENTAGE. By M. L. Holbrook, M. D

MARTYRDOM OF MAN. A Compendium of Universal History. By Winwood Reade. pp. 544. \$1.75. MATERIALIZED APPARITIONS: If Not Beings from Another Life, What Are They? By E. A. Brackett. Cloth, \$1.00.

MEDIUMISTIC EXPERIENCES OF JOHN BROWN, the

Medium of the Rockles. With an Introduction by Prof. J. 8. Loveland. Cloth, pp. 167, \$1.00. MEDIUMSHIP: A Course of Seven Lectures by Prof. J. S Loveland. Cloth, 12mo, pp. 248, \$1.00. VOLNEY'S RUINE; or. Meditation on the Revolutions of Empires. Cloth, §1.00, postage 5 cts. WAB ABRAHAM LINCOLN A SPIRITUALIST? or, Cu-rious Revelations from the Life of a Trance Medium. By Mrs. Nettle Colburn Maynard. Cloth, 12mo, illustrated, p. 264 [150]

MEDIUMSHIP: Its Laws and Conditions. With brief in-structions for the formation of spirit-circles. By J. H.

Powell. Paper, 10 cts. MELODIES OF LIFE. A New Collection of Words and

Music for the Choir, Congregation and Social Circle. Com-bining "Golden Melodies" and "Spiritual Echoes," with the addition of thirty pages of New Music. By S. W. Tuck-er. Boards, 50 cts.; 12 copies, \$4.50.

MINISTRY OF ANGELS." REALIZED. By A. E. New-MEN

ton. Paper, 15 cts

MISSING LINK IN MODERN SPIRITUALISM. By A Leah Underhill. Cloth, \$1.50.

MODERN BETHESDA; or, The Gift of Healing Restored. Edited by A. E. Newton. Cloth, illustrated, \$2.00. MUSCLE-BEATING. By C. Klemm. With 10 illustrations.

DIEGESIS. By Rev. Robert Taylor. Cloth, \$2.00, postage DISCUSSION of the Facts and Philosophy of Ancient and Modern Spiritualism. By S. B. Brittan and Dr. B. W. Richmond, Cloth, pp. 378, \$1.00.

MY LYRICAL LIFE. Poems New and Old. By Gerald Massey. Two vols., 16mo, fine cloth, pp. 364 and 427. Per vol., \$1.00, postage 8 cts. each; both vols. together, \$2.00. MYSTERIES OF THE BORDER-LAND. By Mrs. Nettie

NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism. By A. S. Hayward. Cloth, \$1.00, postage 10 cts. NEW GOSPEL OF HEALTH. Cloth, pp. 519, \$2.50; paper,

tal faculties and their cultivation. In its treatment of Palm-istry, there are thirteen full pages of drawings, so arranged that each sign is named upon the drawing, and nearly four hundred signs are thus given and self-explanatory; refer-ence to the text is thus made secondary, and often unneces-ary. Any persons, by comparing their own hands with the drawings, can see at once their own nature and destiny as portrayed by those signs, lines and meanings that are pres-ent in their hands. The aim has been to widen the general view of life, to teach a valuable art, and to present a new and interesting source of anusement. I76 large pages, clear type. Paper, 50 cents. For sale by BANNER OF LIGHT PUBLISBING CO, NEW LIGHT FROM THE GREAT PYRAMID! The As-tronomico-Geographical System of the Ancients Recov-ered and Applied to the Elucidation of History, Ceremony, Symbolism and Religion. By Albert Ross Parsons. \$4.00. EXT WORLD INTERVIEWED. By Mrs. 8. G. Horn.

EMANUEL SWEDENBORG. His Life and Writings. By William White. \$2.00. Cloth, \$1.50, postage 10 cts. NIGHT SIDE OF NATURE; or, Ghosts and Ghost Seers. EMPIRE OF THE MOTHER OVER THE CHARACTER AND DESTINY OF THE RACE. By Henry C. Wright. Paper, 35 cts. By Catharine Crowe, Cloth, 75 cts.

NORA RAY, THE CHILD MEDIUM. Paper, 25 cts. OBSESSION; or, The Origin of Evil. By Prof. M. Faraday.

EPITOME OF SPIRITUALISM AND SPIRIT-MAGNET-ISM-Their Verity, Practicability, Conditions and Laws. By A. S. Hayward. Paper, 25 cts. Paper, 10 cts. OCCULT WORLD. By A. P. Sinnett. Cloth, \$1.25. ERRORS OF THE BIBLE. By Henry C. Wright. Paper

OCCULT WORLD. BY A. P. Binnett. Cloth, **31**:25. ON MIRACLES AND MODERN SPIRITUALISM. BY Al-fred R. Wallace. Cloth, **31**:25. ORTHODOX HASH, WITH CHANGE OF DIET. By W. 8. Barlow. Paper, 10 cts. OTHER WORLD AND THIS. A Compendium of Spirit-ual Laws. Cloth, 12mo, pp. 378, **31**:50. OUINA'S CANOE AND CHRISTMAS OFFERING. Mrs. Cora L. V. Richmond. Cloth, glit, pp. 160, **31**:00. ORIGIN OF LIFE: or. Where Man Comes From. 18 cts. ESOTERIC BUDDHISM. By A. P. Sinnett, Esq. Cloth, \$1.25. ESSENCE AND SUBSTANCE. By Warren Chase. Cloth,

EXETER HALL: A Theological Romance. By Wm. Mc-Donnell. Paper, 60 cts., postage 5 cts. EXPERIENCES OF 8AMUEL BOWLES IN SPIRIT-LIFE. Written through the mediumship of Carrie E. S. Twing. Paper, 25 cts. ORIGIN OF LIFE; or, Where Man Comes From. 10 ets.

OUR HOME DOCTOR. By Moore Bussell Fletcher, M. D. Extra cloth, \$2.09. OUTSIDE THE GATES: and Other Tales and Sketches. By a Band of Spirit Intelligences, through the Medium-ship of Mrs. M. T. Shelhamer-Longley. Cloth pp. 515, 51.00.

EVEOPENER. "Citateur, Par Pigault." Le Brun, Doubts of Infidels. Cloth, pp. 148, 59 cts.; paper, 35 cts. FEW DAYS IN ATHENS. By Francis Wright. Cloth, 75 of a present of the second sec PAINE'S GREAT WORKS. Containing "Life of Paine." Cloth, crown-octavo, with a fine steel portrait of Paine. \$1.00, postage 25 cts.

SPIRITUAL THERAPEUTICS; or, Divine Science applied ville. Cloth. \$1.00. SPIRITUALISM AND INSANITY. By Engene Crowell, M. D. Paper, 3 cts.

SPIRIT WORKERS IN THE HOME CIRCLE. By Morell Theobald, F. C. A. Demy 8vo, cloth, pp. 306, \$1.50.

STARNOS: Quotations from the Inspired Writings of An-drew Jackson Davis, Seer of the Harmonial Philosophy. Selected and edited by Della E. Davis, M. D. In fine cloth, 50 cts; extra line, glit edge, 75 cts.

STAR OF ENDOR. By Elsen Cobb. An interesting and valuable work. Cloth, pp. 311, \$1.00.

STARTLING GHOST STORIES, by an eminent Scottish Seer. Seventy-four complete stories; twenty-four illus-trations. 15 cts.

STEPPING STONES TO HEALTH. By W. J. Colvine Three Inspirational Lectures. 15 cts.

STRANGE VISITORS. By Susan G. Horn. Cloth, \$1.50. STUDIES IN THEOSOPHY: Historical and Practical. A Manual for the People. By W. J. Colville. Cloth, pp. 504, \$1.09, postage 12 cts.

SUMMER DAYS AT ONSET. By Susan H. Wixon. Pamphiet, pp. 84 25 cts.

SYMBOL SERIES of three Lectures, by Cora L. V. Tappan. Paper, 10 cts.

THE STATUS OF AMERICAN SPIRITUALISM, AS SEEN DURING A FOUR YEARS' VISIT. By J. J. MORSE. Pamphlet, 15 cts. THEODORE PARKER IN SPIRIT-LIFE. By Fred. L. H. Willis, M. D. Paper, 10 cts.

THEOLOGICAL WORKS OF THOMAS PAINE. Cloth.

THERAPEUTIC SARCOGNOMY. By Joseph Rodes Bu-chanan, M. D. Imperial 8vo, cloth, pp. 700, \$5.00, postage

THERE IS NO DEATH. By Florence Marryat. Paper,

THERE IS NO DEATIN. By Profession warryat. Paper, pp. 285, 50 ets.; cloth, \$1.00.
 THOS. PAINE'S WRITINGS, THEOLOGICAL AND MIS-CELLANEOUS. Cloth, \$2.50, postage 20 ets.
 TRANSCENDENTAL PHYSICS, Cloth, reduced from \$1.00, 75 ets.; burdleb autilian \$21.40.

UNANSWERABLE LOGIC: A series of Twenty-Four Spir-

itual Discourses, given through the mediumship of Thoma Gales Forster. Cloth, large 12mo, beveled boards, §1.50.

UPWARD STEPS OF SEVENTY YEARS. By Glies B Stebbins, of Detroit, Mich. Cloth, gilt, pp. 308, \$1.25.

VISIONS OF THE BEYOND. Edited by Herman Snow Cloth, \$1.00; full gilt, \$1.50.

VITAL MAGNETIC CURE. By A. S. Hayward. Cloth, \$1.00, postage 10 cts.

VOCOPHY. By Lysander Salmon Richards. Cloth, pp. 110.

VOICES: A Poem in Four Parts. By Warren Summer Bar-low. New edition, cloth, with a new steel-plate portrait of anthor, \$1.00; full gilt, \$1.25, postage 10 cts.

WHAT IS SPIRITUALISM? An Address deliver; t by

WHAT OUR GIRLS OUGHT TO KNOW. By DI. Mary J.

WHENCE, WHAT, WHERE? A View of the Origia, Na-ture and Destiny of Man. By James R. Nichols, M. D., A. M. Cloth, §1.25.

Descriptive Mentality.

BY PROF. HOLMES WHITTIER MERTON.

A concise and practical method of learning to read the character, habit, and capacities of the mental faculties from their definite signs in the head and face and hand. Illustrated by eighteen pages of photo-engravings and half-tones of the head and face, made by the author expressly for this book; with a complete descriptive chart of the men-tal faculties and their cultivation. In its treatment of **Paim** ity, there are thitteen full may and of the mentanges of drawings so arranged

The Mysteries of Medlumship.

A Spirit Interviewed:

Being an Account of the Life and Mediumship of J. J. MORBE, with a full report of an interview with his Chief Control, TIEN SIEN TIE.

CONTROL TIEN SIEN THE. Also, as an Appendix, a Lecture entitled, SOME EXPERI-SHORES IN EARTH AND SPIRIT-LIFE OF THE SPEAKING CONTROL OF J. J. MORSE ENOWN AS TIEN SIEN TIE, as de-livered by the Spirit, with Portraits of Medium and Spirit. Price 16 conts

For sale by BANNER OF LIGHT PUBLISHING CO.

THE SCIENCE AND PHILOSOPHY OF

MATERIALIZATION

Inspirationally given through "White Bose," J. C. F. Grumbine, by SPIRIT THOMAS STARE KING. Price 15 cents. For sale by BANNEROF LIGHT FUBLISHING CO.

Price 10 cent

omas Gales Forster. Paper, 10 cts

Studley. Cloth, \$1.00.

75 cts.; English edition, 81.50.