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THE SONG UNSUNG.

Oh! the sincers sing on, and their songs are sweet, And we listen their for es to hear. For their harmonies all are as full and complete

As the days of the dying year. And we fancy there speaks in the strains so glad

All the thrill of a may ter's tongue; But the sougs that are swertest the world e'er had Are the beautiful songs unsurg.

There's a glow in the words that the lips shape not, And a thrill in the tones unheard.

As at tenderest memories half forget, As at tenderest memories half forget, Or the trill of a long-lost bird; And the hopes of our being are set in tune With the songs on the winds outflung But the y fade like the glow of a day in June,

And are lost in the songs unsung. There is never a with or a prayer breathed out By the sorrowful ones of earth, But is wreathed in a circlet of rhythm about,

And in melody fluds its b rth. There is never a deed that is grand or true, Or a word for the right outrung.

But is added up yonder, beyond the blue, To the beautiful songs unsung.

Oh! the air is all flooded with songs unsung, That are borne on the wind's soit wing, And the boughs in the woods, they have quivering

heng Since the life giving breath of spring. In the heart of the flowers they sweetly wait Till the Angel of Song poes by, And the angel will tendorly them translate As the flowers shall tare and die.

May the singers sing on, for their songs are sweet, And the world, it is glad to hear; And our hearts will respond with a quickening beat,

And our hearts will respond with a quiercoming cour, And an echo of pay good cheer; But the stallas that can move us with most control, That have closest our belog clung, T) at are part of the life of our humost soul, Are the beautiful songs unsung. - Woman's Tribune.

The Spiritual Rostrum.

Spiritualists as Moral Reformers.

An Address delivered at Lake Brady and Lily Dale, July, 1896, BY E. W. COULD.

CINCE the introduction of Modern Spiritualism, fifty years ago, it has given to the thinking world so many new theories in Science, in Religion, in Education, in Invention and in Morals, that those whose thoughts were turned to a serious consideration of the developments through spirit manifestations have been so much engrossed in the beauties and the value of those teachings, when properly explained and understood, that they have

diversity of opinion exists as to the best mode | learn to study their inherent requirements, of reaching it, but they should not longer neglect to engage in this great reform, as it is the greatest curse of the present age, and the au thor of more crime than all other causes combined.

There is, too, what is known in society as the social evil, that is claiming the study and the earnest efforts of a large number of reform ers; and this may be said of too many other crimes and misdemeanors, that are so common at the present time, and from which every community is suffering. These and many others, furnish abundant thought and labor for the most active, wise and benevolent Spirtualists, in addition to all that are engaged in he great work of reform in other sects and denominations.

But there is a great and vital cause lying behind all this, and from which most of the evils complained of arise, that is seldom thought of, and never referred to in public by reformers. I refer to the over production of the human species: the Malthusian theory. There are too many people brought into the

world without the necessary means of support. And yet there is a kind of morbid sentimen talism pervading the public mind, that rejects, or ignores, the discussion of this subject by moral reformers, while every other subject, however intimately or remotely connected with it, engrosses the attention and earnest solicitude of all.

The claim that it is impracticable to legislate ipon this subject, from the fact that any law pacted to regulate and control the marriage relations would be avoided and become a dead letter, may as consistently be waged against any other enactment for the protection of soci-

etv and the good of humanity. The argument that it would be an infringe-ment upon the freedom and the rights of indi viduals is equally failacious.

Laws are enacted every year to protect socity against the effect of contagious diseases. People are taken from their own homes and

obliged to remain in hospitals and insane asylums, for the protection of society, and are compelled by law to remain until released by the authorities. Over-crowded tenement houses are declared

nuisances by law, and, with many kinds of manufactories, are abated, for the protection

of society. The apprehension that, if marriage is re-stricted to only such as can furnish reasonable evidence of their good character and ability to support a family, it would prove a dangerous experiment upon the morals of society, is hardly justified when we realize that more than fifty per cent. of the debaucheries, the outrages upon women, and the crimes com-mitted, are by men that have families or have been married.

It is not presumed that a law obliging every man to produce reasonable evidence that he, or the woman he desires to marry, has sufficient means to support a family, and that they have decent characters, will prove a perfect panacea for all the ills that arise from over production. is worthy of serious consideration. As a direct result, it would soon be seen that most young, marriageable people, expecting to marry sooner or later, would begin to economize in their ex penditures, if they have not already sufficient means to secure the necessary license to marry. This would, in many cases, save young men from squandering their earnings in dissipation and idleness, at the expense of their health and reputation Young women, too, in this utilitarian age, are practical, and not slow so catch on to ad vantages suggested by the carrying into effect of a law that promises so much to their future happiness and the cause of humanity. It is not even necessary to refer to statistics to prove that a large proportion of the suffering, the destitution and crime, even in this country, comes from over production-too many children. A glance at the police courts, at the reform schools, at the over crowded tenement-houses, and the streets of any large city, or into the poor-houses, the factory villages and mining districts in the country-and there can no longer remain a doubt in the mind of thinking persons of the prime cause of all this squalor in The remedy proposed to overcome the bane-ful results of this unrestricted license to "multiply and replenish the earth" ad infinitum, is one upon which even Spiritualists may But they, as a sect, have not as yet assumed prominence or leadership in any special branch of the great moral reform movements, and here s an opportunity for them to come to the front, by taking up this subject and making a practical effort to provide a remedy. It is now more than fifty years since this subject was taken up in Europe, largely discussed by prominent statesmen and philanthropists, with so much confidence and approval that one or more States enacted laws regulating and defining the necessary conditions requisite to obtaining a license to marry. But that was at a period when the devastat-ing wars and epidemics of Europe had drained the country of millions of its soldiers and working classes, and there was no surplus in habitants, and children were at a premium. So great was the demand for soldiers during the reign of the first Napoleon that, being asked "Who he thought the greatest woman in France?" replied: "The mother of the greatest number of children." At that time there had been but few, if any, patented agricultural implements or other laor saving machines invented. Steam was but little used, and electricity unknown as a motive power. Emigration to America and other new countries soon set in, and labor was in demand everywhere. The time was unpropitious to introduce any new system of moral reform of this character, and the effort was abandoned-although the experiment was carried far enough to satisfy those engaged in it that, under ordinary circumstances and judicious enactments of law, great good would result to the laboring classes and to the cause of humanity. Among the first beneficent results that may be anticipated from the successful introduction of this great reform will be the advancement of woman, socially, materially and po-litically. Until she possesses equal rights with man, she cannot be free in any sense. If married, she has not the freedom of her own person, nor the control of her own children. Some one has very truthfully said: "When men learn to enter the marriage state with even as much forethought as they exhibit in the ordinary activities of life, and when wo-

inviting companions in marriage, suitable in temperament and other mental qualifications, theu, and not till then, will be laid the foundation of a true civilization."

Woman is claimed to be the weaker sex: and as long as she is crowded to the rear by the overpowering pressure of the masculine gen-der, there seems no hope of her ever occupy. ing an equal position in the industrial activi ties of life. Spiritualists assume to be the champions of

equal rights to woman. Is this not an avenue through which her rights and her happiness may be advanced?

Another + reat reform would soon be realized in the improved character of young men. There would be less idleness, less dissipation, and consequently less crime. When the demand for labor equals the sup-

ply, wages will be remunerative, and the suf ferings of poor families largely mitigated.

When the number of births are restricted to those who are able and willing to take care and provide for their children, epidemic diseases will be far less common, and mortality among children will be reduced in proportion.

But it is not necessary to enumerate advan tages to the laboring classes that would result by the enactment of laws that would restrict e over production of the human race; for not only the laboring classes, but all classes sub ject to improved sanitary conditions, morals, peace, harmony, and the general advance in the cause of humanity, would realize at once the effect.

A reform so necessary and yet so radical will of course meet with violent opposition from those who may feel their rights infringed upon. But no great moral reform can be reached or overcome without meeting with opposition; and then only after discussion and mature consideration.

Any sect or denomination that will take this subject up and treat it judiciously and with vigor, will ultimately confer a great favor on the laboring classes and the cause of humanity. I am familiar with the old argument that there are millions of vacant lands all through the West waiting for cultivation, and within reach of every one, etc., etc. But they have been there for a half-century idle, and yet this class of people have no use for them and will never occupy them. But it is significantly asked: How are these

great reforms to be brought about? And this is the practical question. Theories are of no value unless practicable. Spiritualists as a sect are new in the great

reform movements of the day, and must adopt the methods and work along the lines of their contemporaries, who have been successfully engaged in this great field for years. They have organizations, officers, and the machinery to reach the specific kit of work in which

DANFORTH. ALONZO

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The subject of this sketch, and whose portrait appears herewith, was born in Boston, July 21, 1837, and at an early age became interested in the subject of Spiritualism-which trend of mind was no doubt fostered by his father, who was a believer in the new light which had dawned upon the world.

The young man's first business experience was as Foreign Money Clerk in the Suffolk Bank, which was at that time a business centre and exchange for many of the State Institutions. Here he remained for about eight years, subject to many attacks on account of his peculiar religious views, then considered so heretical, and placing a believer almost as low as a criminal in our penal institutions, or rerhaps more properly, a subject for the insane asylum; but the taunts were borne as patiently as possible until June, 1859, when his views had become so pronounced as to call for his dismissal from his position, in this land of freedom-of civil and religious liberty.

On July 21, 1861, he was married to Miss Jeannie Waterman, a public medium of Boston, and in March, 1862, he moved to Philadelphia, where, for the first time, he

attended a service of the Progressive Lyceum, and this afterwards attracted him to the sesany satisfactory result. Here Mr. Danforth strumentality and his love of children. passed four years of his life, during which time spirit workings increased.

itualists were interested, for it was a peculiar | tant truths of Spiritual Philosophy.



THE BANNER OF LIGHT, Light for Thinkers, Spiritual Offering, Better Way, True Messensions of the Lyceum being held in New York ger, The Sower, also, more recently, the Luceum at Dodsworth's Hall. Next, a change of for- Banner, published in London, England, are une carried him to Dungeon Rock, Lynn, well known, and have been the source of more which-as all the older Spiritualists will re- comfort and a wider range of knowledge on member-was then a noted place, on account these subjects, especially to the children and of the explorations and excavations being youth who have been under Lyceum instrucmade by Hiram and Edwin Marble, for a tion, than the gentleman himself will ever realtreasure claimed to have been secreted there- ize until he comes face to face with spirits who in by pirates — which work was prosecuted have been led into the great open light of spirthrough direction of spirits, but never reached itual cultivation and rejoicing through his in-

He has sent some twenty thousand lessonhis study of and interest in the phenomena of cards to different parts of the country during the last nine or ten years, the teachings of Thousands of people, and the most noted | which were calculated to turn the minds of mediums in the country, visited that well-ad- children from the historical and allegorical stovertised spot, in which all well-informed Spir- ries of the Bible to the newer and more impor-

been unable to devote so much time and study to the frequent demands in the great work of moral reform (as it is generally understood) as many other sects have done.

Although the term Spiritualism implies reform, when taken in its multiform develop ments, as we find it to-day, it suggests specific remedies, peculiar to itself, perhaps.

Among the most pressing and important of all reforms now before us is that of labor. One that involves greater differences of opinion, and of consequences to individuals and to communities than perhaps any other.

Public opinion is greatly divided upon this subject, not only upon the remedies necessary, but upon the result of any that may be adopted.

Even Spiritualists, who have taken time to investigate the subject, and have given expression to their thoughts, differ, perhaps, as widely as any other. To illustrate:

In a recent number of the Light of Truth I noticed an editorial entitled "The Greatest Problem of the Age.

After recounting, very sympathetically, many of the hardships the poor and the unemployed are suffering from, and causes that have produced them, the editor continues as follows:

"That society has a duty to those human creatures, who shall deny? That a sy tem of industrial methods should be established by the government, every thinking mind must admit."

This postulate I cannot admit. I doubt the practicability of looking to the government to furnish employment for all that may apply. It is exceedingly doubtful whether even the

comparatively few that are now in the employ ment of the government are permanently benefited thereby.

As long as they are retained in position, it is very well. But when they are discharged they are generally unfitted for other duties of life, and, like ex-office holders, never satisfied until they get into government employ again.

Any system that may be adopted by which all that want employment can get it for the asking, would be sure to fill this country with the paupers of all other nations, in spite of all the red tape and legislation possible.

Another relief for the poor and unemployed, suggested by the editorial referred to, reads as follows:

"Authorities in various cities and towns have framed enactments, making it an offence punishable with the for the sympathetic and charitable to re-lieve the sufficiency of those that come in hunger to their gates; while the latter are liable to arrest and imprisonment, if they are caught begging bread. The aim of this measure—to keep the towns in block the actional form here were the towns in

which it is enforced from being made the stamping-ground of framps and beggars—is no doubt a success, as far as that intention gces. But the forlorn and 'restless unemployed are only driven to other quarters by this mandate.

The question of their disposal is not settled by it, nor is the problem of industry solved by such a law." While this last quotation can hardly be

called a remedy, it is a reflection upon those who enact laws to protect themselves against tramps and beggars, who pose as the unemployed, and is an encouragement to them through sympathy, if in no other way. In this, too, I think my friend, the editor of

the Light of Truth, in the kindness of his heart, has allowed his sympathies to get the better of his judgment.

All who have observed the effect of itinerancy, agree that it is a dangerous practice to encourage in tramps, or those seeking employment. And hence many cities and towns have enacted laws to protect themselves against all such. In doing so, they have undoubtedly wrought a hardship, occasionally, upon some deserving itinerant.

But if the evil complained of has not been mitigated, the general good has been advanced by such enactments. And if such laws were universal, the country would soon be relieved. in a large degree, of tramps, and highway robbery, murder, and other classes of crime, would soon become less common.

Intemperance, too, is so great an evil, that it is hardly less than a crime, and appeals to all philanthropists and moral reformers for wise and vigorous action to suppress it; and this is another large field in which Spiritualists have heretofore taken but little active interthey are engaged.

Sometimes it is done by churches, in other cases by special organizations created for the individual work; for illustration, the Woman's Christian Temperance Union, the Woman's criminate marriages—"marrying in haste to repent at leisure"—and peopling the earth and State organizations in many of the fitter with untold millions of unwelcome activity -a very necessary thing to do on many accounts, especially for missionary work. We have, too, the "National Spiritualists' Associalocated at the capital of the nation, with the officers and the machinery to carry into practical effect any reform movement the State, or local organizations that are auxiliary may suggest.

All that is necessary to inaugurate and put into operation any benevolent, moral or social reform, is to know that it is practicable, and to furnish the necessary means to carry it for ward.

This is an important work and mission for the National Spiritualists' Association, and probably more moral reform work can be done by it, and at less cost, than in any other way, for the present at least.

It must not be forgotten that all missionary and reform work costs money, and that Spirit-ualists have not, up to the present time, been called upon to contribute a tithe of what other denominations pay to support and promulgate their respective theories. The time is now rapidly approaching for the meeting of the next National Convention, where it is hoped large delegations will be present, authorized by their respective societies, to aid and co operate in raising the necessary revenue to put into practicable operation some of the many philanthropic works now appealing to Spiritualists. With these broad fields opening before us, we can no longer afford to remain in the background, knowing that our cause is in the interest of right and humanity, and that spirits from the other side of life are always ready to assist us when we open the way and make the necessary conditions.

There is a misapprehension on the part of some sincere Spiritualists as to the necessity of raising money to carry forward the great work of the moral reform, as proposed by or ganized Spiritualism; but universal experi-ence, in these later days, abundantly proves the fallacy of attempting to carry forward any work of importance, whether material or spir itual, without the use of money.

We certainly have as much reason to believe that spirits from the other side of life are ready and willing to lend their influence and cooperation in our efforts to advance the cause of humanity, as they were in the early days of Christianity, when more primitive customs prevailed. Still, without financial aid, we can not succeed.

Besides, the advance of civilization has enlarged the field of missionary labor, and brought us face to face with many problems to solve and reforms to introduce, never encountered when the disciples were called upon to

go into the field without money or script. Perhaps the reluctance with which some of our wealthy Spiritualists respond to the calls upon their generosity for the upbuilding of churches, societies and the advance of our Cause, may be attributed to the false theory that spirits from the other side of life will do all that is necessaty to do in the great reform movements of to day.

But those who are engaged in the work, and are devoting their best thought to its requirements, are puzzled to know the best method upon which to proceed, to secure the neces sary financial aid to advance the Cause.

All agree that organization is a prime necessity, and many are anxiously looking to the National Spiritualists' Association to inaugu rate some practical scheme to adopt and to recommend to all auxiliary societies. And with the very able Board of Trustees.

who have in charge the National Spiritualists Association, it is to be expected that at the next convention a systematic and practical plan for raising revenue will be adopted. So let us be prepared to take up this great work men acquire those prerogatives which will of reform, and proceed along practical lines, have heretofore taken but little active inter- render them independent of men, in the in- and show to the world that Spiritualism stands est. Perhaps it is from the fact that a great dustrial, social and political pursuits, and for Something.

mission, and the elder and junior Marble worked with a firm reliance on the intelligence that urged them on.

These were experiences of the long, long ago, and the Marble family have graduated from the school of discipline in which they were then being educated, and have no doubt found, in the beyond, the purpose of their leadingswhile the city of Lynn came into possession of the rock which made so much of their life's history.

The year 1865 found Mr. Danforth back in Boston, but with zeal unabated, and a growing the door of spirit communion.

In 1867 he became interested in the Lyceum that held its sessions in Mercantile Hall, on blessing handed down to future generations. Summer street, and, from that time to the present, it is safe to say that he has contributed more material for lessons to be used in the education of children in the spiritual light than any other writer in this country, and, probathe preparation of matter of a nature which expense, wrote and had printed studies suitable | mediums for spirit-communion. to the Lyceum wants. His contributions to

He was associated with the Fraternity Educational School counected with the "First Spiritual Temple," erected by Mr. M. S. Ayer, where the seeds were sown for a rich harvest when the scythe of time shall gather in the grand results of his labors.

It is well to recognize the agencies through which the spirit-world speaks to mortals before the devouring elements of corruption carry them beyond the range of our material vision. They should be encouraged, and made to understand that their efforts are appreciated while they are here-not only for their own interest in the subject of education upon the satisfaction, but to stimulate the workers unteachings which had come to mortals through seen, who are eager to have the efforts put forth, and to encourage others to take up the work for humanity and carry it through as a

"The harvest," indeed, "is ready, but the laborers are few." Let us give all possible encouragement to Mr. Danforth, and all others who are giving to our children pure spiritual food, that they may come to maturity with a bly, in the world. He saw the necessity for clear understanding of the duties which devolve upon them as parents, educators, busicould be adapted to the young, and, at his own ness men and women, patriotic citizens, and

CHARLES T. WOOD.

The Right to Doubt.

Let us look squarely in the face of this matter of doubt, and see what it is. Is it a sin? Why, then, have we been endowed with brains? Why have we been gifted with reason? If it is wrong to doubt, and if it is right only to believe, why, then, we are in a fairy book kind of world, where there is no reason for believing any one thing any more than any other thing. For, if I may ignore reason and evidence, and What an expression to come from the lips of accept by faith, why, then, of course there is a child-what a text! Verily, I thought, "Out no reason for believing anything, no reason for rejecting anything; for reason is ruled out of court. I do not see why a person who accepts this position should not be a Buddhist as well as a Christian; why he should not be a follower he should not pick up the first thing which offers, and shut his eyes and accept it. For the moment when reason comes in, and one thing is regarded as more nearly true than another, or better than another, that moment doubt concerning one or the other is admitted : and doubt is recognized, to that extent at least, as being right.

Let us, then, frankly admit that doubt is just as much of a virtue as is belief. Doubt is as necessary as is faith. Doubt is as religious and as holy as faith or as belief. Neither doubt nor belief nor faith has any virtue of itself. They are not ends to be sought; they are means toward an end which is beyond and higher than either of them. That end is duty, is life, is love and service. Neither doubt nor belief nor faith, then, has any virtue except as related to these higher and nobler ends. And it is a duty for us to doubt concerning things which have not adequate proof. It is a duty for us to hold our minds in suspense in the presence of claims or of theories which are not yet adequately established by evidence.-Minot J. Savage.

It is quite generally supposed that the sudden and complete freezing of lakes and watercourses must necessarily be fatal to all their inhabitants. Recent necessarily be faint to all their inhabitants. Becent experiments by a French scientist, M. P. Regnard, have proved this to be an error, says *Public Opinion* (Kng.). He cooled the water in an aquarium contain-ing live carp to different degrees below freezing. At 0 deg. C. the fishes seemed to fail asleep, but were not frozen. At - 3 deg. they were apparently dead, but retained their flexibility. The water being then gradually warmed they revived, began to swim, and showed no signs of suffering. This would indicate that the polar seas, whose temperature never fails be-low 3 deg. C., may be a congenial abode for creatures inured to this degree of cold.

For the Banner of Light. Will They Let You in Behind? A little child sat on my knee the other even-

ing, watching the sun go down in his crimson glory.

Her big blue eyes were fastened on the splendid scene, and presently she said :

"What a beautiful sunset! Will they let ou in behind?"

of the mouths of babes and sucklings shall wis dom come.

Behind the sunset; behind the dusky nightclouds: behind the crimson curtains which the sun draws about his evening couch-out and of Confucius as well as of Mohammed; why on and on, to where the Over-Soul broods in solemn silence! The Over-Soul, the mother soul of all living things-animate and inanimate; for in everything is a spark of the Divine Soul of all. We have lived first as miner-al, then vegetable, and then animal, and now uman. Not until we reached the animal state did our soul become manifest, and then only in an indistinct way; yet animals do have

souls But in the human form does the soul manifest itself with distinctness, and grows in beauty and power and strength. if we aid and allow it to grow. And what a grand, true thought it is, that we are in truth a very part of the All Soul, sent out from it as a thought is. What a grand, sweet thought, to get out behind the sunset-away from the heat of the world, into the pure air of space; to mingle with free spirits; to live in an atmosphere of pure, loving justice, where motives will be clearly unterstood.

When unselfishness shall rule; when love, he essence of the Divine, shall dominate all things; when all shall be truth and loyaltysent out, to make the circle of our lives-to do our work, and then to be absorbed again for a time of rest, to be again sent out, and so on forever: Ever advancing, never going backward — sometimes stationary — taking longer time to appreciate certain experiences, till at last we are allowed to choose, by reason of our purity and strength of soul, our own plane of Then to work and live in fraternity with

every human worker of mind and heart, illuminated with only soul-life and soul-living, when we go out behind the sunset. New York City. C. H. CARPENTER.

LIGHT. BANNER OF

Written for the Hanner of Light. THE OLD HOME.

The old home stands deserted, With chambers dim and still; Where once was life and laughter 'T is desolate and chill. The pliying stars regard it With tender, mournful eyes, While 'neath the blasts of winter It shivers, rocks and sighs.

It mourns a little maiden, Who sat upon my knee. And shyly whispered to me How dearly she loved me. To her, in yonder chamber, There came a morning when She faltered "Papa-papat" And never spoke again.

It mourns the faithful virgin, Who, to prepare a place For little feet to follow, Trod first the unknown ways. The old home well remembers How, when the oak leaves turned She down the steps ran lightly, And nevermore returned.

And did she, then, return not? And are they, then, no more? This cruel, cruel question-I ask it o'er and o'er. Ofttimes I feel them with me: But when I lose them, then I find myself transported To that old home again.

There, in the spectral silence, 'T is easy to believe That I their forms ethereal With quickened eyes perceive. Alone there in the darkness, Illusions from me roll, Till flesh is not so real As is the living soul.

They bring from dreamland with them A wondrous peace and calm, Which soothes my troubled spirit Like frankincense and baim; They bring this blest assurance: The loved ones gone before Are living still, and loving, And with me evermore.

MILES MENANDER DAWSON. New York City.

Queen City Park.

To the Editor of the Banner of Light:

Tuesday, Aug. 11, the forenoon was devoted to con. ference. In the afternoon, it being Children's Day, the gathering was at the grove, where the children held high carnival, and many older ones brought back memories of their childhood days and entered into the amusement of the time.

But the evening brought the entertainment given by the children, and the recitations, fancy dancing and music, both vocal and instrumental. Part of the program merits high praise for both the children who performed and those who had the teaching or training of them for the occasion.

Ing of them for the occasion. Seeing so many children and the talent they dis-played suggested the thought of a Camp Lyceum to a representative of THE BANNER who was present, and, being called upon for remarks, proposed the idea, with what result will be written of later.

Wednesday forenoon, conference. The afternoon exercises were held in the grove. Dr. Gould preexercises were held in the grove. Dr. Gould pre-sided. The services were opened by the Ladies' Schubert Quartet singing "I Cannet Always Trace the Way," Dr. Gould made a short opening address and introduced Dr. George A. Fuller of Worcester, who read the following poem, entitled "Death, the Mother of Eternal Life," remarking that the audience had never heard it before, as he composed it and it bad never heard it before, as he composed it and it had not come before the public until this time:

DEATH THE MOTHER OF ETERNAL LIFE. Why shrinkest thou, O! man, when I come near?

No clouds o'er earth are drawn; the sun shines clear O'er hill and vale, and flowers bloom most fair, Shedding their fragrance on the morning air;

Hervey, of the Schubert Quartet, then sang "Two Little Childron Went Waudering One Day." Mrs. Whitlock followed with a soulful invocation, and con-tinued the services by speaking on "Spiritualism the Universal Religion," in part as follows: Spiritualism we televe to be the religion of the pres-ent and of the future -that which will come home to overy soul to satisfy and enhanter. We say it is uni-versal, and so it is in every way. When we seek the fact of true religion we must eek the demonstration, and that has come to the world for many years, for, when we sift all other religions, we find just what Spiritualism is teaching to-day-but it is outside the form, the ceremony, the creed. You can seek that which suits you best, you may ac-copt any religion, you may differ in the locots of the ereed, but you all accept the tact of the continuity of life-and that is one of the strongest teachings of Spiritualism. If we should tell you that you did not believe in it, you would be very much agarleved. You would say: "I most certainly do believe it but I am not a Spiritualism, for you Spiritualists do not believe in a heaven out hell." not a Spiritusi st, for you Spiritualists do not believe in a heaven and hell."

In a heaven and hell." We will see: Allowing that we do not believe, we must accept the opposite of heaven; it would avail bothing if you were not conscious of pain or pusish-ment for sin. There would not be any real value of a state of happiness if conscious ess did not exist. Whatever you believe, you have unconsciously made an award of your belief in the continuity of life; there would not be any use of your living a good life; if it were not so. How, then, does the world differ in Spirifualism? Where is the difference between those who do and those who do not? It is in this: the Spirit ualist of the present time is not a religionist. He is a sludent, investigating each day as it brings a new good enough for us! But he does say: Each day

new things are brought before our vision. Spiritualists are simply explorers in a new field of thought, that had no interest for them until their spiritual vision had been opened. They are inter-seted, we will say, in the phenomena, and these an-swer their purpose in revealing the great truths of earth to the children; that the sun shires, the winds blow, are of interest, as they teach that there is some great power behind them-they are for es of nature. great power bening them—they are for 63 of nature. It is only a little time since at Hydesville the tiny rap was heard, and the two worlds were opened to each other. We might construct an engine, or any piece of intricate machinery, but this little rap at Hydesville became the instrument to clear away the débris of ignorance and open the doorway. Have these investigations proved of any use to man?

Have these investigations proved of any use to man? We believe they have! How do other denominations, differ from Spiritualism? The common idea has been that, when de ith has placed his seal upon the lips of a friend, he immediately takes his place among the inthat, when de its has baced in stear upon he has of a friend, he inmediately takes his place among the in-numerable throng around the great white throne and plays on a harp evermore, and a curtain drops be-tween him and his earth-home—he has nothing more to do. A mind from which bright thoughts have scin-tillated! How mu tyou feel when you say they who have been leaders shall settle back and become drones? That is only one side of the question. Mod-ern Spiritualism says you shall go where there are more golden opportunities; you shall not be bound by such environmente, but shall go where you shall achieve what you never dreamed of in this world! How is this proven? We stated that the little rap be-came the instrument in the hands of the investgator. It said, "Think, think, think unceasingly," and, as the world thought, the other demonstrations followed— communications by clairvoyance—independent slate-writing—materialization. And what have they said? writing—materialization. And what have they said? That they could come back to the confines of earth! And these communications have taken away the dread

Spiritualism a universal religion! We were reading spiritualism a universal reagion: we were reaching recently of some of our other spiritual brothers sav-ing that something must be done to bring back their wandering congregations. It proves that there is a dissatisfaction—a spirit of investigation. Where does that of the modern times and the past differ? Those of the modern have no visible teachers. How many a one who in Spiritualism stands before you to-day— perhaps from the little school house! Nellie Brigham was called, and carried with her a following that many a one from the colleges would be proud of. There are many others that we might speak of.

A charge is going on continually even in medicine it is known there is something that the college does but give. Even to those who are being educated in the great religious field, we know when the minister comes to speak to his congregation some power has touched his brain, and he does not speak as he in-tended to, and gives to his people a teaching that no college could have given him. How can an educa-tional institution become one with religion? Morals must be taught. morality is not born in an instant; it does not come with an instantaneous change of heart; it must come with a slow growth, and knowledge of what is good and true. We must commence with the education of children; baby cannot walk, but it learns to creep, then is taught to walk; then comes the edu-cation from a b c on, until we have the student with bright thoughts, that go to make thinking men and women, who grow and study, and know that this great panorama of beauty was not unfolded for now

education and help of humanity. In science she has pushed herself to the front—in all departments on ac-count of her integrity, morality and worth. At the present time the consummate love of gold is kliling us. Every one speaks of the condition of the people on account of the financial condition of the country.

country. Let us do all we can toward alleviating the sorrow

Let us do all we can toward alleviating the sorrows of humanity, and not be continually singlug to the apgris on the other side; sing a little to those on the earth; help them to use the gifts they posses, and give them opportunities to improve themeelves. Bellamy, in his "Looking Backward," has done more for the future along these lines than any saint who has ever lived in the Bible times. He simply sowed seeds which will bring forth a harvest. How Spiritualism would live in the world. I have taken perhaps a strange way, but the thought comes to show that the Spiritualist platform had been an educator. No matter how unpopular these ideas might be, reasoning from this thought, so long will it live in the field. When it takes hold of the questions of the hour, it should be counted as one of long will it live in the field. When it takes hold of the questions of the hour, it should be counted as one of the factors for the good of humanity. All isms may live, but the divine church of humanity will live for-ever. Spiritualism will live so long as there is a wrong to be righted. Spiritualism will live until man will dare to think, and then it will take its rightful place in the religions of humanity. The Quartet sang, and Mrs. S. C. Cunningham gave itest after tast to the astisfaction of the large audi.

test after test, to the satisfaction of the large audi ence present.

ence present. Sunday P. M., after the regular service, there was a sension of the Calidren's Lyceum. Sunday evening Dr. J. J. Lewis gave his wonderful stereopticon views, illustrating the "Passion Play," much to the interest of the large audience present. Mrs. S. C. Cunningham of Boston has made a good Impression on this her first vi-it to Queen City Park, or will be heartifu graeted apother were to nive more

and will be heartily greeted another year to give more of her truthful tests. J. S. S.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: Friday, Aug. 7, 1896 - Conference was held in the grove this morning, with Vice-President Budington

Chairman. Among the speakers were H. D. Barrett. W. H. Bach, Miss Lizzie Harlow and Mrs. Clara Field Conant. In the afternoon the meeting was held in the Tem-

ple. Bickford's Band gave a concert from 1 till 2. The largest audience of the season was in attendance President Dailey was the Chairman.

The meeting was opened with an inspirational song through the mediumship of Mrs. Farrar, and was re-

through the mediumship of Mrs. Farrar, and was re-ceived with applause. With a few well-chosen remarks President Dalley introduced Hon. H. D. Barrett, who was received with an ovation. Mr. Barrett read the poem entitled "Each and All," by Ralph Waldo Emerson, at the clove of which Mrs. Mason, Mrs. Hatch aud Mr. Bach rendered one of Mr Longley's songs. The Chairman then presented Mr. Barrett as speaker for the day. the day.

After the applause had ceased Mr. Barrett gave

After the appraise had ceased Mr. Bartett gave a lecture upon "Coöperation." and said, in part: Mr. Charman, Co-Workers, Friends and All: This is a pleasure that I did not anticipate, but on account of the illness of that very able speaker, Mrs. R. S. Lillie, it has made a vacant place which I will en deavor to fill.

deavor to fill. During my journey I have been made acquainted with a fact that will be interesting to you; that is, "Cooperation." You can go into the flowery king-dom and there you will find cooperation. The flow-ers show that cooperation is a divine revelation; so it is with human nations, each member has its office to tail o fu!fiil.

In religion we find men and women united in pow er for the church to which they belong. I believe the new day is before us, and we should

cooperate at once. Cooperation of the church has has been growing better; now, why do we not show to the world that we are better for being in it? Spirit-ualism ought to give to the world a religion without a creed. Let us show to the world that we practice what we preach.

There never has been a reform made hy one man working alone. Every movement that has been made for the rights of man has been done through coopera-

The time has come when we, as Spiritualists, should act together.

Mr. Barrett spoke at length upon the National Spir-itualists' Association, showing the people the work it has done since it was organized. The public needs a protection from the Government so that it can have

any doctor it pleases in case of sickness. He suggested that it was better to establish a pension fund instead of a mediums' home. We need to pension those white-haired mediums who have been true to the world, so that we cannot find them in the mediums. We should have schools to educate our mediums. We should also have a hospital, where our people can be treated by doctors who understand ther cases, and then our instance asylums will not be so full. We also want a library. We need missionaries to speak for us in all parts of the country. Why do we find our children in the churches and

truths of Spiritualism before the world as one solid organization. Mrs. 8. C. Gunningham has gone to Queen Oliy Park to take the place of Mrs. May S. Pepper. May her stay be short is the wish of her friends toto. Mr. and Mrs. J. H. Lowis are being asked for. Lotela Lodge is the pepular cottage at the Camp. Why not? It is the headquarters of the BANNER OF Lotent. Bubscriptions are received. Every train brings new arrivals. The service of the Fitchburg Railroad never was better. A grant reception awaits Mrs. Graham (néo) Doo-little. Director D. P. Barber has made great improve-

Director D. P. Barber has made great improve

ments in the roads; they never were better. Mrs. Barber (aged ninety three), moti er of Director Barber, is at the Camp and epjoying good health. The busiest woman in Camp is Vice-President Mrs. Waterhouse. HATCH.

The Wigwam at Onset.

To the Editor of the Banner of Light:

Aug. 16 -The work at The Wigwam is going mer rily on; cures are being effected, souls made happy, darkened spirits assisted and new mediums developed, while the praises of those aided fill the ears of the earnest workers in the Cause,

One of the remarkable cures effected is that per One of the remarkable cures effected is that per formed by Col. A. J. Dexter in the case of a small boy troubled with deafness in one ear. The patient is able to hear a watch tick now, when held near the ear, and this all from a man who eighteen months ago knew nothing of Spiritualism. It is safe to say-ind not saying too much, either—that Col. Dexter is cer-tainly one of the coming healers. Monday afternoon, the 10th, Marco Lopez, the healer, gave two hours of free healing in the Temple. The results were all that could be expected. It is possible that another hour of free healing will be given at the same place in a short time, with Col. Dexter as the healer.

Dexter as the healer.

Among the benefits to be given the Wigwam later are those promised by Joseph D. Stiles and Mrs. May S. Pepper. The benefits thus far this season have been so in results as well as in name. RUSS H. GILBERT.

Message from Mr. Beecher.

The following is a copy of a communication of independent spirit-writing, from HENRY WARD BEECHER, through the mediumship of GEORGE COLE, of Canarsie, Long Island-(in a sealed envelope):

"He that hath an ear, let him hear what the Spirit saith unto the Churches."—(Part of seventh verse of the second chapter of St. John's Revelation.)

There is, perhaps, no admonition of greater importance to the mortal race than that con-

mortal standpoint, require other guidance than their own mere individualisms. A boy or girl developing into manhood or womanhood requires the counsel and direction of solicitous parents to form those characteristics necessary to qualify them for the positions they are in-tended to occupy in the social system. Parents and guardians have ever been, in a moral sense, responsible for the results of a guidance and direction which have evolved in their proteges those traits for good or evil that have found their fruits in the sanctity of an honored home circle or in the noisome atmosphere of a felon's cell

It is the home influence, in a vast majority of cases, that determines the social position to be occupied by the younger members of the family circle

Moral suasion becomes, in mortal, a burdensome yoke, unless tempered with a principle, or element, leading to higher aspirations or more lofty sentiments than those contained in the mandate, "Thou shalt not steal." Mortal is a creature of circumstances, and scarcely re-sponsible for acts of which he is the instrument the hands of those who have created conditions under which he must either act or aban-don the existence for which he is held responsible. It is true there is something supposed to be taught beyond the more moral by teachers

who are supposed to furnish spiritual food for the multitude and places where such food is supposed to be free for all. Is it? Let us pause

olal, political and mercantile communities all progress in one undeviating direction toward that goal where wealth and position shall crown their earthly ambition. It is not phe-

nomenal, therefore, that an element inimical to that ambition should be regarded with jeal-ous eye, and its proselytes persecuted with all the venom that they attribute to their imag-inary demon. These communities, supported by an unprincipled and avariations public press, lay up unction to their souls in perus. ing the defamation of private character, and gloat over the imaginary downfall of a fellow-being for no other reason than that he has dared to have ideas and convictions different. from those entertained by the self-constituted

censors of public morals. This element, which made its appearance in modern times some fifty years since, is gaining in strength and power day by day. From the few who entertained this element at its appearance, there are now millions of mortals who embrace it as a Cause. From the faint, uncertain raps at Hydesville, its manifestations have now progressed to the materialization of the loved and remembered forms of relatives and friends, whom a cold, calculating theology had taught were imprisoned amid the horrible wreck of a decaying mortal body, in the narrow and lonely grave. No! Those falsehoods are being refuted at every spiritual scance, on every day of the year; and, as if to fight the devil with his own weapons of mate-being the time here introduced under spir rialism, the times have introduced, under spiritual direction, the cremation of mortal bodies, in order that there can be no further excuse for the loathsome assumption that loved relatives and friends, who have passed from your midst, are confined amid the bloated mass of stench and corruption, peculiar to the chemical dissolution of the mortal body. Why do not those teachers peruse Holy Writ and there read, between every line, that it is not death to die, but to live, and continue in another sphere and existence, that never had a beginning and can never have an end? Why do they not visit a spiritual séance for the manifestation of spirits, and there learn what Plato taught and what was familiar to every intelligent ancient, viz: The immortality of the soul, and the active, intelligent state of being in another state of existence? Simply because their doctrines and teachings would fall to the ground, and their avocations lost in the ruins of a fabric whose foundationstones are cemented with the blood of martyrs.

In the words of the text: "He that hath an ear, let him hear what the Spirit saith to the churches." It will speak to the churches in tained in the text which I have selected as a subject for this communication. Indeed, mortals, as viewed from simply a in the Temple at Jerusalem: "Ye have made my Father's house a den of thieves;" the spirit will lash the pompous demons hence, and restore the sanctuary to its holy offices of prayer and thanksgiving.

The mission of the Spirit is being effectively performed. There is a much more liberal tone in pulpit oratory than prevailed fifty years ago. The Spirit has created a public sentiment that empties the pews before the disciples of bigotry and dogmatism, and the devil is not painted as black as formerly, while their God is conceded to be a *little* more merciful and loving than formerly. This mission will con-tinue until all the old threadbare and effete dogmas are buried in a common grave, and mortal man shall have that courage of conviction, that freedom of conscience, that manly individuality for which he was created to occupy a sphere in earth-life existence. Then will the influence of the home circle be provo-cative of good rather than evil. Parents will not be obliged to say: "Do not do as I do, but do as I say," and the primary evolution will be enabled to follow an example as well as obey an admonition. Corruption and vice, now so prevalent in every element of mortal life, will be regarded as the hideous monsters they really are and receive condemnation in the grave of oblivion.

Finally, the mission of the Spirit is gathering a great harvest. It regards neither sect nor creed; it opens up a field where all sorts ind conditions of men may unite in one com

O'er hill and vale, and flowers bloom most fair, Shedding their fragrance on the morning air; The wild songsters heavenward wing their way, While from their swelling throats, like breath of May, Softiy, note on note, sweetest melody Descending fills the soul with harmony. Then, man, why strinkest thou when 1 draw near? And why, why should'st thy soul be filled with fear When within thine ear low whispered is my name? I am the conqueror of Weath and Fame; Power and Micht In valn assert their claims; Imploring Art, while yet her strength remains, Shields, with her loving arms, fair Beanty's form Pron the engulting wave and racing storm. That which gave sweetness and beauty to art Of man, that other, better, nobler part, That burns in fires of love within the soul, And leaderh to the universal whole; IMMORTAL 18; here my power doth cease, And 17, my mach wand, doth give release From all earth's sorrows and eclipsing night, To plunge it in the billowing waves of light. Bro. A. FULER, M. D. Dr. Fuller continued the services with a soulful in-

Dr. Fuller continued the services with a soulful invocation, and then the Schubert Quartet sang "O Paradice," after which, the Doctor being very fired from an extended journey to attend a funeral, from which he had just returned, said, "It is seldom that I now appear before an audience with a manuscript in my hand; but in the condition in which I find my-Is high rated, but in the condition in which I had hydrogeneric solf at the present time I dare not trust myself; but I shall not confine myself to my manuscript." [The lecture will be printed in full later.] He then continued in part as follows:

When talking with the denizens of the other world we want them to talk to us of the conditions of that world, as we do other matters. We should ask them what we shall do in preparation for eternity. The answer would be: prepare to live; make the condition of humanity better. John W. Chadwick, in speaking of preparation for

eternity, said that the woman who put's a plant in the window in winter, is paying her way by making the world more cheerful in the darkest time. When we say I can and I will help, it shows we are likely to overcome all things that trouble humanity, shall make

the way better for humanity. You may not think 1 have struck the right idea when I say that Spiritualism leads to all reforms, and istands for the ultimate union of all sects. Spiritualism has come, not only to live for a day but for all Is make come, not only to live for a day out for all time; it is a great truth that other denominations have not got. There is a tendency to-day of the union of all; you will find there is gradually a breaking down of the oid ideas—Methodists, Baptists. Congre-gationalists are being welded together. The Chris-tian Endeavor is joining them all over the country. Now what does this mean? It means growth. It is not may years supre the Baptist suid i am better is not many years since the Baptist said, I am better than others. They will all unite to put down Spiritualism. I am glad they are losing their sectarianism. Ministers do not hold their congregations through sectarianism, but because they are men that are abreast of the times. He related an instance of a minister who called him into his study to talk with him about Spiritualism, but who did not dare preach it to his congregatior, pure and simple. He was not true to himself and the truth. The spirit is working everywhere in all the religious sects of the world, and will bring them all into a broader field.

and will bring them all into a broader held. We want something more from Spiritualism than communion with friends, though it is a beautiful thought. None of us can be as good and great as we wish, under the condition of society to day. We can-not afford to have poverty in cur midst, to be unjust to humanity. Don't you think the slums exert an influence over the rest of us-over the whole of soci-ting. We cannot efford to exist in such provimity. ety? We cannot afford to exist in such proximity; it must be made better. We cannot live without that mighty power of civili-

zation, the press. Every one should support the spir-itual press; we cannot do everything on the platform. Where would Spiritualism be to-day if not for the oldest spiritual paper, the BANNER OF LIGHT? Where would it be if not for Mr. White, Mr. Colby, Mr. Day? It has stood by us when mediums were persecuted; it has rung out over valley and hill; it has always stood for the truth; it has always stood for the development of true Spiritualism; it has stood by the medium. All hail to the dear old BANNER OF LIGHT! It is our duty to stand by the paper that is published in our part of the country. All Spiritual-ists should have it in their homes, and then, if there is any money to spare, take all other papers. But THE BANNER first and last-the paper that gives all the spiritual news of the country. I do not appeal as an advertisement. I feel it my duty, as it should be that of every medium. to advocate a paper that has always advocated the welfare of the mediums, that has done so much for them, and has stood by them in times of persecution.

The representative of THE BANNEB was called upon, and gladly supplemented Dr. Fuller's high praise of the paper; also spoke for the organiation of a Children's Lyceum. The Ladies' Schubert Quartet then sang, "Father, Hear thy Children," closing a very interesting meet-

Hear thy Children," closing a very interesting meet-ing. Thursday forencon, Aug. 13, the time usually de voied to conference was given to a preliminary meet-ing toward organizing a Children's Lyceum. It proved to be a very interesting session, and all entered into the spirit of the ides. The matter was taiked over, a lesson was given, and the March formed, in which the children and older people participated with a will. In the evening, Dr. Smith presiding, the exercises were opened with singing by the Schubert Quarter, "Oh, to be Over Yonder," after which Mrs. Ida P. A. Whilock, being introduced, read a letter written by Beojamin Franklin on the death of a friend. Mrs.

only, but to prepare for that offer country when they have crossed the river of life! Religion does not mean only prayer, but good deeds—a friend in need is a friend indeed! God blesses those who help themselves.

Spiritualism leads to Rationalism and a natural life, spirituansm leads to Rationansm and a natural me, and by and-by we shall stand without these differ-ences of opinion, and our investigations will bring the fulfillment of the prophecy that all life's princi-ples are to be true; to help all, that the fatherhood of God and the brotherhood of man may be over all and instruct in the truth that Spiritualism is the uni-varial reliation. Mrs. Whitlock then gave some psychometric read-

lngs, after which the Quartet sang, and then Mrs. S. C. Cunniugham, of Boston, gave some very fine tests. Thursday evening a very fine masquerade was given in the Auditorium, and was enjoyed by many, both as participants and lookers on.

Fiday A. M., the conference hour was again devoted to the Children's Lyceum, with good results. Friday r. M., the weather being very warm, the meeting was postponed to the evening hour, Dr. Smith presiding. The exercises were opcued by the Schubert Quartet singing; then Mrs. Ida Whitlock read a sweet poem entitled "Are the Children Home?" written by Margaret Sangster, after which the Quartet sang again; Mrs. Whitlock then took for her text, "Great Oaks from Little Acorns Grow," and went on to show the from Little Acorns Grow," and went on to show the progression that often starts from a very little thing, but amounts often to grand things. Want of space forbids even a synopsis of this very fine locture. Mrs. Whitlock gave psychometric readings, att-r which the Quartet sang, and then Mrs. S. C. Cunningham of Boston again gave some of her truly wonderful tests. The meeting was then closed by Mrs. Whitlock with an impressive benediction

an impressive benediction. Saturday A. M., conference hour was given to the Lyceum. In the atternoon, at 3 o'clock, was opened the Lydies' Ald Fair, which continued into the late evening hours. It was a decided success, and brought

a goodly sum to the treasury. Sunday forenoou, Aug. 16, Dr. Smith presiding, the services were opened with singing by the Schubert Quartet, after which Dr. C. W. Hidden, of Newbury-port, gave a very eloquent address, followed by tests by Mrs. Follansbee. The exercises were closed with singing by the quartet and an invocation by Dr. Hid-

In the afternoon, Dr. Smith presiding, the services were opened by the quartet singing, followed by a recitation by Miss Ethelyn Gould, daughter of Dr. Gould, Vice-President of the Association.

Dr. Smith then introduced Dr. George A. Fuller, who made an impressive invocation, and, after singing by the Schubert Quartet, continued the services by reading Joaquin Miller's poem entitled "The Port of Ships," taking the closing line of the last verse, "Sail on! sall on! sall on! and on!" for the subject of his discourse, speaking in part as follows:

We are certainly sailing out over a tempestuous sea, and we turn to the brave admiral, and he answers, "Sail on! and on! sail on!" No matter if our friends and relatives turn against us, it is still our duty to keep on in the line of our work. There are still re-sp usibilities coming up to us as Spiritualists that we cannot longer neglect. We have outgrown in a meastailout inger neglect. We have outgrown in a meas-ure that idea of going back to the beginning. Spiritu-alism, if it means anything, conduces to all that is for the good of humanity. It behooves us to sail out on the great sea of humanity, and see, that we shall know. No matter where we turn, we see the unrest. All feel the throbbing of unrest in every part and portion of our country, and we find it in the stagnation of our industries.

The attendance at our camp meetings is not what it should be. When we question, the answer is continually that they have no money how. Then it behooves us, as Spiritualists, to investigate the cause of the condition that obtains about us. It becomes neces-sary for us, as Spiritualists and broad thinkers outside of party issues, to take hold of all these questions

that are of so much importance to humanity. Go into the slums of a great city and behold their condition. We need a complete change. Along this line of thought there is much for us to do as humani-tarians. I believe there has been in many liberal churches good work done along these lines. It is just as necessary that the people should be educated in

as necessary that the people should be educated in this as in spirit communion. It is a great deal easier to sit and sing ourselves into heaven than to work. We get those ideas from the churches. I stand for a complete change in the conditions about us. These difficulties remain, in one way, through ignorance. Until a man becomes educated he can see no farther than those who take things for granted, and makes no effort to change conditions. In the days of slavery some said: There always has been slavery, and there always will be; and until, in the days of Garrison, those of that day said: Slavery must and shall be cut off. But woman was entirely forgotten. She had no right to her own opinion. She belonged to her lord and master! And her husband had no right until he went to his minister!

shut out of the circle-room? This should not be. What

shut out of the circle room? This should not be, what is good for us should be good for our children. Mr. Bariett said that there was no more earnest worker for the Cause than Secretary F. B. Woodbury. I am here to show you why we should cooperate, not to beg for your money. We know what awaits us, and we know what power there is in organization. Let us make Sufficiently the strong light mon the bill make Spiritualism the strong light upon the hill.

Mr. Bariett took his seat amid great applause. President Dailey said that he was glad that Mr. Barrett had come to our camp, and thanked him for his able address, and said that he now knew more of the objects of the National Spiritualists' Association than

objects of the National Spirituansts' Association than he ever knew before. On motion of Mrs. Barnes a rising vote of thanks was given to Mr. Barrett. After another relection by Mrs. Mason, Mrs. Hatch

and Mr. Buck, Mrs. Ida E. Downing of Boston, gave delineations. Friday night a very fine dance was held in the Tem-

ple-Bickford's Orchestra furnishing music. Saturday Morning.-At 10:30 a conference was held

in the grove-H. A. Budington, Chairman. It was well attended, and there was a large number of speakers. Saturday afternoon.-A large audience gathered

the Temple to listen to a very able address by Mrs. Clara Field Conant; music was furnished by Mrs. Mason; Mr. H. A. Budington was Chairman. Mrs. Conant has spoken several times during the camp-meeting, and is to speak again later in the season. Mrs. Downing closed the meeting with tests.

Mrs. Downing closed the meeting with tests. Sunday, Aug. 9.—The largest crowd that has been in camp this season was here to-day. The grounds are alive with people. Bickford's Band gave a fine concert this morning. A large audience gathered in the grove to listen to a lecture given by Dr. Charles W. Hidden. Mr. Hidden was interrupted time and time available with annuare. At the close of his lecture time again with applause. At the close of his lecture he gave an exhibition of his healing powers, making several deaf people hear a whisper.

About two thousand people gathered to listen to Col. R. G. Ingersoll in the afternoon. His subject was "Some Reasons Why." In the evening, Prof. Lee gave a very interesting exhibition of hypnotism to a rood-stud audience. to a good-sized audience.

At 4 o'clock the Temple was filled again to listen to the colldren of the Lyceum. The exercises opened with singing by the children; Mrs. T. U. Reynolds offered an invocation; the question for the lesson was: "Where is the Spirit-World?" and was an-swered by several children from each Group, to the oreat satisfaction of the audience and the officers great satisfaction of the audience and the officers.

On account of the funeral of the late Mrs. Cush-man, the Lyceum time had to be cut down to one hour; so the talk upon the lesson by firs. Reynolds had to be postponed. After the banner march, which was well executed, the following children took part: Mollie Binn, Ruby Sauer, Gladys Atwood, Bertha Bryant, Edna Cook and the Follausbee Sisters, recitations; Louie Benuett, plano solo. Mr. H. D. Bar-rett and Mrs. Reynolds, spoke to the children. The

rett and Mrs. Reynolds, spoke to the children. The Lyceum closed with singing. The Lyceum has been placed under the manage-ment of the Board of Directors of the Camp-Meeting Association, with Director J. B. Hatch, Jr., Conduct-or; A. P. Blinn, Assistant Conductor; Mrs. C. L. Hatch, Guardiao; Mrs. M. E. French, Assistant Guardian; Director K. D. Childs and W. H. Bach, Guards; Mrs. Beyden, Mrs. Hatch, Mrs. Lambert, Mrs. Reynolds, Mrs. Waterhouse, Mrs. J. A. Chap-man, Mrs. Macon, Mrs. Reed, Leaders; Mrs. Burlin-game, Mrs. F. B. Woodbury, Mrs. Trumbuli, Sub. Leaders. The iuneral of Mrs. M. E. Cushman took place at 7 P. M. instead of 5 o'clock, as at first intended. The

The juneral of Mrs. M. E. Cushman took place at 7 P. M. instead of 5 o'clock, as at first intended. The exercises were presided over by Mrs. M. V. Lucoin. After singing by Mrs. Mason and Mr. Cleveland, Mrs. Sarah A. Byrnes spoke beautiful words to the large gathering that had assembled to pay the last tribute to a medium who had done so much good during her life-work. Mrs. Byrnes spoke feelingly to the daugh-ter and to the friends, preceding her address by a poem which was a favorite of Mrs. Cushman. Re-marks were made by Mrs. Waterhouse and Mrs. Co-nant. The Societies represented at the funeral were the New England Camp Meeting Association. The marks were made by Mrs. Waterhouse and Mrs. Co-nant. The Societies represented at the luneral were the New England Camp Meeting Association, The Ladies' Improvement Association, The Ladies' Aid Society of Boston, The Helping Hand Society, The Boston Spiritual Lyceum, The Boston Spiritual Tem-ple and the Veteran Spiritualist Union. The remains left the Camp for Greenfield, to be forwarded to Wyoming, Mass., for interment. Monday morning, Aug. 10, a conference was held in the grove. H. D. Barrett, W. H. Bach, Mrs. Reynolds and others took part in the exercises. In the afternoon the Temple was well filled. J. B.

and others took part in the enercises. In the afternoon the Temple was well filled. J. B. Hutch, Jr., was Chairman. The meeting opened with a song by Mrs. Mason, followed with an invocation by Mrs. Reynolds. After another song by Mrs. Ma-son, the Chair presented Mrs. Tillie U. Reynolds of Troy, N. Y., as the speaker of the day. Although the weather was very hot, Mrs. Beynolds held her audience for over an hour. The speaker closed her able remarks with a poem. Mrs. Downing followed Mrs. Reynolds with tests. Mr. Barrett closed the meeting by inviting each and every Spirit-ualist and Liberalist to coperate with his or her State and local association, so as to bring the grand

for a moment and see.

Teachers must dress in broadcloth and fine linen and fare sumptuously, have grand and magnificent temples and cathedrals in which to teach, and have pupils arrayed in all the finery that wealth can afford, in order that a less fortunate mortal would feel so out of place amid the dazzling rays of fashion that he would naturally think that spiritual food was rather beyond the limits of his poor resources, and that it was too great a luxury for him. Hence the so-called Christian few and the heathen many.

Such teachers teach not the spiritual; they teach the material. They teach their disciples to worship gold and silver, iron and brass, wood and stone, fine raiment, and latest fash ions. They erect many idol gods for worship at whose shrines their devotees kneel with all the cant and hypocrisy of self-sufficient zeal and superior piety, while their less fortunate (financially) fellow-creatures are starving with hunger not five blocks away.

The weeping widow in her cheerless, lonely room, with not a comfort of mortal life, with scarcely a crust of bread to stay her gnawing hunger, with nothing but work, which failing eyesight renders arduous and difficult-this poor mortal is alone now; a husband's and son's graves are in a convenient cemetery. No sympathetic soul is nigh, no comforting word ever reaches her ear; but she lives in past memories, and dreams of days when her husband was prosperous and they were all happy until one of the devotees from the shrine of the many idol gods, crected by the teachers in the grand temples and cathedrals, persuaded her life's partner to invest in a money making scheme with the inevitable result that the disciple of theological piety made great gains and the too-confident husband lost all, and reduced his family to privation and want. Well, these thoughts would well up in the poor woman's mind. She loved to dwell on the sunny past it seemed to warm her in the chilling present The Spirit saith to her, what it could not say to the churches: "Be of good cheer! There are laurel wreaths awaiting every poor, for-saken and despised child of God in the beautiful land, where there are no temples nor cathedrals, nor idols of gold nor silver, nor iron nor brass, nor wood nor stone, nor fine fine raiment nor latest fashions.

What can the Spirit say to the churches that love materialism rather than Spiritualism, and worship mammon rather than God? Are such teachers sincere in their professions of humility?

What teacher in an aristocratic church, in receipt of a princely revenue, would walk bareheaded and barefooted, clothed in coarse raiment and rags, through the streets of New York, as our Divine Lord walked through the streets of Jerusalem? Not one. But, will say the apologist, times have changed; but I will say that God never changes, and that there are Scribes and Pharisees in spirit to day as there were two thousand years ago.

Why, therefore, do the teachers not practice what they pretend to teach? The answer is simple and self evident.

If the Church will not hear what the Spiri says in these closing years of the nineteenth century, it will have as auditors such people as it had in the opening years of this era, viz., the multitude, headed by a Peter and a Paul and a John the Baptist, who will sweep away the arrogance and dogmatism of the times as chaff before the wind.

The Spirit is teaching another doctrine. It teaches that Church idols are very mortal, and subvert the morals of the home circle. William's family must have as costly raiment, as fine horses and carriages, as palatial a man-sion as Stephen's family; legitimately, if possible, illegitimately, if necessary; hence the many embezzlements, breaches of trust, knavery and fraud that are constantly perpetrated by church members and those professing the divine inspiration of Christianity.

Is there any remedy for this cancerous evil in these self-styled civilized days? Most as-suredly. Remove the theological idols and you remove temptation; remove temptation and you remove sin, and create a more pure and healthful moral atmosphere; and the Spirit will visit the Churches, and the people will "hear what the Spirit saith unto the Churches.'

This age is grossly material; the evidences State and local association, so as to bring the grand are everywhere apparent. The religious, so-

mon brotherhood and exercise those fraternal feelings which should be the dominant charac-terists of all God's children. One knowledge, one hope, one universal sentiment, will emanate from a happy, united people.

Aid the Spirit in the great mission that is now progressing among mortals to meet your friend of the days of yore in the spiritual circle, before the materializing cabinet, and, though a subsidized public press may revile you and your neighbors may shun you, remem-ber the disciples of Christ were reviled and persecuted by chief priests and scribes in the advent of the Christian era, and that the same malevolent spirit crucified a Saviour on Mount Calvary two thousand years ago, and would exercise its unholy functions to-day were it not restrained by that sentiment from spiritlife which is leavening the bread of the soul with those sweet and holy truths that will restore to mortal man those privileges and possessions of which he has been deprived.

HENRY WARD BEECHER.

Explanatory.

To the Editor of the Banner of Light:

It is perhaps proper for me to say in explana tion of the reason that Mrs. Jennie Hagan. Jackson will be unable to meet her host of Texas friends at the camp-meeting in Dallas, that it is through no fault of hers, or, perhaps, of any one else. She greatly regrets that she cannot be present and renew the associations so pleasantly entered into at the previous camp.

The present management of the camp, at its last annual meeting, determined that the present meeting should be held about the same time as the last one was held, and Mrs. Jackson contracted with the writer hereof, on behalf of the Association, to give ten days or two weeks of time to the present camp, on the understanding that it was to be held in the latter part of September, as all of her time prior thereto was engaged by other Associations. She thoroughly understood it this way--so did the writer, and so did the Association. Her arrangements had all been made to comply with her agreement and most her Texas friends in the latter part of September. She was surprised and pained to know that the manage-ment had changed the time of meeting, by which it was rendered absolutely impossible for her to be present.

The management, in their judgment, con-cluded that the camp should be held in August. Of this judgment the writer has no criticism to offer. It was a matter of judgment for the officers to determine. And, while the Association was practically bound to Mrs. Jackson for the engagement, and have it fulfilled in the latter part of September, yet of this she finds not the slightest fault, as the time she had taken from her other engagements to come to the Texas people is in ready demand. She only regrets very profoundly her inability to meet her Texas friends, and hopes that in the early future some arrangements may be made by which she shall be able to renew her associations in Texas.

The writer has no manner of criticism of the udgment of the management in changing the time for the Association's meeting, and, in advance, he begs to say that this paper is written in no such spirit, but only for the purpose of explaining to the Texas people fully the reaons why Mrs. Jackson cannot meet with them The writer feels that it is his duty to make this explanation, as he was largely instrumental in introducing Mrs. Jackson in Texas, and as he made the arrangement with her to appear the present year-and as these reasons should be known-takes this method of reaching the Very respectfully, JOHN W. WRAY. people.

Fort Worth, Texas, Aug. 8, 1896.

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BANNER LIGHT. OF

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

IF 1 COULD CHOOSE.

I would not dare, though it were offered me, To plan my lot for but a single day, So sure am I that all my lite would be Marked with a blot in token of my sway.

But were it granted me this day to choose One shining bead from the world's jewelled string, Favor and fortune I would quick refuse To grasp a rich and a more costly thing.

With this brave talisman upon my breast

I could be ruler of my rebel soul; To own this gem is to command the rest; It is the Kohinoor called Self-Control.

It is the sesame to broad estates; To peaceful slopes, and montains blue and fair; Calm-browed Content beyond its borders waits, And even Love sits in the sunshine there.

No sullen faces frown upon the street; No grated windows, no grim prison walls; No clanking chains are bound on convict's feet, And on the ear no angry discord fails.

My life's swift river widens to the sea; The careless babble of the brook is past; A few late roses blossom still for me, But spring is gone, and summer cannot last.

Had I begun with morning's rosy strength To seek the flower that on life's summit grows I might have found my edelweiss at length, And on the purple heights have gained repose.

But I have loitered, and the hour is late; Worn are my feet and weary is my hand; I can but push ajar the massive gate; I can but look into the Beulah land.

But, friends, if my poor love could have its way,

And biossom into blossings on each soul, This is the very prayer that I should pray: "Grant to men's lives the power of self-control!" —May Riley Smith, in Life and Health.

Written for the Lyceum Department. Their Way of Doing Good.

BY MISS MARY M. SHELDON.

"Oh! mamma," said little Nellie when she had awakened from her nap, "I have had such a dream! I thought I went to heaven and saw grandma and Aunt Ellen, and so many people we know. Grandma came to me and said: 'Little Nellie is coming to live with grandma -did she know it? We shall have such pleasant times together!' Wasn't that a funny dream ?"

Mamma looked as if she did not think it a very funny dream. Tears were in her eyes. She knew that little Nellie was not strong, and the dream made her think that perhaps little Nellie would not stay with her long.

Three days from this time the dream was recalled when little Nellie was taken ill. A physician who was summoned pronounced it scarlet fever. He replied to Mr. Joseph's questions that he had little hope.

Two weeks from this time little Nellie, who had been lying in a stupor, suddenly returned to consciousness. Lifting her little arms, while a beautiful smile illumined her countenance. she said, "Oh! grandma, grandma! I am coming." Her spirit went to dwell in the Summer-Land with her grandmother; her body was put in the cold ground.

Mr. and Mrs. Joseph mourned long for their

I shady grounds, as the train sped onward. "Lily's home, too?" she lisped. "Yes, Lily's home," said Mr. Joseph, smiling down upon the little cherub.

The train soon stopped. The conductor was heard calling out, Lakefield-Lakefield. Our party were soon upon a shady walk. It was but a few minutes' walk from the dépôt to their home, but short as the distance was, little Lily's steps began to lag. Mr. Joseph took her in his arms. She was soon fast asleep, with her head pillowed on his shoulder. After reaching the house, Mrs. Joseph placed Lily on a bed, in a beautiful, sunny room.

That evening, at the sunset hour, Mr. Jo seph and his wife stood in their new daughter's room. She was still sleeping. A sudden radiance filled the place. They saw, on the opposite side of the bed, a vision of a strange lady and gentleman. Each held their own Lily by the hand. A voice, sounding like the music of flowing waters, said: "To you is given the Lily of the earth-life, to us the spirit Lily.'

The peace that passeth understanding, given by the luxury of doing good, filled their hearts with an angel benediction. North Adams, Mass., Aug. 16, 1896.

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The Death of "Rags."

A PATHETIC STORY OF A WARM HEARTED DOG AND HIS SORROWFUL END.

Rags belonged to a sawyer, who one day got caught in the machinery of the sawmill and met his death before any one could reach him. Rags saw the cruel teeth coming nearer and nearer, but could not drag his master away, though he tried with all his loving might.

These two had lived their simple lives together, and when the sawyer was laid under the churchyard daisies Rags was left alone to wander back and forth between the low, quiet mound and the noisy old mill. The next man at the mill did not care for

dogs, but he never drove the gentle creature away, and if anything was left at lunch-time he seldom forgot to toss it to Rags. But he never thought to toss a pleasant word or a gay whistle along with it to cheer the dog's heart, as well as his stomach, and the hours often came to poor Rags when his heart was even hungrier than his stomach.

He tried to make friends with the truant boys that lounged about the old pond. He guarded their clothes while they were swimming, fetched the sticks they tossed upon the water, and almost every time brought back the marked stones they had thrown as far as they could.

And this is the way they repaid such gentle behavior.

One autumn day, when it was so cold that one could be comfortable only in the sunshine, the boys began throwing sticks into the water and sending Rags out after them. He plunged in once, twice, and came out shivering, but glad to be of interest to any one. A nobody's log is quite conscious of the fact that he is nobody's dog. He may appear very gay some-times, but it is only because his loving heart is Years passed, but no other came to fill the | trying to coax some one to come into it and make it happy. A third stick and a fourth were thrown. The chilled, reluctant creature to the higher life. So this was the reason why, on one cool spring morning, they stood before and wagged his tail, and did his very dog's best to make them understand how hard a thing this was that they were asking of him. But the sun shone warmly upon their own shoulders. They must have sport. The biggest bully of them all threw a stone with such perfect aim that poor Rags gave a sharp yelp of pain and plunged again into the chilling water. He was long in reaching the floating stick. Even then he passed it once-for he appeared to be a little dazed-and when at last he was ready to swim ashore he seemed not to know in which direction it lay. One of the loungers gave a careless laugh. Rags heard him, turned slowly and swam little Nellie looked before her transition. She toward them for a moment, then sank out of

and wife, no matter who they are, ought habitand wife, no matter who they are, ought habit-ually to sleep together. The one will thrive, the other lose. An aged sickly person and a child should not be bed-mates." It is both hygicale and healthy for each per-son to have a room and bed by himself and her-self. Pigs sleep several in one nest—but they do it because they are pigs!

Cross-Word Enigma.

My first is in queen, but not in king. My second is in uncle, but not in nephew. My second is in uncle, but not in hepilew. My third is in Europe, but not in Spain. My fourth is in June, but not in May. My fifth is in near, but not in far. My sixth is in city, but not in town. My seventh is in chilly, but not in cold. My eighth is in trouble, but not in sorrow. My ninth is in yellow, but not in gold. My tenth is in partridge, but not in bird. My eleventh is in manufacture, but not in produce.

My twolfth is in baker, but not in cook. My thirteenth is in monkey, but not in ape. My whole is a popular campground in Vermont. Ludlow, VI. BLY.

By Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

August Magazines.

THE CENTURY .- The opening paper, "An Island Without Death," by Miss E. R. Scidmore, the author of "Jinrikisha Days," gives an account of a visit to Miyajima, A paper on "The Viceroy Li Hung Chang" is contributed by the Hon. John W. Foster. General Foster, who is to be the host of Li Hung Chang in September, and is one of his most intimate friends, by this relation and by intimate experience of Chinese affairs, has had unique facilities for the preparation of this paper. The first of a group of articles is contributed from the journals of the late E. J. Glave, who crossed Africa in the service of The Century in exploration of the slave trade. The article deals principally with "British Raids on the Slave-Traders," and is fully illustrated with photographs and drawings by the author. Marion Crawford contributes the fourth and last of his group of papers on Reme, the subject being "The Vatican." This is fully illustrated with pictures by Castalgne, including some notable sketches from life of Pope Leo NIII. There are four short stories: one of life in the Chinese quarter of San Francisco, by Chester Baily Fernald; one of a Minnesota frontier town, by Marion Manville Pope; one of the Maine woods, by Thomas Wentworth Higginson, and one of the New Orleans Creoles, by Kate Chopin. The Century Company, Union Square, New York.

NEW ENGLAND MAGAZINE .- The frontispiece of the current number is a beautiful view of the Blue Hills of Milton. The picture accompanies a richly illustrated article upon that subject by William Howe Downes and Frank Torrey Robinson, the well-known Boston art critics, "Damon and Pythias Among Our Early Journalists" is the title which Mr. S. Arthur Bent, the well-known Secretary of the Bostonian Society, gives to a valuable account of the little known but really remarkable literary work done in America a hundred years ago by Joseph Dennie and Royall Tyler. Under the title of "A New England Town Inder Foreign Martial Law," Mr. William Henry Kilby contributes an account of the curious experience of Eastport, Me., in the years following the Revolution, before the boundaries were clearly settled. In many ways the most important illustrated article in

Itom, before the bolinkines were clearly setting. In many ways the most important illustrated article in this number is that upon "The Story of Cleveland," by Prof. Henry E. Bourne of the Western Reserve University. Cleveland celebrates at this time her centennial. Other writers add much to the interest of the current issue by prose and poems. The "Editor's Table" is well cared for. Warren Kellogg, Publisher, 5 Park Square, Boston, Mass.
THE MAGAZINE OF ART has as frontispiece a very natural photogravure, entitled "Preparing for the Soirde," contributed by W. Hunt. "Current Art" of the new gallery and Water Color Society, is by F.G. Stephens, with seven illustrations. "The Drawings of Sir Edward Beroe-Jones," is by Alfred Lis Baldry, with four illustrations. "Sport in Art," Is by John Guille Millais, F. Z. S., with six illustrations. "Ancient Bronzes found in Lake Nemi," by William Mercer, with six illustrations, and many other illustrations with six illustrations, and many other illustrations from noted artists, make a very desirable number. The Cassell Publishing Company, 31 E. 17th street (Union Square), New York. THE COSMOPOLITAN has many interesting stories, articles and poems, contributed by the following wellknown writers: C. Frank Dewey, Mrs. Reginald de Koven, H. C. Chatfield-Taylor, Dallett Huget, Amelia E. Barr, Margaret E. Sangster, John J. A'Becket, J. W. Freeman, Caroline Brown, H. W. Boynton and George Stewart. Under "Some Examples of Recent Art" are that of Lord Leighton, P. R. A., Thomas W. Henry, W. Wontner, F. W. Lowson, J. W. Godward, L. Alma Tadema, R. A., L. Knaus, A. Selfert, "The World of Art and Letters" is well cared for, and "The Progress of Science." Irvington, New



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AGENTS.

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[From Our Animal Friends.]

little daughter, but as they had faith in the great Ruler of All they knew that all was best.

place made vacant by little Nellie's departure an orphan asylum in the city of New York. They had lost their daughter; these little children had lost their parents. Why should they not bring up one of these little ones in Nellie's place?

They entered the asylum. Having found the proprietor of the institution, they made known their wishes. He showed them the room where the little girls were busy studying their morning lessons.

As they entered, both were thinking of how was a delicate little being of eight years, with sight. "He is drowning!" cried a distressed voice; blue eyes and light golden curls. Her form, on account of its slenderness and grace, reminded one of a lily swaying on its stem.

They wished to find a child who resembled her as she had been at that time. They beheld a great many little girls, all attired in blue woolen dresses with white aprons. Each one's | idlers gave a whistle to cheer him onward. But hair was in one braid, tied with a bright blue ribbon at the end.

Mr. Joseph asked the children this question: "How many of you would like to go away from here and live with this lady and myself?" No hand was raised to reply; all seemed contented and loath to leave their present situation.

Just as Mr. Joseph began to repeat his question, he felt himself touched from behind, and a baby's voice said: "Me go-Lily go!" He and his wife, with astonishment depicted on their countenances, turned, and saw one of the prettiest pictures which can be imagined.

The sun shone through the casement upon the form of a two-year old child, who, as its rays fell upon it, looked like a fairy. She had large blue eyes and rosy cheeks, fair complexioned; her hair, of a beautiful golden color, curled in ringlets about her head.

As Mr. and Mrs. Joseph looked upon her, she smiled, and again repeated, "Me go-Lily go!" If their Lily, as she was at two years' of age, had come back to them, they could not have had a better resemblance of her.

After caressing and speaking a few pleasant words to the little dear, they left the room. Inquiring, they were told the history of little Lilv.

Mr. Grey, when in earth-life, was a machinist. He earned an honest livelihood for himself and wife. They lived in a pleasant tenement, and were contented with their lot. Just a year after their marriage, Mrs. Grey, in giving birth to little Lily, left the earth-life.

Mr. Grey did not survive the shock of his wife's departure, but followed her in six, months. So Lily was taken to the asylum. She was a beautiful little babe, and won all hearts.

Mr. and Mrs. Joseph soon made arrangements to take the child as their own, and sol emply promised that she should never again be without parents. They left the asylum, taking her with them. She seemed contented, walking along between them, and lisping sweet words in baby language.

They soon reached the depôt, and an hour afterwards were speeding on their home journey. The journey was some thirty miles.

"Baby Lily," Mr. Joseph said to the child on his knee, "that is our home-see!" He pointed out to her a beautiful house, with discouraged. No two persons, not even man

and the little daughter of the new mill-owner came springing from log to log until she York, reached the one nearest the shore. Then she

leaned far forward to look for poor Rags. The loungers scrambled to their feet. The head of Rags appeared again. The little girl cried out encouragement. One of the aroused after a faint struggle he went down again with the cruel stick between his faithful teeth.

Then Turner Robbins threw off his coat and boots, and, before the others realized what he was doing, he had brought the dog ashore and was kneeling beside him upon the yellow saw-

poor, wet head, and cried over a bruise that the heavy stone had made.

The words she murmured were so kind that Rags opened his eves as wide as he could. He tried to prick up his ears that had grown so heavy; and when he saw the gentle face bending over him he seemed really to know that the tears were for him; and lifting one of his paws a little he tried to reach it toward her in a friendly greeting. One fluttering sigh es-caped him, and the troubles of poor, gentle-

hearted Rags were over. Then the little daughter of the new mill-owner sprung to her feet. "You are murderers!" she cried, "every

one of you!" And, as she turned her shining eyes upon them, they fell backward, one by one, and tried to get behind each other.

Nothin' but a dog," said one of them surlily. "Th' aint no sense in making such a fuss." "God made dogs just as well as he made men," said the little accuser. "And I'd rather be a dog than to be such a man as you are

going to be. Turner Robbins looked up into her face. He was still kneeling beside poor Rags, and he was drenched and cold. He said something-he hardly knew what, but it meant that he was ashamed of his share in the bad business, and that he intended to be a different boy from that moment.

After that one of them slipped away and found a broken shovel, and a grave was made on the sunny slope behind the old mill. But before the last bit of turf had been relaid each boy, in his own rough, honest fashion, had given the mill-owner's little daughter to unthat with the going out of the innocent life of heart a new feeling of mercy and kindness for very creature that can suffer and die.

Sleeping Together.

The London Lancet called attention not long ago to the habit of dual sleeping, saying "that there is nothing that will so derange the nervous system of a person who is eliminative in nervous force as to lie all night in bed with another who is absorbent of nervous force. The latter will sleep soundly and will rise re-freshed, while the former will toss restlessly, and wake in the morning weary, peevish and

THE JOURNAL OF HYGIENE has, as opening paper, an educational paper on "Suffering; a Psychological Study," by O. B. Frothingham. "Notes Concerning Health," by the Editor, should be read; "Hygiene for Women," by Jennie Chandler, is a common sense paper; "Topics of the Month" and "Book Notices" are very readable. Dr. M. L. Holbrook, Editor, 46 East 21st street, New York.

THE ARENA.-The current number has its usual array of timely subjects well discussed by men of dust, squeezing the water from his long, thick | brain. The cause of silver is advocated by George fur. The little girl kuelt, too. She smoothed the call out thought. The Editor of the Arena and Hon. C. Canning Hill of Massachusetts in a manner that must S. Thomas of Colorado are also in favor of a silver platform. Social and economic problems are discussed by Prof. Thomas E. Will, A. M., Prof. Frank Parcons, John E. Bennett, J. Kellogg, Annie L. Muzzey and M. L. Holbrook, M. D. Annie E. Cheney writes of "Mahayana Buddhism in Japan." B. O. Flower writes of "Whittler the Man." "Book Reviews" and "Notes by the Editor" are well cared for, and many other noted writers add to the interest of this truly educational magazine. The Arena Publishing Company, Pierce Building, Copley Square, Boston, Mass.

> THE REVIEW OF REVIEWS -- Not the opening paper but one of the most interesting of this magazine's Important papers, is "Dr. Barnardo's Homes for Homeless Children." as written by W. T. Stead (illustrated), one that must appeal to every lover of humanity. "William J. Bryan" is a character sketch by Willis J. Abbott (illustrated). "The Progress of the World," as usual, is full of timely topics; "Lead. ing Articles of the Month" must be read to be appreciated; "The Political Cartoons" and "Records of Events" are subjects of education. The Review of Reviews Co., 13 Astor Place, New York.

> BORDERLAND .- The present (July) issue of this magazine is replete with topics of interest discussed by the following well-known writers: Bishop Butler, Mr. Gladstone, Mrs. Besant, Miss N., Mr. Glendinning, Mr. Baraduc and Rev. H. R. Haweis. Publishing office, 125 Fleet street, E. C., London, Eng.

RECEIVED: THE INDEPENDENT PULPIT, J. D. Shaw, Editor and Publisher, Waco, Texas, WOWAN's VOICE (for June and July), Lansing, Mich. THE NEW derstand that he was sorry and ashamed; and ST. LOUIS, Advance Book Co.. Publishers, 2319 Olive street, St. Louis, Mo. LIFE AND HEALTH, the Gazette poor Rags, there had entered into his own | Publishing Co., 1218 Broadway, New York. THE THE-OSOPHIST, published by the Proprietors at the Theosophical Society's Headquarters, Adyar, Madras. THE METAPHYSICAL MAGAZINE, the Metaphysical Publishing Co., 503 Fifth Avenue, New York. THE HU-MANITARIAN, Brentano's, 31 Union Square, New York. MISCELLANEOUS NOTES AND OVERIES, S. C. & L. M. Gould, Manchester, N. H. CASSELL'S FAMILY MAG-AZINE, the Cassell Publishing Co., 31 East 17th street (Union Square), New York.

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BY HON. A. B. RICHMOND.

The article of Mr. A. B. Richmond on his published re-tiew of the Seybert Commissioners' Report, which recently appeared in THE BANNER, appeals strongly to the deep in-terest of all readers who have a demonstrated knowledge of the communion of splrits excarnate and incarnate. While it penetrates all the prejudices governing the Com-missioners, and exposes the biankness of their willful igno-rance, it furnishes a lucid statement of the truths of Splrit-ualism and a convincing argument in its support for which a great multitude of readers will feel spontane usly grate-ful.

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THIRD EDITION. A REVIEW

Seybert Commissioners' Report;

WHAT I SAW AT CASSADAGA LAKE.

BY A. B. RICHMOND, Esq.,

A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Cahn View from a Law-yer's Standpoint," "A Hawk in an Eagle's Nest," Etc. Mr. R., although not at the time a believer in the Spiritus

Eagle's Nest," Etc. Mr. R., although not at the timea bellever in the Spiritua Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend just returned from Cas-sadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit mailfesta-tions do occur in many instances where fraud is out of the question, he galantly and fearlessly comes to the front and wields his weapons with strong, unerring alm in defense of truth and human progress. After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. seybert, the author gives in the first Chapter his "Open Let-ter to the Seybert Commission "; Chapters II., III. and IY. are devoted to a searching criticism of the Report of the Seybert commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. his for its motio " in my Father" House are Many Mansions "; Chapter VII. contains C. O. Massey's Open Letter on "Zoilner" to Professor George S. Fullerton; Chapter XII. gives Professor Chapter LX. con-sists of the "Report of the London Dialectical Society" made in 1889; Chapter XI. gives Professor Grook's testi-mony from his "Recearches in the Phenomena of Spiritual-ism "; Chapter XI. gives Professor Grook's testi-mony from his "Recearches in the Phenomena of Spiritual-ism "; Chapter XI. gives Professor Crook's testi-mony from his "Recearches in the Phenomena of Spiritual-ism "; Chapter XI. gives Professor Crook's testi-mony from his

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What I Saw at Cassadaga Lake. 1888.

BY A. B. RICHMOND, Esq.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-conal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. The which correspondents may give utterance. The not attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

of good fails. We cannot undertake to proserve the source of a state of proserve the source of the s



BOSTON, SATURDAY, AUGUST 29, 1896. ISSUED SVERY THURSDAY MORNING FOR THE WEEE ENDING AT DATE.

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

Two Dollars Per Year.

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

We trust that Spiritualists all over the country will coöverate heartily with us in the step

possessed of wealth to a greater or less degree; their moving thought should be the consecration of at least a trifle of it to the Cause that has brought to them the realities of a new life and created an entirely different aspect for the | tle; but I have never seen a time when, in my present fleeting one. Such persons, too, would opinion, some way might not have been found not feel that they made a sacrifice if they helped the Cause much, whereas they are asked only for their mite, bestowed in a spirit of gratitude, and requited by what they immediately receive in return. But all who are, directly or indirectly, reached and influenced by Spiritualism's welcome benison, can contribute

the little that is now solicited for promoting the Cause. If only each one who is a regular subscriber for THE BANNEH or a reader of it, will but

persuade one other to become a subscriber at once, the wearing and wasteful problem for the now historic paper, which was one of the few original channels for the conveyance of the newly revealed truth from the other world of life, would be solved immediately. If every subscriber and reader would constitute himself and herself an active agent in procuring only one additional subscriber for THE BAN-NER, the question in regard to its future existence and influence would not need to be raised again. Will all hands turn to and do this, make this little effort with energetic sincerity, serve the Cause by strengthening the hands of its devoted servant? That is all that is asked. It is not expecting too much to expect a cheerful and ready compliance with the request. When the sects and church organizations and sacerdotal combines are making extreme exertions to maintain their footing with as much of the pomp of power as possible, it is a poor time for true and sincere be lievers in the truths of Spiritualism to let their hands fall at their sides and to slacken the energies which come of inspiration. It is the common cause we all desire to advance

An International Court of Justice.

means by which it is served.

and sustain, and it cannot be done so effectu-

ally as by upholding by active coöperation the

Henry Wood read a lecture, or essay, at the Peace Conference at Greenacre on-the-Piscataqua, Maine, on the second of July, on the above subject, which is well worthy of a recital of its excellent ideas and attitudes of thought. He began with the assertion that the world is making ready to take a great step in advance. and that public sentiment regarding the settlemeat of international difficulties in another and higher way has of late matured rapidly. Views and plans which would have seemed even chimerical a single year ago, and appeared thin and far-distant, too good to be capable of realization, and only indefinitely to be hoped

for, are coming into the near and substantial foreground. How thoroughly we are in the association, so that, when his term of impris-

vent its kindling at all. It would, therefore, not only furnish a rational means for the settling of disputes, but it would largely provent them. General Grant said: "I was trained as a warrior; I have participated in many a batto avoid drawing the sword. I look forward to an cpoch when a court, recognized by all nations, shall settle international differences, instead of loading the nations with the great burdens of supporting standing armies and navies." Wellington and Napier gave utterance to similar sontiments. What the military captains say only expresses what has been the longings and the visions of all the great seers, poets and prophets of this and all past ages. Plato said: "No State can come to its full development save in that society of States, in jural relations with other States. And no State has natural rights which are inconsistent with

Looking after the Welfare of Convicts.

inevitably tend to a "Parliament of Man, the

federation of the world."

A writer in the August Arena, discussing very briefly the convict question, remarks that, while there is a growing tendency on the part of the human family, as a whole, to alle viate the sufferings of the needy and afflicted, there is a class of sufferers who are largely overlooked, but who are doubly entitled to our sympathy and assistance, although they may not have made any appeal. They are the families of convicts, who have violated the laws of the State, been tried and sentenced, and are serving terms of greater or less length in the penitentiary. In the majority of cases these men were the sole support of a wife and children, or mother and sisters. These helpless people are innocent of the crime for which their protector is convicted, but they are made to suffer more than the criminal. The wife and children become the greatest sufferers. They are not only humiliated because of the odium which attaches in such cases, and because they are often ostracised by former friends, but they are deprived of the actual necessary support they have been accustomed to receive from their protector, and are besides burdened with debt incurred for the purpose of defending the loved one. This, says the writer of the article referred to, ought to be and may be remedied by very simple and equitable means. The convict is assigned to hard labor for the State during the term of his sentence. For this the State gives him nothing in return.

It may be right, reflects, this writer, to pun. ish the offender by putting him to hard labor and by imprisoning him, but the State should make some compensation to his family for this service. Such compensation, in his opinion. should be graded according to the kind of service rendered, say, from forty to sixty or eighty cents a day. This should be paid monthly to the family of the convict, if he has one. In case he has no one dependent on him, then it should be invested for his benefit in a savings dream of conventional and almost mechanical onment shall have expired, he may have some capital with which to start anew, and thereby become a good and useful citizen, and not be turned adrift into the world without any means of support, with the "mark of Cain resting on him, every man's hand being against him," He will then have an opportunity to begin life again if he is supplied with a small amount of capital which he has earned and is of right entitled to. This would be no more than just, and should be carefully considered by our legislatures. The writer also advocates giving convicts access to a library of wholesome and instructive literature during their leisure hours, the books to be provided by the State. It is more important to them than the food they eat or the clothes they wear. If the State declines to do it, then some humane society or benevolent person should furnish it.

Good News.

The following from Lightbourn's Mall Notes, St. Thomas, Dutch West Indies, Aug. 11, 1806, conveys a clear endorsement of one who has done much for the Islands-as he is always doing for THE BANNER:

"We have much pleasure in congratulating our esteemed fellow townsman, Dr. CHARLES E. TAYLOR, who, a lew days ago, received the Medal and Diploma which were awarded to him at the World's Columbian Exposition for his model of this Island, which, it will be remembered, attracted so much attention at the World's Fair in 1893. The medal is of bronz', in a velyet-lined case of nure a 'uminum. It hears on one side the figure of Columbus landing on San Salvador. The reverse side is allegorica', and has upon it the following inscription:

World's Columbian Exposition. In Commemora-tion of the Four Hundredth Anniversary of the Landing of Columbus-1493-1893-to Dr. Charles E. Tay

The diploma is artistically engraved, and of beauti ful design. It states that: the equal rights of all other States." All things

"The United States, by a:t of the Congress, have authoriz d the World's Columbian Commission of the International Exhibition held in the City of C neago. International Exhibition held in the City of Cincago-Stat- of Illinois, in the year 1893, to award a Medal for Specific Ment, which is set forth below over the name of an individual judge acting as an examiner, upon the finding of a Board of International Judges, to DR CHARLES E. TAYLOR SL, Thomas. Denmark Exhibit. Model of Island of SL, Thomas. A word

A ward. For a representation of the Island of St. Thomas, in a

large and beautifully finished relief model of the I-land, with its princip il Harbor, Charlotte Amalia, and many interesting photographs. It thus gives a good and instruct ve pleture of the Island. [Signed.] C. A. Bakandon, lodividual Jud e; John Boyd Thatcher, Charman of Executive Committee of Awards; H. von Lutiow, President Departmental Commit ee: G. R. Davis, Director (general; T. W. Palmer, President World's Columbian Exposition; Jno. T. Dickenson, Secretary to the World's Columbian Exposition.

Dr. Channing a Spiritualist.

A note on Dr. Channing, contributed to The Unitarian by Giles B. Stebbins, serves well the doctrines of Evolution and Insight. Mr. Stebbins remarks that William Ellery Channing's mission was to teach the capacity of man, "made in God's own image," for high duty and progressive, harmonious culture here and hereafter. That led him to views of the future life far beyond those prevalent in his time. Dr. Channing said: "They now see (in heaven) what before but dimly gleamed on them-the capacity, the mysteries of a human soul. The significance of that word 'immortality' is apprehended, and every being destined for it rises into unutterable importance. Human triends are prized as above all price." Concerning the immediate knowledge of us by decarnated spirits, Channing said: "I know nothing to prevent such knowledge. It is impossible that the distance of heaven (as we think of it) lies wholly in the veil of sense which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side."

Says Mr. Stebbins of Dr. Channing: "Like a flood of light, his words illumined the murky darkness of awful creeds." He asks-Is clairvoyance "the new eye"? The hour is ripe, the need pressing, the materials abundant for carrying forward with new emphasis the work. with deep spiritual insight, wrought so wisely and so well.

Mediums Not Fortune Tellers.

AUGUST 29, 1896.

Special Notice-A New Volume.

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

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

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

BANNER OF LIGHT PUBLISHING CO.

Lake Pleasant, Mass.

We last week made reference to the misplacement of the report of this Camp Meeting, and a promise that the Camp would receive a good notice during the present week. The reader who examines the BAN-NER OF LIGHT for the present issue will find the offic al report of the Secretary on the second and eighth pages; and we here further comment on the business enterprise and the spiritual unfoldings met with oo that ground the hours of Sunday, Aug. 23.

The editor, John W. Day, visited the grounds last Sunday, and was very much pleased to see that all were ready to join in the work of advancing Lake Pleasant Camp in a secular, social and spiritual way -the evidences being clearly to be witnessed on every band.

Ex-Judge Dailey of Brooklyn, N. Y., the efficient President, shows his fixed determination for the success of this Camp, and is being well supported by the efficient work of J. B. Hatch, Jr., A. P. Blum and otners.

others. The old and efficiently-managed hotel is being con-ducted for the good of the Camp as well as for the benefit of its proprietors. Messes, Squire & Conant; the cleanliness of the building, the choice character of the food, and the interest also which Mr. Conant exhibits in the spiritual attitude of the establishment—in which service he aver finds assistestablishment-in which service he ever finds assistance in the kind words and acts of Mr. Sphire-join to make this a materia spiritual fortress of strength.

At least, such we found it during our brief stay, We were not by J. B. Hatch, Jr., and Mrs. Clara Field Conant, at 9 P. M. at Lake Pleasant-after a surrecommendation and the second the hotel

In the morning frowning skies were in order; but the people turned out at the beautiful New Temple, where Mrs. Helen Stuart-Richings, as speaker, enter tained a large audience (a report of her address will

After Mrs. Richings's address Mrs. May S. Pepper gave a number of fine tests, which received the great attention and earnest interest of her auditors. Before Mrs. R.'s opening remarks as Judge Dalley

anounced that Mrs. Eva Hill, musical medium, would execute a solo in the afternoon, before the remarks of Mr. Ingersoll, who would then address the people upon "How I Became an Agnostic" "He also an-nounced that on Wednesday evening an entertain-

Among the varied matters which gave interest to the visitors at the Comp was an exhibition of the "X Rays," on Sunday afternoon, by Messrs (J. H.) Higgart and Lawrana. and Lawrence. The phenomena exhibite i were interesting and valuable

In the alternoon Col. Ingersoll treated his subject, to the interest of a large audience; the singing of Me-dium Mrs. Eva 1111 was much admired; ex-Judge Dalley and a goodly number of campers were present.

ADRIAN B. OMEROD, the well-known Western Plat

taken by The BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

The Banner's Brief Chat with Its Readers.

It is very proper that THE BANNER sit down face to face with its extended family of readers from time to time and indulge in a friendly personal interview. We would like to have you bear in mind that it is very far from an easy matter to carry a newspaper through this prolonged term of hard times, even though it has been established many years. We have toiled in season and out of season to keep our head out of water and our feet from dragging us down, while endeavoring to spread the gospel of truth wherever it may take root and bear grain. We would cheerfully have done more if we had been provided with the necessary means, but all we can say is that we have done what we could. Naturally, we first of all want to increase THE BANNER'S circulation, in order to strengthen its position and widen its influence. How can we do this? Only by working together. That will surely accomplish it, and thus secure the object of our mutual desire. It cannot, of course, be expected that we can sustain the paper alone: unless it circulates by the help of subscribers to it, no earthly power can keep it going. That first thing of all being understood, the rest is plain enough. Now how shall we go to work to uphold and enlarge THE BANNER'S circulation and thus expand its influence?

We will, on our part, suggest a way. There are thousands, and tens of thousands, who are consoled and strengthened by the truths of Spiritualism, but who have never contributed so much as a dollar for their further spread among those to whom they are as yet unknown. To this vast number of people we say: "Freely ye have received: freely give." It is neither just nor fair that these beneficiaries of the blessed truths of Spiritualism should reap the reward of the labors of others, and refuse to do anything themselves. That is pure selfishness, and in no sense spiritual. A great many of these free recipients of the bounties of Spiritualism and its related Liberalism are persons | powerfully to cool passion, or, rather, to pre. | it offers the surest ground for religion.

living, until some rude shock awakens us, and then we begin to take our bearings from deeper and more fundamental principles.

We set up our standards from superficial and shifting measurements, instead of fixed and eternal landmarks. We plod along in the ruts of worldly conventions until some unlookedfor collision stirs our deeper understanding, and then change our course through an observation of unchanging verities. Even the most enlightened nations have continued down to the present time to settle the differences that on the surface were unresolvable by force of It is our desire to maintain the heretofore | arms. While for ages past individuals have generally adjusted their disputes through courts of justice, in which civil law has presumably been based upon the moral and universal code, nations, which are only aggregations of individuals, have constantly appealed to brute force. And these nations, too, include great peoples who boast of their enlightenment and humanitarianism, and call themselves Christian, unmindful that the song that heralded the advent of Him whose name they claim was "Peace on earth, good will to men." This is proclaimed as the very corner-stone of the religion these advanced nations publish as their own.

> The individual who takes arms to avenge even a real wrong is arraigned as an outlaw; but multiply him by millions, and its ethical quality is so changed that it becomes patriotism. This term has, unfortunately, become associated in the minds of a majority with martial pomp, military achievement, boastful spread eagleism, a selfish bitterness toward other nations, a chip-on-the shoulder attitude. But to confound love of country with chronic antagonism and brag, is a gratuitous degradation of that which should ethically be delightful and honorable. It is this mistaken sentiment that makes our national anniversary of does not owe its origin and existence as a nation to war, but to the evolution of the idea of liberty. We speak boastingly of the wonderful progress of civilization in our own and other countries, but in the very important matter of international relations universal barbarism still prevails.

During the last thirty years arbitration has been successfully resorted to in quite a number of cases, but it has always been regarded as a kind of makeshift, a temporary and artificial subterfuge, while an appeal to arms is still looked upon as the natural and final umpire. War is simply wholesale murder, covered with | springs out of the condition of the people, and tion which led to the war of 1812-15 was not settled by the war itself, but by subsequent arbitration The most notable example of the benefits of this principle was perhaps furnished by the Geneva arbitration for the settlement of the Alabama claims. We have had many other arbitrations with England, one with France, two with Spain, two with Mexico, and several with other powers. The politician is either ignorant or a demagogue who relies more upon a standing army and extensive fortifications than upon intrinsic justice and right. The surest possible guarantees are truth and moderation. The moral influence of an established tribunal is of more potency than any other in preventing sudden popular excitements, which have too often been the only cause of baseless and foolish conflicts between nations.

The very knowledge of its existence, and the feeling that supposed wrongs would be impartially considered and redressed, would tend

What is Religion?

There are almost numberless definitions of religion, each of which proves to be adapted only, or at least mainly, to the temperament and present spiritual capacity of the one offering it. The late Epes Sargent says, in his "Scientific Basis of Spiritualism": "Religion, pure and undefiled, is not the child of igno rance and superstition; the more we know and feel, the more truely and purely religious must we become."

Mr. M. J. Savage defines it, in The Forum, as 'Man's thought of the relation in which he stands to the universe, or to the power or powers he thinks of as controlling it." This thought, he adds, will always be accompanied with emotion; the thought and the emotion will naturally embody themselves in outward forms; and so all the external manifestations of religion will appear; such, for example, as stranger. As one of his freak illustrations of temples, churches, prayers, rituals, creeds, symbols and what-not. Of course, he explains, independence a day of deafening noise, dis- it requires the thought, the feeling and the turbance, confusion and accident. Our country action - all three - to constitute a complete known beforehaud, he calls up a football team definition. But the thought is first, both in order of time and of importance, and will shape all the rest.

He proceeds with his explanation: If a man | can get hold of it." thinks there are many powers above him, he will be a polytheist; if only one, he will be a monotheist; if he identifies the power with the universe, he becomes a pantheist. If one's thought is intelligent, noble and hopeful, then his religion will be the same; if it be ignorant, Moody and his followers. To his view the so that he thinks of the gods or god as passionate and cruel, then his religion will be degrading and despairing. In any case, the religion a thin glass of man-made legality. The ques. must represent the best and the worst that is ligious thought of Boston and barb-wire it in them, since on any theory of the ultimate source of religion people can take only what they are capable of appreciating and using.

All religion must be based on consciousness, out of which springs reverence for the power, wisdom and love cognized.

"Morality," says Mr. Sargent, "is the art of conforming our lives to the highest law expressed in our own nature, human and spiritual, mortal and immortal; while religion is the reverent sense of a power superior to our own, and able to affect our destiny." The distinction is clearly and felicitously drawn. And in another place he observes that an evangelical assailant tells us "it is the mistake of the Spiritualist that he makes a religion of what should be a science." Are we then to understand, he asks in reply, that to know is less a warranty for religious feeling and hope than to believe, or rather to try to believe? It is because Spiritualism has a scientific basis in known and demonstrable facts, he adds, that

Light is breaking through the craniums of our modern judges, says the San Diego Philosophical Journal, speaking of mediums and fortune-tellers, and they begin to see that clairvovance and clairaudience in mediums are not to be classed with fortune-telling. Two mediums recently tried in Detroit on this trumped-up charge have been vindicated, the court ruling that the prosecution had failed to make out a case. The angels are watching, and throwing around their mediums every influence in their power to protect them. At best their lot is a thankless one, regarded outwardly, and they should be zealously shielded, defended, and protected from assault while serving as the connecting link between mortals and the spirit-world.

Organization is our only hope for protection, and the National Association deserves all honor for the brave defense it has made for the defamed and persecuted psychics all over the country. The Journal very properly counsels Spiritualists everywhere to bury their petty differences and become united in one strong body to assert their rights and claim their privileges. They have sufficient num bers to demand justice, and united effort will obtain it. They can no longer be ignored in any State or province. In union there is strength.

A Sawney Preacher in Modern Boston.

Rev. John Robertson of Glasgow, Scotland preached for Dr. Lorimer in Tremont Temple, in Boston, two Sundays ago, on "Abraham, the llebrew." The name given him meant, he said, a "come-across" man, an immigrant, a prayer this so-called reverend said that: When the devil finds he has to deal only with a set prayer, the terms of which are from hell, and they play football with it among the stars till it gets lost. But the prayer which is ejaculatory enters heaven before the devil

And this is the kind of preacher, teacher and man who has come over the sea from Scotland to tell the people of Boston as well as elsewhere how to run their theology. He is another of the "blood and book" crowd, like devil has horns and hoofs, and has not yet been overcome by God. It is after this fighting, bullying style, that his little crowd think to cut back the growth into freedom of the refast to a dark and dismal old creed. The devil is welcome to the hindermost of them all.

An extended report of the Womau's Congress held at Onset on Friday and Saturday, Aug. 21 and 22, at which Mrs. Abby Morton Diaz, Mrs. Ellen A. Richardson, Rev. Mary T. Whitney, Mrs. Cora L. V. Richmond, Mrs. C. F. Loring, Mrs. A. M. Glading and many others were present, will be given in next issue.

James B. Brown, formerly of New York, but now of Asbury Park, N. J., writes that he has taken up permanent residence at this latter place, at 1503 Bond street; visitors or residents who may feel moved in the matter of forming a spiritual society, can address him as above.

EF We shall print next week an account of the "Golden Wedding" services of our friend Giles B. Stebbins and life-partner, held Aug. 17, 1896.

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

16 On Sunday, Aug. 16, W. J. Colville lectured in Odd Fellows' Hall, Los Angeles, on "How Christians Accepted Christ," followed by an impromptu poem on "The Coming Messiah." On Saturday, Aug. 15, and Thursday, Aug. 20, he lectured in Santa Monica; on other days at Redondo Camp. W. J. Colville will reurn to San Francisco Sept. 4, to attend the convention of Spiritualists in Golden Gate Hall, on Saturday, Sept. 5.

His friends will tender him a birthday reception in Auchor Hall, Market and Sixth streets

On Sunday, Sept. 6, he will lecture in Oakland.

It is rumored that he may be in Boston by November, to lecture in the Spiritual Temple.

1937 The report of Lake Pleasant has in it the passage of a resolution in favor of other resolutions passed by the Island Lake Spiritualist Camp-Meeting, the Michigan State Woman Snuffrage Association, and the W. C. T. U. of the same State. It is well and good for Spiritualists to join all others in helping on so good a work. Ex-Senator Edmunds of Vermont was Chairman of the Arbitration Conference, President Angell of Michigan State University, an officer, etc. They mean to "push through"-the work will be slow but sure.

837 Geo. S. Bowen writes to the editor of the Nyack Evening Star:

"It was a real pleasure to meet my old friend, Dr. Dumont C. Dake. In the diagnosis of disease, his successful experience of many years has given him a national reputation as a physician who cures his patients. I have known him for more than twenty years, during which period he has restored numbers of patients that have been pronounced beyond cure

KF Mrs. W. P. Thaxter, who has been exceedingly busy of late, has decided that her rest for the summer months must be more extended than it has been-therefore she has closed her office for the present, and gone to the woods to recuperate. She will return to her office, No. 3, Banner of Light building, about the first of September.

ET C. H. Petersen, writing from 301 Sturt street, Ballarat, Australia, says in forwarding subscription: "Let me thank you for sending the BANNER OF LIGHT-that worthy, clean paper. I get papers from all parts of the world, but none can come up with the dear BANNER, with its beautiful print."

87 Report of Queen City Park Children's Lyceum will be found with Queen City Park Camp report; it came too late for Lyceum Department.

ST A letter has been received from W. J. Colville, reporting from Redondo Camp, which will be printed in next issue.

The Dawning Light agrees with President Barrett in his suggestions about the indiscriminate ordination of persons as ministers of the religion of Spiritualism. Only such persons as are actively engaged in platform and mediumistic work should be ordained. The suggestions are well timed and should be heeded.-The Dawning Light, Tex.

Our thanks are returned to Hon. James T. McCleary, of Minnesota, for valuable light on questions before the country.

BANNER LIGHT. OF

MEETINGS IN BOSTON.

Hollis Hall, 789 Washington Street. - Meetingr are held every Sunday at 11 A. M., 25 and 75 p. M.; Thes-day at 35 and 75 p. M., Thursday at 75, Friday at 25; and Saturday 75 p. M. W. L. Lathrop, Oon luctor.

Rathbone Mail, 694 Washington Street, corner of Kneeland, -Sotety of Ethical and Spiritual Culture (Bible Spiritualinis). Mentings Sundays at 11, 25 and 7%; Tuesdays at 3 o'clock. Mrs. M. Adeline Wikinson, Presi

Allerton Hall, 1234 Wushington Street.-The United Spiritualists of America (incorporated) hold meet-ings S mulays, at 11 A.M., 2% and 7% F.M., and Tuesday at 3 and 7% F.M. Dr. George E. Dillingham, President.

Han with Mail, 241 Tremont Street.—The Gos-pel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Studays at 24 and 74 r. M., Thursdays 24 and 7% r. M., Saturdays 24 and 7% r. M., Conference meeting (seats free in the evening).

Commercial Hall, 694 Washington Street, cor-ner of Kneeland-Meetings every Thursday, 2% P.M. N P. Smith, Uhairman.

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

Oneisca.—Spiritual meetings every Bunday evening at 7% at 206 Broadway. Charles H. Heavner, Chairman.

CONTRACT ON THE DESTINATION OF THE DANNER - In defense of the rights of its readers out-side of Massachusetts--is reluctantly compelied to announce that reports of services held on Sunday only can be noticed in these columns hereafter--though an exception will be made in the case of Societies which hold only work computing used in the only week-evening meetings. Our directory of Boston meetings will, however, be contin-aed as heretofore. The reports of any services in Boston that fail to reach this

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

Rathbone Hall .- Sunday morning, Aug. 23, con-

ference, test, developing and healing circle opened, as usual, with a good attendance. A grand spiritual power was manifested throughout the morning, and

Several tests were given and recognized. Alternoon session began with song service, led by Mr. J. Bartlett; reading of the Scriptures and invoca-tion by the Chaplain. Mrs. S. P. Treen gave the open-ing aidress, which was both editying and interesting.

ing a idress, which was both editying and interesting. After a sonw, the following mediums gave readings and tests: Mr. J. Bartlett, Mrs. Woods, Mrs. Osgood, Mrs. Decy, Mrs. West, Mr. G. A. Bidger and Mrs. Wikkinson-all satisfactory. Evening service began in the usual way--singing, led by Mr. Bartlett, reading and invocation by Mrs. Treen. The opening address was given by Mr. Hill. Sing-ing by Mr. Bartlett, also seviral very fine tests-all understood. After the singing, Mrs. S. P. Treen, under control, spoke very beautifully for a few moment. Piano solo by Mr4. Brehm. Mrs. Deey, Miss Clark and Mrs. M. A. Wikinson each gave tests and read-ings, which were all recognized. BANNER OF LIGHT for sale. BANNER OF LIGHT for sale.

Elysian Hall .- A. R. Gilliland writes: Sunday, Aug. 23, much interest was manifested during the day, and the largest attendance since we organized in May.

Public mediums present during the day, Mr. Hill-ing, Mr. Harry, Mrs. F. M. Mellen, Mrs. Ratzell, Mrs. Otc, Katle Butler, Mr. Coolbaugh; also many others gave strong proof of sprit-return. Little Helen Gale sang two songs and Katle Butler gave a

recitation during the evening session, which was en-joyed by all. Owing to t is smallness of hall we have taken Hol-lis Hall, 789 Washington street, where we will be found at work on and after Aug. 30 on Sundays; also Wednesday afternoons.

Friendship Hall, 12 Kneeland Street.-N.P.S. writes: Sunday, Aug. 23d, 11 A M., test circle, Mr. Haynes presided. Mr. S. Baker, Mrs. A. Woodbury, Mrs. Jones, Mr. G. W. Quimby gave remarks and tests

marks and tests.
2:30 P. M., Mr. Hayres, remarks: Mr. Quimby, Mr.
W. J. Hardt, Mrs. Woodbury, Mrs. Julia E. Davis,
N. P. Smith, Mrs. A. P. Gutierrez, remarks and tests.
7:30 P. M. Mr. Coolbaugh, short address; Mr. Quint,
remarks; Mrs. Guiterrez, Mrs. Howe, Mrs. Deey,
Mr. Quimby, Mr. Hardy, N. P. Smith, Mrs. Woodbury, Mr. E. H. Tuttle, tests and readings; Mr. Coolbaugh, Mr. Grimes, plano selections. Large andlences afternoon and evening.

MEETINGS IN MASSACHUSETTS.

Lynn,-T. H. B. James writes: The Spiritualists held their regular Sunday service at 33 Summer street at 7:30 p. M. the hall being packed with earbust seekers after spiritual knowledge and truth. Appropriate music by Misses Lena and Elsie Burns: Mrs. Dr. M K. Dowland gave a masterly address on "Spirit R-alm and Nature's Laws that Govern Hun anity." Her remarks were listened to with the closest attention. Mrs. L. A Pr-ntiss gave remarks on "The Laws and Conditions that Govern Madhums?" also many occultant gavering that and

Queen Oily Park, Vt. To the Editor of the Banner of Light:

This has been a busy week at our camp. Monday, the usual day of rest, was anything but a restful day. Bome of the campers and their friends from Montreal decided to get up some amusements for the young people, and games and races were in order. We had a bloycle race for young ladles, foot races for the gentlemen, tennis, and some very pretty boat racing on the lake later on in the afternoon.

the lake later on in the afternoon. It was a lovely day, and the lake looked very beau-tiful with the many boats, filled with young ladles and gentlemen rowers, and gaily adorned with flues, mak-ing a very pretty picture. Mr. John Witherel of Mon-treal, commonly called 'Commodore of the Freet,'' was master of coremonies, and very assiduously he parformed bis duttes. performed his duties.

The beach and wharf were crowded with specta-tors, who thoroughly enjoyed the scene. In the even-ing the prizes were awarded to the successful competi-tors in the hotel parlors, and ice cream and cake were served. A very pleasant dance, give 1 by the young men, finished the evening's entertainment. Saturday, Aug. 15, the Ladies' Aid Society held its

annual Fair, which was a great success, as well as a pleasant occasion. Tuls Society has a lways proved a useful auxiliary to the Association, financially and so-

cially. Sunday we were favored with two beautiful lec-Sunday we were favored with two behaltful lec-tures—one in the forenoon by Dr. C. W. Huden of Newburyport, which was an eloquent and powerful address, and in the afternoon our old and dear filend, Dr. George A. Fuller, gave one of his admirable lec-tures to a full house. This is Dr. Hidden's first visit to Queen City Park, and our paople are much played to meet him. Hu

This is Dr. Antideu's first visit to cycleth only fains, and our people are much pleased to meet him. His lecture was followed by tests by "Bob" (Mrs. Follans-bee), whose quant remarks are most antiusing Mrs. Conningnam: gave tests after Dr. Fuller's lec-ture, several of which were recognized. Daring the week Dr. Hidden has given four of his between one medical and a bor subjoate to could and

hectures on medical and o her subjects to good audi-ences, also an exhibition of his fine hypnotic power

ences, also an exhibition of his fine hypnotic power and he dlug giffs, which was much enjoyed by all who witnessed his efforts, The Children's Progressive, Lyceum so happily in-augurated by Mrs. J. S. Soper walle with us, is pro-gressing nicely. The children gave a reception to Dr. Hi iden, which

was very pleasant, and went through their exercises quite creditibly. We are all much pleased with this new feature at our Camp, and hope it may increase every year. A more detailed account of it is given by

Wednesday afternoon Dr. George A. Fuller gave his closing l-dure for the season. We parted from him the next m roing with deep regret. He has been identified with Queen City Park so many years, and is so well known and so much beloved by our people, that he needs no eulogy from us; his work and labors here weige him.

The very dehehtful music furnished by the Ladies' Schubert Quart t adds greatly to the interest of the meetings. They are lovely singers and very pleasant, meetings. Th genial ladies.

Friday morning Dr. Hidden left us. His stay was brief with us this year, but we hope to have him with us again in the future. J. E. T.

CHILDREN'S PROGRESSIVE LYCEUM, QUEEN CITY PARK.

Among the new departures at Queen City Park Camp this season is the organization of a Children's Progressive Lyceum. Mrs Soper held two sessions of instruction the previous week, and Sunday, the 16th, the chairman of the committee for the nomina-

16th, the charman of the committee for the homina-tion of officers brought in the following list: Officers of Queen C.ty Park Children's Progressive Laceum,—Conductor, A. F. Hubbard; Instructor, Mrs. Abble Crosseti; Guardian, Miss Ethelynd Gould; Assistut Guardian, Mrs. Allee Hardy; Secre-tary, Mrs. Helen C. Cole. This nomination was ap-proved and accepted. A costion was then held fourteen ablidren taking

A session was then held, fourteen children taking

A session was then held, fourteen children taking part, with Mrs. Hardy and Mrs. Cole as leaders. After singing and prayer by Mrs. Crossett, the subject "Truthfulness" was discussed by the children, with Mrs. Soper acting as Instructor. The march then followed, the children taking part with enthusiasm, and many others joining. After-ward the children gave a short entertainment of sing-ing and recitations. Misses May Eastward and Ber-tha Dewing sang very sweetly a song entitled "For-laye and Forcet." give and Forget."

After singing and benediction the Lyceum ad-Journed, to meet again Wednesday morning, when Dr. C. W. Hidden addressed the children. There is much satisfaction felt and expressed that this good work has been inaugurated under such fa-vorable auspices. HELEN C. COLE, Sec.

Verona Park, Me.

To the Editor of the Banner of Light:

The morning sessions were devoted to conference meetings, at which subjects spiritual, metaphysical

ber not on the published program viz., the presents ber not on the publicited program *nize*, the presenta-tion to Mrs. Licy King of a babisome easy chair. Mrs. King is the with of the voleran founder of the camp. D. M. King and she was so completely over-come by this testimonial of the appreciation which the compers have for her sterling worth, that she was unable to resumd, and Mrs. Mattis Hull had to per-form that office for her. Others participating in the exercises of the day were Miss Cole's class of little wirts who are studying on soled culture. Mrs. Access Tutle and Miss Clair Tutle, the siters B air, three in number, whose vocal selections were highly appro-clated, and last, but not least, both Mr, and Mrs, Hull.

It was cooler Sunday, and in the forenoon Mattle Hull, and in the atternoon Moses Hull, each in their own masterly manner, interested and instruced large audiences. In the eve ing, a very enjoyable enter-tainment was given in the Auditorium, in which all the talent on the ground participated. The principal feature of the program is fairly reported in an issue of the Cleveland World, from which the following ex-tracts are made: tracts are made:

(races are made: • The Spiritualists at Maple Dell, ever ready to study any phase of occult phenomena, halled with delight the arrival of Mr. Ion Carroll, the well known mind-reader. He gave an exhibition of his powers in this line of work in the Au-ditorium, Sunday evening, before a large and appreciative audience. A committee of six gentlemen, all well-known, was selected by the audience, and, in some of the tests, Mr. Carroll successfully read the minds of the entire six, alth-ugh their thoughts were centered upon different sub-icets.

During all of Mr. Carroli's work he was carefully blind-folded, and did not fall is a single experiment undertaken." Mr. F. G. Griffith, of Chardon, O., was with us on Sunday, and kindly rendered several vocal selections. assisted by Madame Lora Holton, of Cheago, whose work as Musical Director has been most faithfully performed. SELIM. Mantua Station, O., Aug 18, 1896.

Island Lake Camp, Mich., Associa tion.

To the Editor of the Banner of Light:

Our Camp still continues in a strong, lively condi-

tion. We still have Mr. and Mrs. Menough, the independent slate-writing mediums, with us, doing good work as usual.

Island Lake campers are fortunate in having these

with them, and also Mr. M. Henry, the spirit-teleg-rapher, who gives perfect satisfaction. A very remarkable circumstance occurred with this menum after the regular lecture on Friday af-ternoon, when a committee was selected to choose a certain card, number and word, the medium boing at his room in the hotel with two of the committee. In a few minutes he wrote upon a sheet of paper the name of a card, a numb r and a word, when at a meeting of the two committees it was found to correspond exactly with those selected at the Auditorium, at a distance of 300 to-t. Mr. Henry expects to locate at Detroit and practice in this line of work. Mrs. Helen Stuart-Richings received the congratu-

lations of the majority upon her first introduction Saturday. She was f in wed Sunday moraling by Dr. A. B. Spinney of Reed City, Mich, who made a won-derfully good impression upon all his hearers, distin-guishing himselt as a man of wide experience, and one

who will yet do a good work. The doctor was followed by Mrs. Richings Sunday afternoon and again on Tuesday, when she just complet-ly outdid herself. She was obliged to take a hasty departure, to continue her work at Like Pleasand Camp, Mass. Our bast wishes go with ner. We will continue our meeting until Aug. 30, hoping

to reach many strangers to our Philosophy and lead them to the light, that they may be enabled to see all that is about them, and seeing, understand.

JOHN S. PHILLIPS, Sec'y.

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

Although the clouds seemed heavy with prospective rain, about five hundred people were present to hear the words of truth and reason, as they flowed from inspired lips at the morning service.

The meeting opened with singing by the audience invocation and remarks by L. D. Milliken of Lynn song by Miss Amanea Bailey; remarks by Mrs. H. A. Baker of Danvers, and Dr. S. M. Forbush of Lynn; songs by Amanda Bailey, Salem, and C. H. Legrand; remarks, L. D. Millikea of Lynn; violin solo, Lynch sisters.

In the afternoon, invocation and remarks, Mrs. N. A. Baker, Danvers; duct, Lynch sisters; remarks by Mr. Kelley of Lynn; songs by the quartet, and Mrs. Hall and Miss Balley; remarks, poem and tests by

Dr. E. H. Tuttle of Boston; song by the quartet, 4:15 P. M. meeting: Havocation, remarks and tests by Mrs. Efflet. Webster of Lynn; song C. H. Legrand of Salem; remarks, Prof. C. H. Webber of Salem; song, Lynch sisters; remarks, Mrs. M. E. Cross of Lynn; closing remarks, Dr. Edgar H. Tuttle of Bos-ton.

and scientific were ably discussed and much valua-Electric cars pass the Grove every fifteen minutes

Passed to Spirit-Life.

From the residence of her daughter, Mrs. Edd , Aug. 19, MRS. ANN J. SWAN, widow of Bieven B. Swan, in hor 71st усаг.

year. For many years sho was an ardent and carnest Spiritual-ist. The funeral services were held on Sunday, Aug. 18, at the re-idence of her daughter. Mirz Edity, 643 Swan A venue, Providence, R. 1. She was a woman of high moral charac-ter, and beloved by all who came in contact with her. She has gone to meet her busband and loved ones. One son and two daughters and a sister are left to mourn the departure of a dear mother and sister of blessed memory. The ser-vices were conducted by Mr. F. H. Roscoe of Providence, who most beautifully and consolinity illustrated the grand truths of a consistent Spiritualist's joyful life and death. He was assisted by Mr. S. Shelton, one of Providence's finest soldsta. The interment was at the North End Cemetery. The services at the home and grave were most impressive.

[Obituary Notices not over twenty lines in length are pub lished graduitousiy. When exceeding that number, twenty cent for each additional line will be charged. The woords on a nere age make a line. No voi try admitted under the above heading

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 being held.

tions are being held. As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the **Managers** will bear in mind the import-ance of freely circulating it among the visitors as fully as possible, and that the **Platform Speakers** will not fall to call attention to it as occusion may offer-thus coherenting in effort to increase its dismusication thus cooperating in efforts to increase its circulation. thereby strengthening the hauds of its publishers for the arduous work which the Cause demands of all its public advocates.

Onset Bay, Mass.-Commences July 5-closes Aug. 30. Lake Pleasant, Mass.- New England Spiritual-

ists' Camp commences July 4, closes Aug. 31 Lake Sunnpee, N. H. -- Begins Aug. 2-closes

Sept. 6. Queen City Park, Burlington, Vt.- Opens Sunday, July 26, closes Sunday, Aug. 30.

Haslett Park, Mich.-Aug. 2-Aug. 30.

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 **AFine Musical Tribute** me 7, closes Sept. 27. Niantic Camp, Conn.-Commences June 28, con

linning till Sept. 2.

Penobscot Spiritual Temple Association, Verona Park, Verona, Me., Aug. 1 to Aug. 17. LUTHER COLBY, MRS. CLARA H. BANKS, Mount Pleasant Park, Clinton, Iowa .- Com-

nenco g Sunday, Aug. 2, closing Sunday, Aug. 30 Island Lake (near Detroit, Mich.), opens July 15, nd closes Ang. 30.

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

compositions—words and nusic—printed upon the finest paper, full nusic-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther oses Sept. 7 National Spivitualists' Camp, Parkland, Eden P. O., Bucks Co., Pa., from July 12 to Sept 14. Colby, is a compation piece to that standard melody. "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the file "Only a Curtain Between." and that to Arthur Hodges, "Oh! What Will it Be to Be There?" It has a handsome litho

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

Sept. 12. Redondo, Cal.-Aug. 2 to 31.

Ashley Camp, Ohjo.-Opens Aug. 23, closes Sept.

Buswell's Grove, Etna, Me., Aug. 28-Sept. 6. [We shall be glad to hear from the Secretaries of other Cimp-Meetings throughout the country (as to time, etc.)—avide announcements in this column are all printed **free**, as matters of reference for the bene-At of THE BANNER'S readers. The Secretaries of the meetings included in the above list are requested to lurnish, for free insertion, the post-office address to which mail-matter can be sent to their respective camps.-ED.7

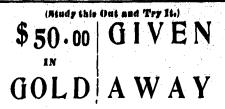
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THE TWO WORLDS: A journal devoted to Spiritualism-Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. THE BIZARIK. NOTES AND QUERIES, with Answersin all Departments of Literature. Monthly. Single copy, 10 cents cents PHILOSOPHICAL JOURNAL. Published weekly in San

Luther Diego, Cal. Single copy, 5 cents. THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents. THE THEOSOPHIST. Monthly, Published in India. Sin Colby,

THE THEOSOFHIST, MONTHLY, FUMISHED IN HURA, SIN gle copy, 50 cents. LIGHT OF TRUTH, A Spiritualistic weekly journal. Pub-lished in Chichmatl, O. Single copy, 5 cents. THE PARTI, A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy Single copy, 20 cents. THE PROGRESSIVE THINKER, Published weekly at Chi-cago, 10. Single copy, 5 cents.

ton. All mediums are cordially invited to come and take NER OF LIG MT. Remember you have a standing invitation!



5

Who can form the greatest number of words from the letters in TOILERS? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. No proper nouns. No foreign words. Use any dictionary that is standard. Use plurals. Here is an example of the way to work it out: To, toll, tolls, set, sot, sit, oil, oils, let, etc. These words count. The publisher of WOMAN'S WORLD AND JENNESS MILLER MONTHLY WIII pay \$20.00 in gold to the person able to make the largest list of words from the letters in the word TOILERS; \$10.00 for the second largest; \$5.00 for the third; \$5.00 for the fourth, and \$2.00 each for the five next largest lists. The above rewards are given free and without consideration for the pur-pose of attracting attention to our handsome ladles' maga-zine, to entry four pages, ninety-ski long columns, finely il-hustrated, and all original matter, long and short stories by the best authors; price §l per year. It is necessary for you, to enter the context, to send 12 two cent stamps for a three-months' trial subscription with your list of words, and every person seuding the 24 cents and a list of fifteen words or more, is guaranteed an extra present by return mail (in addition to the magazine), of a large 256-page book, "The Story of an African Farm," by Ralph Iron, one of the most remarkable books of the age. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than Spenember 20, so that the names of successful contestants may be published in the October issue. Our publication has been established in the October now. Address J. H. PLUM MER, Published r, 905 Temple Court Building, B 25, New York City. Aug. 29. wards are given free and without consideration for the pur-

READ THIS. We want to secure a large number of new sub-scribers to the BANNER OF LIGHT, and in

order to accomplish this end without fall, make the following liberal offer for a limited time:

To any person not now a subscriber to the **BAN**. **NER**, who will send us **SO cents**, we will not only send the paper for three months, but also one

TO OUR ASCENDED WORKERS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choice

with the to be interver "It has a handsome fitho graphic title page, which bears a faithful likeness of each of these three lamented and as ended workers in the Spiritual Cause, which of itself makes it of value it all Spiritualists. We will furnish free one copy of the Musicai Trib-

ute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides

sending the paper for three months and a copy of the Music to each of the two new subscribers.

A BIOGRAPHIC MEMORIAL

copy of

Medluns," also many excellent recognized tests and spirit communications. Mrs. Annie J. Brennan and others many recognized tests and spirit messages. Edward F. Murray, Alfred E. Warren, Warren Kim ball and others gave many magnetic treatments, and all that were treated said that they were beneficit. Many cases have been cured by these treatments that the old school doctors could not cure.

Capt. J. Balcom spoke on the "Growth of Spiritual Philosophy throughout the Northwest and Bri-Ish Columbia," from which he has lately returne I. War-ren Kimball recited an original poem on "Scenes of My Bochood " My Boyhood.'

Sext Sunday, at 7:30 P. M., developing, healing and Action Standay, at 7:50 P. M., developing, heating and test circle. All mediums and everyboidy are invited. At 130 Market street. Tuesday evening. Mrs. Dr. Dowland gave an instructive address on "The Power of Spirit on Humanity." Mrs. Abnie J. Brennan and Mrs. Vina P. Goodwin, many recomized tests and spirit communications: Mr. E. A. Warren closed the meadure with well chargen reveales on the Standard e ting with well chosen remarks on the Situation of nie ting witht Times.

"Friday evening services opened with appropriate selections by Mrs. Johnson of Salem; Mrs. Dr. Dow-land spoke on "Coming into the Light through the Power of Ancient Spirits." Her remarks were lis-tened to with the closest attention. Mrs. L. A. Prenthis have a test scance, giving many excellent recog-biz d tests and splrit messages. Mrs. Vina P. Good-win closed the meeting with spirit names and mes-sages, all said to be correct. All mediums are invited to attend these meetings.

Newburyport.-"F. H. F." writes: Prof. J. Jay Watson, the well known American violinist-the only living pupil of Olé Bull-assisted by his daughter, Miss Annie A. Watson, will give one of his musical entertxinments in Veteran Hall, Pleasant street, on Tuesday evening, Sept. 1, under the auspices of the First Spiritualist Association. Prof. Watson will use, on this occasion, the celebrated old Cremona violin made in 1616, and presented to him by Oje Bull. This is the venerable instrument always used by Olé Bull. Tickets will be at the low price of twenty-five cents each, and we expect a large audience. Ou regular meetings do not begin till the first Sun-day in November, when Miss Lizze Harlow will com-

mence the season; but meetings will be held from now ou, and circles will be convened by cur local mediums.

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

Truly Queen City Park is rightly named-especially as regards the Queen, for it is a Queen among parks. Beautifully situated on Shelburne Bay on Lake Champlain, its natural beauty could not be added to. It is in one of the mountainous regions for which Vermont the Green Mountain State, is noted, within easy reach of Burlington, one of the prettiest cities of New Eng-

But it is of Queen City Park 1 would write now: a pref ier spot in which to enjoy nature could not be found-romantic walks and most beautiful drives. Every tree seems to be represented there, especially the fir family, and the beautiful silver birch, which in the moonlight glistens like some fairy scene. But the sunsets on the lake are only to be seen to be appreciated. They are like an artist's dream. I

cannot find words to express or de-cribe the beauty and quiet that reign at Queen City Park. Every one is so kind and cordial it seems as though one had known them all before, when for the first time you visit there, as was the experience of a tepresentative of THE BANNER, to whom they extended a most friendly and cordial greeting. Every one was kind, but I would make special mention of Dr. E. A. Smith, President of Queen Park Association and Mrs. J. E. Thompson for their courteous entertain-

ment. 1 would recommend all who are looking for a pleasant, homelike resort, to visit Queen City Park; if you do not wish to attend the meetings (which I think you will, for they are well worth it), there are many ways of improving the time and studying nature.

A most genial and courteous landlord will be found in Mr. I. Webb, proprietor of the hotel, and the dear-est of old ladies in his mother, Grandma Webb. A visitor to Queen City Park will find there congenial spirits from all parts and of all religious beliefs. It is a most ideal summer resort and spiritual camp-J. S. S.

F The members of the Boston Psychic Conference are enjoying their regular Sunday meetings at the Carlton House, Chelsea, and especially the Saturday socials at Lovell's Grove. All are invited—free admission. L. L. W.

No appetite? Then do not try to force food down; but use the most scientific means for restoring tone to the stomach. How? Why, by taking Ayer's Sarsaparilla, and in a surprisingly short time your appetite will come again, and come to stay.

ble thought elicited. Aug. 5 was "Woman's Day." Mrs. Yeaw gave strong and cogent reasons for granting equal rights, and showed the necessity of woman's influence in the affairs of state. President Smith, Mrs. Kate C. Pishon and others, made enthusiastic and forcible utterance to sentiments that are now arousing the world to the justice of woman's claims for equal power in making

and enforcing the laws by which she must be governed, Sunday, Aug. 9, Mr. A. E. Tisdale gave one of his

unreportable lectures, delighting the audience with the true spiritual conception of the Infinite. The Floral Memorial Service in the afternoon was beautiful and impressive, with the artistic display of flowers and the heartfelt tributes to the unforgotten spirit-friends. A severe thunder-shower in the midst of the service sent the large out-do r audience flying to the Pavilion, and Mother Nature closed the services

to the rather percent of white rather closed the services in a rather percent or manner. Tuesday, Aug 11, Mr. Tisdale gave one of the lec-tures, fairly bristling with scientific truths, which are characteristic of this wonderful blind orator.

Wednesday, Aug. 12, was "Temperance D cy" at the camp, and the work of the Women's Christian Tem perance Union in its various paths, all leading to the nighest good of humanity, was clearly set forth. Stir-ring addresses, extracts from writers of note, with inwith a spirational remarks, and an able lecture by Mrs. M. J. Wentworth, closing with an inspirational prem of rare beauty and pathos, closed the day's proceedings. Dur-ing the evening in addresses by Mrs. Smith, Mr. Tis-dale and Miss Chase of Hermon Pond, the same sub-

dale and Miss Chase of Hermon Polid, the same sub-ject was still the inspiring theme, showing the power of the "white ribbon" movement in our ranks. Thursday, Aug. 13. Mr. Tisdale discoursed elo-quently on National affairs and the sufficient of the prople to day. Mrs. Peyser followed with tests. Friday, Aug. 14. The subject of "National Organ-ization" was brought up for consideration by Mrs.

iz tion" was brought up for consideration by Mrs. Kate C. Pishon, State Deputy. Mr. fisdal spoke at length regarding the National Association, its anns and objects, and the desirability of forming for effective work.

In the afternoon Mrs. M. C. Smith gave a detailed account of the work of the Ludies' Auxiliary during the past eight years of its existence, and its prospects for the future. The same Board of Officers was elected for the ensuing year, Mrs. Elvira Heywood of

ed for the ensuing year, Mrs. Elvira Heywood of Bucksport, President. Saturday, Aug. 15, at the regular business meeting of the Association the following officers were chosen: President, Albert F. Smith, Bangor, M-.; Vice-Presi-dent, Peter Abbott, Verona, Me.; Clerk, Mrs. M. C. Donnell, Bucksport, Me.; Treasurer, John H. El-dridge, Bucksport, Me.; Directors-Freeman W. Smith, Rockland, Me.; William Peyser, Providence, R. I.; Mrs. Susan Stubbs, Bucksport, Me.; Mrs. Kate C. Pishon, Augusta, Me.; Sidney Dean, B.ston, Mass.; Joseph Smith, Bucksport, Me.; George E. Farmer, Verona, Me. erona, Me.

Serona, Me. Sunday, Aug 16, an able and interesting scientific lecture was given by Mr. F. W. Smith. He quoted from nature's records in astronomy and geology, re-vealing the secrets of creation and the motive power by which the infinite has guided the forces of the universe to the present condition of mind and matter. From the records of the past he read the prophecies of the future so clearly that none could doubt the truth of his earnest ulterances. Beaufort, Mrs. Pey-ser's favorite little control, followed with tests.

In the afternoon the closing lecture was given by Mr. Tisdale, on "True Religion." The Thursday evening musical and literary enter-

The Thursday evening musical and literary enter-tainments were successful, and added their quota to the financial receipts. A donation of tw-nty fiv- dol-lars from the Ladies' Auxiliary was received to defray proportionately the expense of carrying water in pipes to the boarding and lodging house. A new departure was inaugurated this year, and the lodging house, restaurant, etc., were run by the Asso-ciation ably supervised by Mrs. Wileap Paysor of

clation, ably supervised by Mrs. William Peyser, of Providence, R. I., whose unwearled efforts won for ther the thanks of the Association and of the strangers who sojourned within our gates. GLEANER.

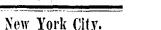
Maple Dell (0.) Camp.

To the Editor of the Banner of Light:

Last Wednesday evening a general reception was tendered to Moses and Mattle Hull, in which all of the campers participated. It is seldom indeed that a man and his wife are both so equally qualified for any spe cial line of life work as are this happy couple. They are very popular at Maple Dell, and have justly earned the right to be so by hard and harmonious work for the upbuilding of the camp in past seasons. Their zeal and ability to rightly direct the same are so well-known to Spiritualists throughout the entire country that any words of praise from the writer would simply be superfluous.

Friday, Aug. 14, was celebrated as "Young Women's Day," and Miss Katherine Dickens Cole, an accom-plished Cleveland teacher of elocution, the Delsarte

from Lynn and Salem. from Lynn and Salem, BANNER OF LIGHT for sale at the Grove, and sub-conductions taken N. B. P. scriptions taken.



To the Editor of the Banner of Light :

Aug. 23, 1896.

Like all good Spiritualists I am a careful reader of your paper, and look forward to its appearance every week with a great deal of pleasure. The fact that I am not alone in my admiration for THE BANNER is strongly testified at my several séances, for usually before I enter the cabinet, it and its contributors are generally discussed, with a result that would prove highly satisfactory, both to you and them (the contributors), could you overhear the compliments showered on you for the masterful manner in which the glorious truths of

Spiritualism are put forth. The articles contributed by Mr. John Wil-liam Fletcher come in for the lion's share of approval; and I must say, that as an adept in the science and philosophy of the great truths contained in our religion, I regard his articles as fully equal to anything I have yet real on the subject. His reply to Robert G. Ingersoll was a masterly bit of work, being forceful, convincing and delicately ironical; while his tribute to Robert Burns must have made that gifted poet blush with pleasure, so true was it to the memory of one who did so much for the children of the world.

Long may THE BANNER continue to wave for while we have such au organ we can repel the insinuation that Spiritualists are weak minded, and that mediums are, as a class, inferior to priests, parsons and colonels, in mat-

ters of general culture. Yours sincerely, MRS. M. E. WILLIAMS. 232 West 46th street, Aug. 21, 1896.

A High Endorsement.

ONSET. MASS., Aug. 11, 1896. DR. T. A. BLAND-Dear Sir: I have heard much about your book, "How to Get Well and How to Keep Well," but had not had an opportunity to read it until my present visit to Onset, and I beg to say that I am delighted with it. It is a work of great practical value to the common people, being a safe and relia ble guide to them in the treatment of various diseases and in the preservation of their health, and I could heartily wish that it could find a place in every family in the land. J. JAY WATSON. Very truly yours.

55 This work is on sale at the Banner of Light Bookstore.

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

Dr. Geo. A. Fuller has completed a most successful Dr. Geo. A. Finter had completed a most successful engagement at Queen City Park Camp.Meetine, and been reeugaged for next season He is now at Onset, fulling an engagement there. Sept. 7 he lectures at Manchester, N. H., and is at Madison Lake, Me., from the 9th until the 14th. Would like engagements for Sept. 21 and 23, and Oct. 11 and 18. For other dates, address 42 Alvarado Avenue, Worcester, Mass.

Dr. C. W. Hidden of Newburyport, Mass., has closed his tour of the Eastern camps-Ouset, Niantic, Lake Pleasant and Queen City Park-and is now en route to Lake Brady, O. Dr. Hidden's lectures, medical and otherwise, and his exhibitions of hypnotism and healing, have proven great attractions. He is book-ing camp-meeting dates for 1897, and four camps have already secured time.

Bishop A. Beals closed his engagement at Oakland Sunday, the 23d, and returns to Summerland, Cal., where he can be addressed for engagements.

Mrs. Julia E. Davis has open dates in '96 and '97. Societies can address her at 49 Dickinson street, Somerville, Mass.

Light, London, says: " The old established business Dished Cleveland teacher of elocution, the Delsarte of James Burns, carried on for twenty five years at 15 system of physical culture, and kindred branches (and who has done much during the entire session to the day. She performed her duties in a thoroughly satisfactory manner, and was particularly bury avenue, W. C. (ground floor). Mr. James Burns complimented upon her happy rendition of one num-

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addresser if 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 Using Disk. Colby & Rich.

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

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

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

Clear Complexions.

DERSONS with Rough Skins, Pimples, Boils, and Erup-tions on the Face and Body, may be restored to Health and Beauty by using DR. A. J. DAVIS'S ALTERA-TIVE COMPOUND. Price \$1.00 per bottle; six bot-tles for \$500. Prepared only by S. WEBSTER & CO., 63 Warren Avenue, Baston, Mass. For sale by HUDNUT'S PHARMACY, 205 Broadway, New York City; BLANDING & BLANDING, Providence, R. L.; H. P. S. GOVLD, 577 Con gress street, Portland. Me., and FULLER & FULLER CO., Chicago, III. Aug. 29.

Works on Hypnotism, Animal Mag-

netism, Spiritualism, Theosophy, Christian Science, Occultism,

Astrology and Freethought,

BOUGHT AND SOLD.

H. F. TOWER, Bookseller, 312 West 59th street, New York City. Feb, 29. FLORIDA for Homeseekers and to vestors, is described in a handsome flustrated boow which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street Roxbary, Mass. is Jan. 4

Mrs. A. Forrester,

TRANCE and Business Medium. Diagnoses disease. Hotel Avon, 21 Union Park street, corner of Washing ton. Boston; Suite 13; one flight, 10 to 5. Aug. 29. MRS. PALMER, of 21 Yarmouth street, Bos too, has returned, and will be at home for treatment and sittings as usual by appointment only. Iw Aug. 29. PRICE REDUCED FROM \$1.50 TO \$1.00 **UNANSWERABLE LOGIC:**

A SERIES OF SPIRITUAL DISCOURSES, GIVEN THROUGH

THE MEDIUMSHIP OF THOMAS GALES FORSTER. These lectures, in a remarkably clear and comprehensive

THE MEDIUMSHIP OF THOMAS GALES FORSTER. These loctures, 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 Christianity. 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 exalted spirit-guides, micht 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 who 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 following are the tilles: What is Bpiritualism? The Spiri-ual Body; The Analogy Existing between the Facts of the Bible and the Facts of Spiritualism? Philosophy of Death, What Lies Beyond the Vell; The Resurrection; Future Re-wards and Punishments; Joan of Are; Human Destiny; Spiritualism of the Aposties; Heaven; Heil; The Devotion-al Element in Man; Thanksgiving Day; Do We Ever For-get? Clairvovance and Clairandlence; What Spiritualistis Beileve; Spiritualism Without an Adjective; Christmas and Its Suggestions; Protopiasm; Anniversary Address; Spiritualists and Mediums; Te have Bodies, but ye are Spirits; The Unity of God. Cloth, large 12mo, beveled boards. Price \$1.09 Cloth, large 12mo, beveled boards. Price \$1.09 postage free.

For sale by BANNER OF LIGHT PUBLISHING CO.

YEARS, JOHN W. DAY.

FOUNDER OF THE

Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY

This volume is replete with personal information, poetle 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 closs hypacked, and con-venient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in 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. RICH, the carnest friend and faithful co-partner of Mr. Colby for many

years i TO THE PIONEERS OF MODERN SPIRIT-UALISM, a hardy race, now passing rapidly to their well-merited "gnerdon in the skies" AND TO THE YOUTH OF THE NEW D S-TENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of worldwide victory;

THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-cated.

The work, in addition to the engraving of Mr. Colbi, has a picture of his beloved mother (taken in her eighty third year), and a fine likeness of William Berry (co-found-er of the BANNER or LIGHT); also views of the Fox Oct-tage, the First Spiritual Te-ple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Ames-bury Mass bury, Mass.

For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-STORE, 9 Bosworth street, Boston.

ETIDORHPA;

The End of Earth.

BY JOHN URI LLOYD.

The present is an age of expectancy, of anticipation and of prophecy; and the invention or discovery or production that occupies the attention of the busy world, as it rushes on its self-observed way, for more than the passing alone days' wonder, must needs be something great indeed. Such a product in has now appeared in the literary world in the form of the volume entitled "Etidorhna, or the End of the Earth," the very title of which is so striking as to ar-rest the attention at once. -B. O. Florer, Editor of The Arena, Boston.

Pro. Lloyd, the author of "Etidorhpa," is one of the deep-est students, and is well known as a profound writer on subjects pertaining to his profession, as well as one who has taken much pains in studying the occult sciences.— Cleveand Leader.

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

"Etdoring, or the End of Earth," is in all respects the worthiest presentation of occult teachings under the at-tractive guise of fiction that has yet been written.-New York World.

The illustrations were drawn and engraved expressly for this work, and consist of twenty-one full page, half-tone cuts, and over thirty half page and text-cuts, besides two photogravures. The best artistic skill was employed to produce them, and the printing was carefully attended to, so as to secure the finest effect.

Royal 8vo, illustrated, pp. 378; price 32.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Breaking Up;

The Birth, Development and Death of the

Earth and its Satellite in Story.

BY LYSANDER SALMON RICHARDS.

Author of "Beginning and End of Man," "Vocopathy," etc.

This volume is one which is full of practical knowledge clothed in allegoric imagery; the tale of the earth's crea-tion; its gradual broadening out; the ordaining of the fac-ulties in the human race, etc., are given a recital which must please the perser; while the gradual changes that follow, bringing on the one hundrethera, when life departs from our globe "not only of man, but the entire animal and vegetable kingdom," are full of the closest interest. Cloth, pp. 247. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

OF LIGHT. BANNER

SPIR1T Message Department.

SPECIAL NOTICE.

Gassians propounded by inquirars-having practi-al basis upon human life in its departments of thought ar labor hould be forwarded to this office by mail or fort at our Counting Room for answer. It should also be dis-lineity understood in this sourcetion that the Messages pub-lished in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives-whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-nally progress to a higher state of existence. We sisk the columns that does not comport with bis or her reason. All sphere of life who recognize they published messages of their phore of life who recognize the published messages of their phore of life who recognize the published messages of their them by personally informing us of the fact. Jons W. DAY, Chairman.

SPIRIT-MESSAGES,

GIVEN THBOUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held July 17, 1896. Spirit Invocation.

Oh, Divine Spirit of Love, we enter unto the sanctuary this morning, preparing ourselves to receive the blessing with which thy divine hand may see fit to baptize us. As we approach the atmosphere this morning it is filled with sadness, because one has been called to the realms of light -one that seemed to be publicly missed; we are glad to feel that the external body has been removed from the active work that he was called to do, yet how much more would his influence be felt with the voice of the spirit When we realize that when one is called from our own fire side-and especially those that have not the consciousnes of the continuation of life-the sadness of those that are left is much more hard to bear, and it is those that need the sympathy, that need encouragement; it is those that need the divine power: for the one that is liberated from the environments of the body, while not always absolutely conscious of the freedom they have gained, yet they will soon learn that the change has been a happier one. When we come in contact with one that seems to rest in the souls and friendships of others, and especially when we realize those sentiments that are prevailing at the present time, by the agitation of right and wrong, oh, Spirit, help us bring us to that consciousness of how much depends on the present advancement-because thou, great Father of wisdom and knowledge, hast sent unto our surroundings, to snap from the conditions of the heat of the battle of strife, one that was needed among them. May that transf

a communication through your valuble paper. to atrengthen him in his investigation; also to after we get our wild oats sown and reaped give sympathy and encouragement to the only slater I have now left on the earth-plane, to that place where ambitions and expectaand to have her realize, although she is now tions were looking ahead to a wonderful harpretty nigh the length of her earth career, that we are waiting for her day by day. 1 want her to know it is well with my soul, ently, hence the career, so far as the body was

her. I would like also to come in contact with those that are interested in the welfare of not make too much of an estimate of his own mankind, both politically and spiritually, be- abilities. cause there is much need of reform in more ways than one.

slavery question. I wanted to see the black is strengthening to man. I have two darling man free as well as the white man; but, Mr. little children also; I am anxious for them to President, I am sorry to see, from my own still remember that papa is not gone. Alpersonal observation, that while we liberated | though I have been out of the body somewhere the black man from his bondage, the white in the neighborhood of six or seven years, yet man is more in slavery to day than even the | I feel I am remembered, for it was only yesterblack was; so we feel there is much to be done, | day that I was with them. I should also like and much will be done the next few years.

I do not intend to take up much space in your valuable paper, or to monopolize too much of are numbered, and it is well with thee! want also to give my grandson, Frank, to un. name many others.

Before I depart I should like to say that I have been out of the body I should think | we would term a Spiriualist, yet when she gets pretty nigh on to thirty years. I am some ways from home, but I don't feel that I am entirely forgotten. I want you to put me | find her in the association of mediums. I have down as Benjamin F. Jackson, and my home identified myself partly, and I feel if I can Ashland, Va.; the residence was called the Ashland Home. My friends that took THE her understand more about me. I sometimes BANNER are now more in the Northern States | feel, friends, that with all the labor, with all and the western part of Massachusetts, but I the progress and all advancement that manthink I will be recognized, for they have re- kind makes, it seems strange that there are so quested me to come here. You might say that few post-offices that the spirit can send letters Ashland is more in the western part of Vir- in full form and in their own words. ginia.

Hannah F. O'Brian.

Oh! I am so pleased to have this privilege this morning that I can hardly express my joy. I have lingered around here many times, and I was so desirous to come in contact with the but I suppose it will go, for it is well known; dear ones of earth-life that I hardly know what to say, or yet to pay, for this blessed opportunity. I did not understand much of the spiritreturn while in the body, although years ago there were some of our number investigating rappings; but all things were dropped, and I never could really understand what the world called it. I used to think much about it, but I Thanking you very kindly, I hope the angels have been more identified with the Methodist will assist you and help others to reach the all is well; but he must make a decided change belief, and I passed out of the body trusting in

Jesus. I have not been out of the body so very long, but I was somewhat advanced in years, and, I presume, felt my life still happier on

earth. It is to return to my friends that I am so interested—and they in me. I hope your me, and will say that there are two others who paper will reach them, for I see, as I oftentimes have joined me in spirit since my departure. stand around them, that there is much needed. I feel like the one who has preceded me here much strength needed, for 1 see the dear loved ones oftentimes in tears, and hardly knowing how to express myself, and the guides have inwhat to do. They hope well, they trust well, formed me that the best way to carry forth yet their faith at times is shaken, for they do conviction, joy and peace to those in earth-life not see the justice of either God or man. But, is to act ourselves naturally, to send forth our Gracie dear, I want you to know it is all right. | natural feelings, and the spirit will go with

man sometimes only begins to feel its good; we are apt to settle down; and I had just got vest after many years; but the Divine Spirit and nature's laws perhaps saw needs differand as it was well with mine it will be with | concerned, was brought to a standstill very suddenly, making me feel sometimes one must

I want to come back to my dear home this morning, and the companion that was all to I was somewhat interested in my day in the me in earth-life, because truly the union of life to say to the componion that I have realized all the struggles and adversities she has had to contend with in life, but I have been by her. the time, but I want Francis to know the days | If I could not strengthen you with words, I tried to send forth my truest and kindest thoughts, that you might feel that we are yet derstand that I am with them, and that grand- | united in spirit, and you are not left alone to ma comes with me, and also Caroline; I could | battle with life. I would like to come in closer communion privately if possible, for she is very sensitive. Although I cannot say she is what somewhat mixed up in business matters, and sometimes feels she has got no one to talk to, 1 reach her through public effort I can make

I have still a mother left in earth life, and father is with me in spirit. I have also brothers and sisters that we all feel attached to, and desire to come in contact with one another. You can put me down on your books as Henry Valentine; it is an odd name, Mr. President, my home was in Southern California. They have made some changes since I passed out of the body, but I think this letter will be known better in San Diego, Cal. My mother is in New York, and I have friends in Massachusetts, but will be recognized more in the South and East, for that is where I did my business. dear ones on earth.

John Leahery.

I want to reach those who are near and dear to me, also a companion whom I left behind this morning. It is hard work to know just I know you are not reconciled to the change | them; and it leaves its imprint on its pathway.

I also have friends through the various places that are scattered around New Hampshire, for in White River Junction, Vt., and it is there I feel I shall be remembered. They used to call me odd but honest, and that always made me feel proud, for that is one thing I always liked to feel-that I was honest. I hope they will take this communication in the same spirit. I am not going to send back a long lecture or big sermon, but I would like to say to all: "Seek and you will find, if you want to know what the life beyond is, for you will have to know it vourself; you must seek knowledge; you must give the spirit an opportunity for manifesting, and, in doing so, you will find many that you have never thought of."

I have mother with me-that is, my companion, for we always called her that. I have also Myra, that is my daughter, in spirit, and I have also many others. William is here also, but two names are sometimes as good as a whole column. It is true we have been silent for many years, and yet you ask us why we have not tried to manifest before; we have learned that, after all, silence is golden until we come in contact with the ripened time. Now I see where you will seek for right, seek for justice. Beware of how they are acting. I do not want to be personal here this morning. You can put me down as Rollin Reed.

Wild Briar to His Medium.

I want to send a letter to my medie. My medie says the good seek the truth. I don't know sometimes whether to believe or not, for all we control is organism. We don't come to the medie and talk to him through the paper. He be watching every day to see what is coming now, and tell I, if I can come up here and go into this medium's box, and she not know it she wanted I to do it, because this medie would not let her talk if she knew I was here, and my medie wanted I to come. I want him to not be discouraged, because we are working in the conditions and new influences for him, and we want him to just do as we ask him, and all will come out well.

The reason that his mother don't come to him through THE BANNER is because father has things they want to make him more confident of himself, and want him to work for the spirit-world, and they will give him all the strength and knowledge it is necessary, so that we can come and make him feel that it was well.

This is to give him encouragement this morning, for he sent I up to the good Chairman to give him the privilege of going in, and you say between now and the September month that will be well for him. Just put I down as 'Wild Briar to his medie," and we will be all good and I know satisfy, and I no stay any longer.

Messages to be Published.

- Capt. Silas Ingraham; Hannah Mears; Zaie "Sunflower"; Francis Slater; Hannah Fitzger-July 24 Fehren, by "Sunflow ald; Susan Fletcher. Jaly 31. Frank Jennings; Edwin McCommick; Mary 1 Bland; Margaret Stewart; Thomas F. Quincy; Lillie Huter

Bland; Margaret Stewart; Luomos F. Gunsy, Januar Linson, Aug, 7 – Mabel Frankchild; Mary Wingate; Frank Whit-ther; Benjamin Robinson; Mary E. Hasketl; Robert Phil-llps (colored); Capt. William Pennell. Aug. H.—Charles C. Hayes; Joseph Prise; Ethel Estes; Claud Prescott Lovering; Fanny Burnes; Nelson Powell, Aug. 21.—Agnes Remington; Eben Quimby; Josiah Writt-man; Alfred Benson; Aust Poly Perkins; James Swift; C. H. Johnson.

AUGUST 29, 1896.

the true way to secure happiness, they are lia_ ble to make pitiable mistakes and engage in we had a large family, but my own home was franile and futile endeavors to secure happiness in a way in which it is not procurable. Intellect needs to be unfolded to enable the aspirant for happiness to discover how to secure it. Then the desired end is achieved because the right means are taken to secure it.

> Q -[By Nimrod St. George, San Francisco.] What are the relations between thought and magnetism? A.-The term magnetism is so very broad. that it may need some qualification in the connection here suggested. Gregory's able work, entitled "Animal Magnetism," dealt largely with the phenomena of mesmerism, and proceeded to trace a very decided relationship between the mental state of the operator and the beneficent character of the force transmitted

to the recipient. MAGNETISM in the human body is a term frequently used to cover all that vitalizing energy, both psychical and physical, which can be communicated from one individual to another, provided there is some bond of natural or induced sympathy between the two. As it has been very clearly demonstrated of late through the widely-published and much discussed experiments of Prof. Elmer Gates of Washington, D.C., and others also, that mental emanations very decidedly affect all the conditions and secretions of the human and also of the animal frame, it stands to reason that if persons are to do good to others through the agency of personal magnetism, the magnetizer must be healthy, happy, and generally harmonious within himself, or he cannot generate and impart a grade of magnetic effluence calculated to benefit those who are the subjects of its influence.

Mental and magnetic healing processes are not mutually opposed, but mental states take lawful precedence over physical. The important question always is: What is the moral and what is the mental status of the practitioner? Every thought we entertain produces its own inevitable effect within our organisms, and whatever we give forth that sensitive persons can detect is charged with our mental attitude at the time of its procession from us. When mediumistic people speak, as they very often do, of good, bad, genial and uncongenial magnetism, they are paying conscious or unconscious tribute to this truth of mental science, that, regardless of outward appearances, the interior state of an individual regulates the quality of magnetic effluyla voluntarily or involuntarily discharged. Persons who are singularly equable in disposition always radiate a soothing, equalizing magnetism, especially beneficial to those whose temperament is highly nervous and who are prone to nervous distempers, such as fevers and neuralgic attacks in general. Persons who think very quickly and are highly nervous, though not morbidly so, conduce magnetically to the welfare of all who are disposed to be sluggish and are prone to rheumatism and congestive difficulties.

Physical conditions of animals, as well as of human beings, are so largely affected by psychical states, that it is always of paramount importance to regard well the mental state of man or beast before consenting to receive magnetic treatment from either. Fine, healthy,

tion be like unto the cloud that rises and penetrates the darkness; may his thoughts return through this strife, and be like the sun of knowledge.

Oh, help us here this morning, as we learn day by day that human life is like unto a flower; it bloometh with all life and vigor, and with strength; yet, in the natural, thy shadows cometh, and it is taken from us; but, oh, how happy are the ones that comprehend the body of the spirit and realize that nothing is lost-that our dear loved ones are not gone from us, they are not carried to a distant clime, but that they are truly yet in our surroundings. Oh, draw close to them that are suffering this morning, whether it may be mentally or physically; whether it may be that they are mourning for the empty chairs, or whether it is those that are suffering from the consciousness that sur rounds us: draw close unto such this morning.

We realize that through all changes there is good, and it is when the greater change comes that we recognize the greater blessing. Be with us this morning in our circle; give those in the mortal strength, and awaken knowledge; and awaken them so that the expressions that may b given may be like seeds of unfoldment; may we realize what depends upon each one in his own allotted placeeach applying to his own duties. Oh, help us this morning, even those that are disembodied, so that, as they approach the earthly atmosphere and the material brains, that they may operate there. Oh strengthen each one, as he takes up his position, that he or she may be able to send forth thoughts like the tone of music, that the chord may be in harmony, that it may strike us deep down in the mortal soul, that it will not only take light and bring forth knowledge, but that we may realize that strength is given with it.

Hear us this morning, we pray thee; may we all realize we are our brother's keeper, because we seem to sense the whole sad elements in the surroundings of this plane. In spirit there is a reunion, and where union is there is strength. Hear us, we ask once more; guide us and direct us, now and forever more. Amen.

INDIVIDUAL MESSAGES.

Benjamin F. Jackson.

Good-morning, Mr. Chairman. It is pleasant to be counted as one of you this morning, and it is still more pleasant to have the privilege America. There I have got two brothers, tryof identifying ourselves as living identities, as ing to struggle with the battles of life-Isaac still progressive beings; as those that are not | and Elijah-for my parents always named their return to the earth plane we find so many, many conditions that bring back sweet recollections. I want to say, Mr. President that I am interested in all humanity, and might say I have received my education of liberalism more in spirit than I did while in the mortalbecause the lives of the mortals are so constructed, and the circumstances that generally depend upon them are so heavy and oppressive that it seems almost impossible to get out of the old ruts we are apt to fall into.

I have been on the spirit-side many years, and when we speak of many, many years, it perhaps seems to the mortal a lifetime-yet to the spirit it is like unto yesterday. I did not live on your earth-plane in the times that a man could express his independent thought without persecution. I lived in the time that it was considered necessary for us to be identified with some meeting house. If we were not identified with some meeting-house we were fined. Mr. Chairman, you may think that strange, and yet I assure you, you will remember it; for it is not so very many years ago when, if a man did not do as his neighbor thought he ought to do, he would be ridiculed. I was not conscious of the beautiful privilege of returning to my fellow-men, but being of a | from the body, it reminded me of my own nature liberal minded, after being removed from the physical body, I found better opportunities for attending to the idea of man! Hence I return this morning not directly to satisfy personal curiosity.

I have now got people connected with me through the ties of blood that have become as it is with mortal when things happen simiested, and as he has very many times been | been forgotten. told that he looks and acts a good deal like

that has come to you within the last year. 1

have seen your sorrow, I have heard your soul morning to send forth these words of encouragement, and to say to you: "I have got the child with me; I have got little Lillian with me; I will take good care of her until we meet strange country among strangers; don't look for her where you laid the body in mother dust; seek for her in the arms of grandmarealizing that I shall take good care of her." I will say that we are all together in spirit, and I have also found Fred, that passed on before I did. I should like to say to others that are not directly interested in the spirit--because their home has not been darkened by any such thing called death, and it is only them I know that so I am not going to send a long letter, for I has lost the dear ones, or think they have, that question how this will be received; but I pray can sympathize with the others-that to day I feel almost too full for words, for God is good to his children, and will send his ministering portunity, I will show you that death does not angels to you and assist you in all your needsso do not worry. Oh, may this letter reach your soul!

1 want Thomas to know that mother has not left him-that you have laid the body away, but | ter, and I can certainly see they understand the vibrations remain the same. I have conquered death and the grave, and am only anx- but it is very hard work for the mortal to realious to lift the shadow of to day and bring to ize it. them the confidence to receive the knowledge and wisdom, and to realize that all the sad things that come to you in earth-life are the discipline of the great divine will of Nature that draws us closer, yes, closer to each other. of another's mind and to relieve them of the I would also like to reach those that are some distance from here-as far even as in South name is John Leahery, and Lowell, Mass., is alone capable of taking cognizance of the pres | children after the prophets. I want them to ent, but the memories of the past. When we realize the prophets, these same spirits, are trying to teach their soul.

> There are so many in number that I cannot voice this morning. Will merely say, "Hold on; the day cometh when thou shalt understand more." You may put me down as Hannah F. O'Brian, and my home in Patterson, New Jersev.

Henry Valentine.

Good morning, Mr. Chairman. What a beautiful morning this is, when all things in nature seem to have taken on their greatest life, and are giving forth expressions of satisfaction. It seems to remind me of the spirit after it has separated from the environments of the body. It seems that we only step out of one door into another before we realize what has happened. It is very sudden, as far as the separating of the body and spirit is concerned. I had no time to reckon on what the change would be, and I was so very glad that it came to me in the way it did, although it was very hard for those I left behind.

As I come in contact with your earthly atmosphere this morning, and sense the sudden change that seems to be existing all over your city and the country by one being snatched transition; and it calls back to memory the true saying, that death comes like a thief in the night-no man can be prepared for it. I do not wish only to send forth encouragment to those who may have been sundered by the sudden change of death; it is with the spirit

interested in Spiritualism, and I have got one | lar to what happens to ourselves. It is apt to grandson, particularly, that has become inter- | awaken in memory that perhaps which had

grandpa, I thought I would like to send forth had just reached that stage of life where a like that, but in my day it was Great Falls; and demned. Still, while people are ignorant of

I am only a little ways from home, as I have rebelling, and I have been permitted here this | many friends and relatives in Boston; but I desire this letter especially to go to Lowell, Mass. I have those whom I have sought to comfort, whom I loved and protected-those whom I did not leave in the circumstances again, so don't look upon her as alone in a perhaps that might have been if we had been prepared for the change that came, but would like to say to you: I have not left you, nor have I been asleep.

> There are many personal matters I would like to speak of, but would say, if I can only open up an avenue where 1 can carry on conversation with those in earth-life, I feel there are many things perhaps of which I can inform them, that I cannot impress upon themto God it will be received in the spirit of truthfulness. If you will only give me an oprob us of anything, but oftentimes brings us to a better understanding of each other, for I can see to day what I did not know in earthlife. I can understand those around me betme better, so, after all, things are for the best;

> I will not detain you this morning, Mr. President, as I do not know whether it will be made welcome; but I send it forth with the kindest regards, hoping to lift the burdens off trouble that death oftentimes brings us. My my home.

Rollin Reed.

Good-morning, Mr. Chairman. It do n't seem to be the easiest thing in the world to speak through any one's brain, and perhaps the thought of it sometimes is harder than the doing of it. I have been here to your meetings a great many times, and I have been very much interested in the communications that are sent out. I have watched them very often-and the feeling that it gives after it is received-and especially when it is acknowledged in the soul and the law of inquiry comes up afterwards, we have to seek to know more. I don't know what you could have called me when I was in earth-life. I was one of a calm mind. I believed everything to be understood through the natural laws and their natural facts, hence I had no special deity in the personal, but I was very much mistaken in some things. I did not exactly think that it was annihilation, for I did feel there was much toward natural evolution. I seemed to have a sort of an idea that when our existence in the life beyond would not bring much about, I thought I would like to bring back to the memories of those that are still in earth-life its beauties and cares.

Oh! there is much I would like now to say, if I could express myself. While in the body I did not have much of the gift of language, but I could think well. Now I feel as though I would like to come in contact with those connected with me, although years have elapsed since they laid the old body away, and many changes have come, and more have joined me on the spirit side, but I feel to-day still an interest in the advancement of humanity, and want to assist them on earth that cannot assist themselves.

I would like to come in contact with a daughter that lives in Great Falls. I believe they have changed the name of that place, if I am | mate and beneficial than this. Such a desire I had many loving friends around me, and I | not mistaken, to Somersworth, or something | should certainly never be thwarted or con-

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

ANS .- Desire, which is a direct expression of the masculine creative force denominated Will, must ever take the initiative in all undertakings. This statement is so fully borne out in universal experience that it can require but very little illustration at any time. Unless it is our will to accomplish something, what can impel us to set to work? Will is the first manifestation of Love, in which divine, eternal principle of being all essential desires and creative impulses are centred.

Intellect proceeds from the feminine principle, Wisdom, which coöperates with Will in all things, or there can be no harmonious expression. In the daily affairs of human life it is essential that a desire should be distinctly formulated, and then knowledge must be sought ere it can be expressed in action. Desires are very often found living bachelor lives, therefore they remain unfruitful, as the two elements, desire and knowledge, must be closely associated before results are possible-as nature's order is never reversed, and two are necessary to produce offspring on every plane of possible expression.

Very highly impulsive people have strong desires and ardent wishes, but they frequently accomplish but little on account of their lack of intellectual perception concerning the means necessary to the production of the end desired.

Desire is essentially from the spirit, and reveals the special character and capability of the one who generates it. There are, of course, higher and lower desires, but these are not divisible into good and bad, but only into higher and lower. It is certainly in order that the higher may have opportunity for expression, that the lower rightly exist. The desire for happiness is universal, and no desire can be more legiti-

affectionate horses, dogs, and other superior animals, often generate a great amount of healing magnetism; but when they do so they are invariably in mental states closely analogous to those which human practitioners most greatly need to cultivate and preserve. Spiritual influence of a high order refines, purifies and regulates all the electric and magnetic conditions of the body.

A Good Child

Is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary

For the Banner of Light. The Origin of the Bible.

The assertion which has sometimes appeared in spiritual papers, from different persons, that the New Testament was brought out in the third century, or "after three centuries," is quite inaccurate.

The present Bible was produced in the last quarter of the second century by compiling a New Testament out of mutilated and interpolated Gospels and Epistles (full of forgeries), with the Old Testament, which Jesus repudiated, for which he was murdered.

This was the destruction of Christianity, though retaining its name, and this fraudulent Testament was not produced until all the Apostles and primitive Christians were dead. The essential principles of Christianity were abolished by these interpolations and forgeries, making human brotherhood impossible and substituting a god of hate and an insane QUES.-[By Lydia Depew. San Diego, Cal.] What are the respective parts assigned by nature to desire and intellect? The Church was based on the Old Testament instead of the original Gospels, and on doctrine instead of love; and there it stands to-day, relying on anonymous publications as the Word of God.

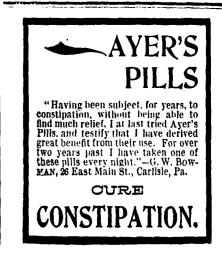
> All that orthodoxy contends for to-day is more foreign to the teachings of Jesus than were the superstitions of the Pharisees and Sadducees in Jerusalem, and consequently the apostolic band have no sympathy with the modern church.

> It is not very difficult to expurgate from the New Testament the entire mass of frauds, and the work I am now preparing will restore the original Gospels in their purity, showing what primitive Christianity was.

JOS. RODES BUCHANAN. San José, Cal., Aug. 12, 1896.

The number on the pension rolls is steadily decreas-Ing, the total number of pension rous is steading decrease little over nine hundred and seventy thousand, a slight decline. It is estimated that thirty thousand pensioners have died during the fiscal year which has just closed.

It is said that all things come to him who waits, but many a man who has sat on a drygoods box fo years, and waited, knows that it is a lie.



AUGUST 29, 1896.

BANNER LIGHT. OF



over the room. Any one desiring to be convinced that his or her friends can and do return after having passed the change called death can have the fact demonstrated to their entire satisfaction by attending a séance given through the mediumship of Mrs. Sawyer. The above statements are facts which can be veri-fied at our time to a corr act facts which can be veri-

fiel at any time by a score of our Lest citizens, whose veracity is unquestionable."

California.

LOS ANGELES .- J. H. Lohmeyer writes with reference to the work of W. W. Tatum, trance, physical and independent slate-writing medium: "He is at present engaged in Los Angeles and San Diego, Cal., but his guides are desircus to make a tour of the Eastern States, in the interest of our beloved Cause. Mr. Tatum, besides giving messages from our absent loved ones, receives messages, written independently by spirit infinence on slates, belonging to people in the audience-the medium never carrying slates to use at these public demonstrations of spirit return. I am writing for the benefit of all concerned, and use my own knowledge only. I have known him, after giving public tests for one-half hour, to give twelve messages of independent writing on that number of slates, belonging to twelve persons, in an open meeting, without any special conditions whatsoever. I recommend Mr. Tatum, as speaker and public test medium, to all societies who have not filled all their months for the season of 1696 and '97. Terms reavon-able; open for engagements from Sept. 1. Address him, Los Angeles, Cal., General Delivery."

Ohio.

WAYNESVILLE. - Miss Lucy Myer writes: "I have worked faithfully and done what I could for the cause of truth. I have been used in automatic writing, inspirational speaking, clairvoyant vision and symbols. Through these phases I have been giv-ing messares, instructions and tests. I worked with-out pay, till the last three years, when I have received a little remuneration. Reverses came upon us; we are destitute—my sister Carr.e, brother Chester, and myself. We are well along in very and allog so I are destruct—my sixter Carlie, brother Chester, and myself. We are well along in years and ailing, so I ask help. A little graunty from the kind-hearted will suffice. I will still sit, or try, for those who wish, if they will send letter, and a fee of a dollar or two, to me. Address me as above."

Iowa.

COUNCIL BLUFFS.-J. M. Holaday writes: "The Spiritualists and inquirers had a delightful two-hour meeting Sunday afternoon, Aug. 16, in Woodman Hall. The services were conducted by Mrs. Anna Wagner and Mrs. May L. Goodrich. The latter gave a parlor entertainment on Thursday evening, Aug. 20, at Mr. and Mrs. Ben Austin's residence on West Broadway. And Mrs. Ben Austin's festicate on west Broadway. Mrs. Wagner and Mrs. Goodrich are stopping in Oma-ha. The former is from the Nova Scotla region, and has done professional work in Boston aud vicinity. Mrs. Goodrich is from Portland, Mc. At present we have no regular meetings."

Michigan.

LANSING .- Mrs. May Bell writes in praise of Mrs. Eva Payne Hopkins, who has been speaking for five months in that place, and was presented with a goodly-filled purse-the presentation being made by Mr. J. N. Bush. Mrs. Hopkins's work as a spiritual teacher has been most acceptable and successful, so writes Mrs. Bell: "We most cordially commend her to all Associations desiring a sincere and earnest worker in the cause of Spiritualism."

Connecticut.

BRIDGEPORT .- A writer informs us that, "through the mediumship of Mrs. Mattle A. Ogden, of 22 Wood avenue, another fine seance has been held in the parlors of her home, and quite a large gathering of people was present. The tests were good, and were all rec-ognized. The prophecies through the spirit control were very remarkable and accurate."

> To catch Dame Fortune's golden smile, Assiduous wait upon her, And gather gear by every wile That's justified by honor; Not for to hide it in the hedge, Not for a trained attendant, But for that glorious privilege Of being independent. -Robert Burns.

That Awful Cough.

In thousands of homes there is pain and sorrow over one who is racked and shaken by a rasping graveyard cough. If some friendly hint would only lead them to try Adamson's Botanic Cough Balsam, all would be gladness. Sold at all Druggists.

The Writing Planchette.

SCIENCE is unable to explain the mysterious perform-bances of this wonderful little instrument, which writes intelligont answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives of rilends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

PLANCHEFTE, with Fentagraph wheels, buckets, south, south, south, packed in a box, and sont by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. – Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO. tt

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VOIN UBHICH. Das Buch giebt Auskunft über Manches, was bisher noci in Dunkel gehüllt war, und beweist klar den Spruch, dase es mehr Dinge giebt suichen Himmel und Brde, als unser Schulweisheit sich träumen lässt. Für Yleles, das als übernstürlich seither betrachtet wur-de, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnet, welches ein Segen für die Menschneit zu werden versyricht. Das Fortbestehen des geistigen Lebens nach dem Tode ist klar und vernunft gemäs, ja sogar an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Werkschen num reichsten Bchatze, zu einer Festgabe für Gemüth und Ver-stand, bestimmt, um über die Plackereien des täglichen Lebens zu erhoben. Es giebt uns mehr als die Roffnung, er giebt uns die Gewissheit eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Reich, welches wir dw owige nennen.

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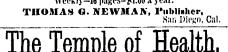
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defines. The book is replete with experiences of individuals, and can be relied upon as being accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independ-ent existence 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.

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from the higher intelligences and giving no credit to

our own spirits. Bpiriusalism is the most beautiful religion that has ever been vauchasted to mortais; but we ourselves have something to do; the spirit-world will not do the have something to do; the spirit-world will not do the work for us; we often mistake the thoughts that come to us through our own soul force and intelligence for that of spirits, who, while they have the power to throw out many beautiful thoughts, we must not for-get that we are spirits while in the body, as much as we will be when out: that our own solvis have the power to reach out into the world of thought, and gather facts from the world about us, that are marrelous to those who have never practiced any thing of the kind.

Spiritualists are prone to give all the credit to dis-embodied spirits for the facts, they receive that they do not understand. But psychometry explains a great many things that Spiritualists have believed come from the spirit-world, as being a part and parcel of our own spirits. We have not given due credit to our own spiritual

power-, and psychometry t aches ns that we have the power to read, as we come in contact with these walls, thoughts that others have a tered therein; even the leafy trens that surround this Temple shall tell to future generations the thoughts and the words tell to future generations the thoughts and the words that have been u't red in their presence, and men shall have a true nistory of all that has been said and done in their presence; and this can be done without the ald of disembodied spirits. Let me illustrate to you whit I mean, by telling you a story: In one of my 'eduring fours I wis stop-ping at the house of a lady who was kindly entertain-ing me. I had just arrived, a id was shown into the parlor and made comfortable, by being left alone and resdin / upon a longet; and clising my eyes I saw

reach 2 upon a lounge; and, clising my eyes, I saw distinctly a casket in the room where I was; I saw a lady come down the stairs, come into the parlor. and with claspel hands look upon the face of the man ying in that casket; she seemed in such intense mental agony that she could not look but a few mo-ments, when she ran into the garden. I was surprised to recognize an acquaintance in the face of this woman, as she passed out. Then others came in; I distinctly heard their talk, learned the name of the party who was lying in the casket; I saw a speaker whom I knew take his place and address the assembled guests; I saw the closing of the casket. I saw it boine away-then, opening my eyes, I found my self alone!

I had not been asleep: I had not dreamed. This puzzled me, because I had not learned apything of psychometry, but like most Spiritualists and mediand yet I had sensed nothing of the kind, but felt and yet I had beesed hormony of the bound but fett and I told her what I had seen; she it en told me that I had seen actually what had transpired in that room only a few we des previous. How did I get this?

I know now that every act that I had witressed had left its influence upon the walls, the ceiling, the furni upe- everything had recorded in that room he story, and I, being in a receptive mood, read it as plain y as if written in a book; and I saw everything as plauly as if I had actually been present at the funeral.

There are many mediums who mistake psychometric power for mediumship, honestly and sincerely believing that what they get comes from the spirit world, while in reality they are reading the record of your you are often surprised that a medium can only tell you what you know yourself, and you say it is mind-reading; and many people think that it is all there is to modify the second second second second second second terms and the second seco

to mediumship. I do not consider psychometry is any part of me-diumship, but is a power that belongs to our own individual spirits, and can be used by us independently of any spirit power whatever. I believe in developing our own spiritual powers,

and not relying upon the splirits to do all our work for us, or all upon them to do that which we can do just As well ourselves. Mediums should be exceedingly careful that they do

not allow their own individuality to be lost in medium ship. We are here to evolve from our own experiences strength (f character and a distinct individuality, and if our mediumship lessens that individuality, it is doing us a wrong instead of being a benefit.

What I want most to impress upon your minds to-day is the fact tha' you are not getting the growth and development that to longs to your own spirit, but are sending helpless, feeble, sick spirits on to the spiritworld, to return here to burden some poor medium with their infimities, until life becomes a trial to the medium, and all unfortunate enough to be con-

ed by honest effort; no place of punishment for sins you did not commit. Heaven and hell are not places, but conditions. We want to rid ourselves of the thea nected with such. I know a medium who has lost all her individuality but conditions. We want to tid ourselves of the idea that suffering is for punishment. Most of our suffer-ing is caused by ignorance, and we shall suffer until we *learn* to avoid it through the evolvement of our by constantly yielding her organism to spirits to communicate with their friends, until t ${\rm b}$ day she is a total wreck, all for the sum of two dollars per head; she can't get mone y enough in one lift time to compensate her for what she has lost. Do let us try to be strong This religion of humanity bids us to be up and doing. in our own spirits, that when we go over the "silver tide," we can walk alone, without leaning upon some-No one can profit by the (forts of another, at y more than in school one can get your b sons for you, and turn you (ut a scholar without (f) rt on your part. You cannot sit down idly and 1 ave your spirit friends do work nock for you. You must new accurately do tide," body else. Let us try to send enough that are well-developed and strong to nurse the sick multitudes that are constantly going there, and we cannot d this by sitting idly, thinking and telleving that the spirit will do all that needs to be done. There is work for us all, it we would earleh our lives by round-ing our souls into beanty, strength and wisdom, while in this I fe, as a solid foundation for a glorious immortality in the life beyond. Mrs. Conant was followed by Mr. Emersor, who gave fests. In the evening, a grand ball was held in the Temple Blekford furnishing music. Saturday moraing, conference was held in the Tem-ple. At 2 P. M. an audience that completely filled the Temple gathered to listen to an address delivered by Mr. Edgar W. Emersou-J. B. Hatzh, Jr., acting as Chairman. The exercises opened with music by Mrs. Mason, after which Mr. Emerson held his anolence for an h-ur, giving a grand spiritual lecture, alocies with taste closing with tests. In the evening a grand entertainment was held in Association Hall by the Ladies' Improvement Soci-(i), and was largely attended; many sales were made of fancy goods, it being the closing of their fair. About two thousand people gathered in the camp to witness a fine display of fireworks, furnished by Masten & Wells of Boston. A dance was held in the Pavilion. The Ladies' Improvement Society has been hold ing a fair during the week, and many are the fancy articles that have been on sale at the tables. Espe cial mention might be made of Mr. Baker's table. It contained many beautiful pair tings-the work of Mr. Baker. He is a very fine artist. The hall was deco-rated with the national colors, and the booths in white The largest Sunday morning audience that has at tended any meeting was in altendance in the Temple to listen to that very popular trance speaker, Mr. J. C'erg Wright. Mr. Wright is not a stranger at the camp-on the contrary, the list would not be complete without his name upon it. Mr. Wright has just re-turned from the Far West, and is in the best of health. President Dalley acted as Chairman. The meeting opened with a sweet song by that celebrated boy soprano, Master Frank Richardson. President Dalley then said, in introducing Mr. Wright: It was fifteen years ago when a stranger came to my office with a letter from the old world, introducing a stranger to the new world. He was a stranger, but not alone; he had no visible companior, to my sight, but I soon found that he had a grand spirit behind him. That stranger, gentlemen, is now upon your rostrum. and who is there among the Spiritualists that has not heard of J Clegg Wright and his intelligences? Mr. Wright arose amid great applause, and said: Man is not immortal. The philosopters of life are raised in nature. The scale of intellectual life stretches beyond the knowledge of man. The intellect is the soul of all, every time. I am not the me dum. My life is independent. My thoughts are to-tally independent of the medium. My mental state affects his mental state. Spiritualism is a study of the human knowledge. Superstition is the curse of intel-lectual progress. I have met you before, again and again. I am happy to tell you that your darlings are here, and you will be glad to meet them on the other side. Scientific investigation is tapping the secret of knowledge. To day man stands upon the planet with a greater power than refore. Man has come to his capacity—Nature has revealed her secrets to him, and that which Nature held in her grip is growing up to the mind of man. Since my time, the world has made more progress in fifty years than in two thousand years before. Greater achievements have been made for man than ever before. The school of olden tin es is out-you are face to face with the new. There will always be something to do and work for all. I would scorn to live in a perfect world. Don't re alarmed-you will not get there. Man is not finished, he is pever to be finished. It took hundreds of generations not one who is willing to slt down and let the spirit to make a Homer. world do it all day after day, listening to the beating it is energy and fight that makes a man. Man's

What a delightful thing for a man to look over the Human Endeavor and see what he is to-day. The woman that units at the door may shike brighter

then a man that the section. I.ot your mind come in rapport with the beautiful and good. The nearer you live to nature the nearer you live to fold. Mr. Wright diosed his lecture by giving way to Spirit

Mr. Wright diosed his lecture by giving way to Spirit John Shaw, who interested the audience. The meet-ing closed with singleg. At 12:30 a fine concert was given in the Auditorium, and was it-tened to by a good audience. At 1:30 ab ut twenty-five hundred people had gath-ered to listen to Robert G. Ingersoll, who took for his subject "The Foundation of Faith." He kept the audience in good tumor, as he generally does. At 4 P M. the Temple was again filled to listen to the children of the Lyceum. After the opening song by the school, Miss Lizzie Harlow offered an invoca-tion, then the children auswered the question given for the lesson: "What shall we do to draw the spirit-world nearer to us?" It was answered by nearly every for the lesson: "What shall we do to draw the spirit-world nearer to us?" It was answered by nearly every scholar- after which Mrs. Tillie U. Reynolds explained the lesson to the cilldren, closing by allowing her little control to cone and talk to the children. The Banner Match was the next part of the environce. The Banner Match was the next part of the exercises, and was participated in by a large number; af er the march the following took part: Gladys Atwood, Miss L. Thrall of Windsor, ('onn. (a fine elecutionist), Edua Cook, Charlie Hatch (violin solo), Moly Blum, Ruby Saur, E. W. Gould of Washington, D. C., and Mrs. Conkling of Worcester, Mass. The Lyceum closed with singing.

Sunday evening a test séance was held in the Temple; the mediums were Edgar W. Emerson, Miss Lizzie Harlow and Mrs. Tilhe U. Reynolds. A large audience Monday morning at 9 o'clock the annual meeting of

the Camp Meeting Association was held in the Temple, and the following votes were passed: That an aomission fee be charged to enter the grounds; that a mortgage be placed upon the property of the Association; and that bonds be issued to pay the mortgage. The following officers were elected: Vice-Presidents-II. A. Buddington (Springfield); J. B. Hatch. Jr. (Boston); A.Buddington (Springfield); J. B. Hatch. Jr. (Boston); Mrs. A. S. Waterheuse (East Somerville). Clerk—A P. Blynn (Boston). Treasurer- Fred Hashan (Brook-lyn). Directors—A. H. Datley (Brooklyn); J. B. Hatch, Jr. (Boston): D. P. Bather (Nashna, N. H.); K. D. Chilus (Mariboro, Mass.); Mrs. A. E. Barnes (Boston); White-side Hull (Greenwich, N. Y.); E. A. Smith (Bran-don, Vi.); Norris S. Henry (Lake Pleasald). Monday atternoon at 2 the maching was held in the Temple, J. B. Hatch. Jr., was Chairman. Mrs. Mo.

Monday atternoon at 2 the meeting was held in the Temple. J. B. Hatch, Jr., was Chairman. Mrs. Ma-son turuished music The Chairman then introduced Mrs. Sarah A. Byrnes of Dorchester, Mass., as the speaker, who prefaced her lecture by reading one of Lizzie Doten's poems after which she gave a lecture such as only Mrs. Byrnes can give. Mrs. Byrnes is very popular at the Lake. She was followed by Mr. Emerson, who gave tests.

Tuesday morning at 10:30 a conference was held in the old Auditorium-Vice-President A. S. Waterhouse, Chairman. The meeting was opened by Capt. Gould. who took for his subject "The Most Effective and Practical Method to Promote the Growth of Spiritual-ism." The conference merged into the Lycenn work, and remarks were made by Mrs. Rathbun, J. B. Hatch, W. H. Bach. Mrs. Waterhouse, Miss Harlow, Mrs. Reybolds and Mr. Waters.

At 2 P. M. at the meeting in the Temple, President Dailey was the Chairman. Mrs. H. C. Mason furnished Datey was the Charfman. Ars. 11. C. Mason furnished music. President Dailey then introduced J. Clegg Wright, who took for his subject, "Man's Destiny Here and Herea ter." and gave a grand lecture, at the close of which John Shaw came and talked to the people of the necessity of building up the Camp, and taking the bonds to help pay the debt. Mrs. Rey-nolds followed Mr. Wright with tests. In the eventur anoth r duece was held

In the evening anoth, r dance was held.

Wednesday a conference was held in the old grove; a great many speakers were present and took part. In the afternoon Mrs. Sarah A. Byrnes spoke to a large aud ence in the Temple.

Thursday morning, 10:30, a conference was held in Thursday monology 10:30, a connerence was held in the Temple. J. B. Hatch, Jr., was Chairman. The following speakers took part: Captain Gould, Mrs. Shepard, Mrs. Reberts, Mrs. Holmes, Miss Harlow, Madam See, J. B. Hatch, Sr., Mrs. Holcomb, Mrs. Reynolds, Mrs. Conaot. J. Clegg Wright is to speak the P. M. his r. M. Holcomb of Springfield has arrived at the

Camp, and was welcomed by all. She has a host of

friends. Mrs. W. S. Butler of Boston visited the Camp and remained over Sunday. Mr. and Mrs. Rathbun arc here, and their presence

makes everybody feel good. Capt. Gould leaves Camp to day. Capt. Gould leaves Camp to day. Clerk Blinn is very popular with the ladies. HATCH.

GENERAL MATTERS. Resolutions passed by the Association:

Whereas The New England Spirituaists' Camp-Meeting Association having engaged Mrs. Clara Field Conant to de-liver four lectures in the course for the year 1896, at Lake Pleasant, Mass., which has been given to the eminent satis-faction of this Association and the audiences to which she have mediane and

"They say we have taken away their libles. N.y. we have illumined them and made them read as a revelation of the spirit, in keeping with the age to

"They say: 'Where are your schools and institu-tions of learning?' I tell you, friends, this com-munion with the angel-world is the greatest school on earth,"

Mrs. Cora L. V. Richmond, Mrs. E. L. Watson, Mrs Neille T. Brigham, Lyman C. Howe and others were referred to as having been taught by the spirit world. Mrs. Lillio was frequently interrupted by applause during her lecture, and her elequent peroration was followed by prolonged applause; in response to which the illumined speaker stepped forward, and pointing upward said, in a voice tremulous with emotion: "Thank you, friends, for your appreciation of the power transmitted by the unseen ones who touch my brain."

Drain." The lecture was followed by tests by the inimitable platform medium, Mrs. J. J. Whitney of San Francis-co, who always capitvates her audience by her graphic and convincing messages. "The Evolution of Man's Conscious Ego" was the

subject of Prof. Lockwood's scientific and philosoph ical lecture of Suncay P. M. In the outset Mr. Lock wood paid a deserved tribute to the Executive Board of the Cassadaga Lake Free Association – to the Grand Hetel with Mr. and Mrs. F. E. Cook at the head, and the well trained watters, who, I e said, I elonged to a higher intelligence than was found in our travels in the world. He also paid a high tribute to the North-western Orchestra for the delightful overtures from the great master, which the depindent ordered with such rare expression, and to Mr. Lillie and his assistants, who-e southit melodies always touch the heart and inspire higher aspirations for the good, the true and the beautiful. In this lecture Mr. Lockwood demonstrated, by means of a steel bar, which was struck al-ternately by an iron and a wooden hammer, how the character of the hammer is impacted upon the steel bar, and ity the subtle principle of vibration is trans mitted through the bar and conveyed to the brain and showed by this demonstration how it is that, in the process of photography, the image is impacted upon the sensitive plate by the vibratory action of light

At the close of the lecture, Prof. L ckwood spike h to the graphophore a sentiment which he had writ ten: "The following sentin ent is inscribed to the President, Executive Board and Friends of the Livy Dale Camp Association, by Prof. W. M. Lockwood, of Chicago, Ill." and the austence listened with rapt attextion while it was repeated by this unique taiking-machine — one of the most wonderful inventions of the ninercenth century; and, in behalf of the Executive Board and Association. Rev. W. W. Hicks respond dboth sentiments receiving the applause of the audience.

The annual election of the Cassadaga Lake Free Association took place on Monday forenoon, the 17th, All the former members of the Board of Trusters were reserved; A. Gaston, Meadville, Pa.; T. J. Skidwere refereded: A. Gaston, Medaville, Pa.; T. J. Skid-more, Li;y Dale, N. Y.; D. B. Merritt, Landee, N. Y.;
Mix. Abby L. Pettengill, Cleveland, O.; Dr. E. C. Hyde. Li'v Dale N. Y.;
H. W. Richardson, East Aurora, N. Y.; M. R. Rouse, Titusville, Pa. Resolutions were passed to the effect that the "Cassadagan" should be continued as the official organ of the C. scadagan "should be for the space attact and the file of the state of the file of the f

the Cassadar a Lake Free Association, and thet said Association should be financially responsible for any deficit because of lack of subscriptions for the same A motion that the Lyceum and Kinders arten should be carried torward and maintained was made and carriel. Resolutions were also adopted for the support of the Marion Skidmore Library, and for the purchase of additional books. Notwithstanding the depression of the times, the fluancial standing of the camp, as re-ported by the Secretary, is far more favorable than we had reason to expect. A university at Cassadara is talked of, and several new projects of improvement are contemplated. With the enterprise and "push" which has here to fore characterized the camp, there is nothing to fear. Prominent among the enterprises inaugurated the present season is the "Young People". Union," which is now regularly organized, with offi cers and by laws, ready for work in the different local cers and by laws, ready for work in the different local ities where its members may be located during the ca-suing year. Plans are being formulated for the build-ing and turnishing of a gymnasium and public hall, and the establishment of a summer school of elocu

The Children's Progressive Lyceum, under the lead-ership of Miss Maud Rittenhouse of New York City, and Miss Lou Moulton of Grand Rapids, Mich., has made most excellent progress during the present sea sole. On Saturday evening, the 15th inst., the y gave a highly creditable entertainment to the Anditorium. There were presented some fine Delsarte movements by the young ladies, also dances, drills and recita tions. Among those who participated were Miss Maud Babcock of Dupkirk, Miss Emma Anderson of Oil City, and Miss E ther McKeever of Washington, Pa. A string quarter was formed by members of the orchestra; a pantomime representation of a poem en-titled the 'Stoux King's Daughter," was given in costume, with much dramatic expression. The entire

entertainment was a decided success, and reflected great credit to the ability of the teachers and studi-ous application of the pupils.

¹ectured at Harwich, Cape Cod, and was the ayest of Mr. and Mrs. Ayer. Size founded a soniety at Olaf-lin's Grove. Hopkinton, M. 1981, spoke for Grand Army people at Haverhill, Wordsster and other o ints, and at a number of grove meetings in Michigan. Her Camp engagements the present season have been principally at Oaset B wand Cassadara. Mrs. Jackson, in an interview with your correspond-ent, said that Mrs. J. Z. Sprague of Manche ter, N.

rue, sam that here, J. Z. Spracho of MARCHAR (ef. N. H. is at her home at Grand Rapids. She secompa-nied Mrs. Jackson to a point on the great lakes, where Mr. Jackson is at work for the steamer and railroad lines taking plotness of scenery. The two ladies spent a week must delightfully. She spoke at Wentworth grove, Antwerp, O., last Saturday and Sunday, to a large and appreciative audience; with Mr. Fred Dunakin, a Miss Daniels of Waterloo, Ind., gave a trumpt reance in the evolution to a few release which was blockly available to a few friends, which was highly satisfactory. Alter leaving Cassadaga Mrs. Jackson goes to Law-

ton, Banksome Lake, to speak the list S inday in August. In September she speaks at Sturgis, Mich.; In October she speaks in Philadelphi for the First Association of Spiritualists (Mrs. Thomas Lock, Secrefar) She is engaged for the months of Nov-mber and D cember to speak for the spiritual society at Kansas CI y, Mo., which is under the management of

Mr. Atkins. She says her husband and solf have four times as many applications for their lectures and reachings as they can fill. She is now selling blocks out of the second thousand, and is about to publish a second edi-

The Cassadaga Lake Association gave the use of the Auditorium the entire day to the co-vention of the State Spiritualists' Educational Protective Union. Mr. Frank Walker, Mrs. M. E. Gadwallador, Mrs. R. S. Lille, Mrs. J. B. H. Jackson, Mrs. Lyman, Mr. B. B. Hill and others took part in the interesting discus-sion of questions pertaining to the advancement of the Society, a more complete account of which will be given next werk. Mrs. R. S. Lillio is to speak this, Saturday, P. M.,

the 22d

To-morrow, Sanday, the 23 l, will be the closing day of one of the most successful seasons in a surritual ind intellectual sense, that has ever been known in the history of Cussadaga

Hon. A. B. Richmond of Meadville, Pa., and Mrs. J. B. H. Jackson, are to be the speakers ORPHA E. HAMMOND.

Lake Brady, Ohio.

To the Editor of the Banner of Light:

Mr. and Mrs. Kates, Mrs. C. M. Nickerson, Mrs. Helen Palmer Ressegue, have been the speakers here during the past week. Mr. Kates added to his lectures several fine elecutionary impersonations. Mrs. Kates supplemented hers with platform tests and psychometric readings.

Mrs. Nickerson speaks from a standpoint in spirit-ual thought which the ordinary mind (a) scarcely grasp, but those u ion a higher plane can receive and give it ont to the multitude. She thus becomes, as it were, a teacher of teachers,

Miss Maggie Gaule wis called to Bultimire Monday, but returned Wednesday, traveling a thousand miles to keep faith with the Like Brady minage-ment. Tilness at home was the cause of her sudden call away. During her absence Mrs. Kenyon acted as test medium, and gave general satisfact on.

The Singerv, with mandolly, harp and volin, pro-duced some of the sweetest music ever heard at Lake Brady.

the concert given Sunday evening, at which local talent assisted, would have graced any op 4a house. Mrs. Eisie and Mrs. Archer, with their swet voices, have added much to the charms of the Auditorium during the whole season.

Mr. George Wilkins, leader of the Orchestra, has also been of great service to Lake Brady. Moses Harmon, editor of Lucijor, has spent some

into here during this season, giving several lectures upon an unpopular subject. The martyrdom of im-prisonment he has suffered for conse ence's sake, commands the respect of even those who differ from him in their ideas of reform.

num in their ideas of reform, Tony Starr, fourteen years old, from the Hocking Valley coal regions, is now the boy medium of Lake Brady camp. He is small in stature, with a child's thin voice. At a trumpet scance just given by him the manifestations in strength and yare y were somewhat maintestations in strength and varie y were somewhat surprising, considering the tender years of the me-dum. Many voices, varied in tones, came through the trumpets, johed in the singing, and gave names and messages from departed friends. The evidence goes to show the boy has the gift of medumsnip that may yet develop juto wonderful power. Poor little fellow! He is entirely alone, but seems to think he can take care of him elf. Charles Barnes, one of Lake Brady's pioneer trum-

pet mediums, is again with us. Mr. Pett bone and Mrs. Archer still coutione their materializing scances, and Hugh Moore holds an occasional one.

Most of our present mediums have been with us through the season, which has been an exceptionally There is much discussion here in regard to spiritdrapery. It is usually a thin, gar z -like fabric that almost floats around the body. At a mat-rializing scance recently, several forms built up, so far as our scance recently, several forms built up, so far as our physical sight could inform us, upon the carpet, several feet from the cabinet. These first appeared as a small, quivering spot of light, gradually enlarg-ing, until it seemed a pile of drapery, reaching, at last, the height of the human figure; then the spirit would unwap a white vell from about its face and be ready to receive its friends. Some of them kept the veil on, and frequently received kisses through it. The controls of the medium explained that this vell was a magnetic field, often necessary to keep the was a magnetic field, often necessary to keep the was a magnetic neid, otten necessary to keep the form from fauling to pieces. Bell Wilson, the spirit lace maker of Lake Brady, endeavored to show how these garments were woven, by taking a small handkerchief and, to all appearance, pull ng it apart from all four sides; when completed, it was twenty times its original size. We did not touch the hands or arms of the spirit lace-maker, but they were bare to the shoulder and held away from the body, and the flesh looked plak and natural, in distinct contrast to the white drapery of the spirit. There are many more female than male spirits who materialize. Whether the garments have anything to do with it we are not informed, but when the males to appear in this white drapery, they look rather ridiculous; and it is claimed the same drapery, or spirit form, is used by a rumber of spirits in succes-sion. As once explained: "One jumps out and another jumps in." Three mains appeared on the same evening, in dark clothing, and one partly in white-a sort of surplice-and a turban on his head. He wore a long black beard, and claimed to be of the ancient order of Masons. He called two Masons from the autience and whispered to them the secrets of the Order, which whispered to them the secrets of the Order, which they admitted were correct. The last male form was the best. A tail old gentle-man, in gray clothes, with a long gray beard; he spoke in a hollow whisper, but quite distinctly-a sort of lectore on Spir.tualism, he having once been a medium. While speaking, he was slowly sinking toward the floor, in a straight line-his head finally disappearing where his feet had been. MRS. MARY MCCASLIN. Lake Brady, O., Aug. 19, 1896.

BISTON, SATURDAY, AUGUST 29, 1896.

Banner of Bight.

Lake Pleasant, Mass. To the Editor of the Banner of Light:

Tuesday morning, Aug. 11 at 0 o'clock, a large audi-

once gathered in the grove for a special conference

called by the campers to listen to H. D. Barrett, who

opened the meeting with the subject of organization.

netic healers forming themselves into an association for protection—and a committee of three, with Dr. C.

B. Walker as Chairman, was appointed R-marks were also made by Mrs Currie L. Hatch W. H. Bach, A. H. Dalley, Dr. Huot, Dr. White, H. A. Buddington

and others, The New England Camp M seting Association join-

ed the National Spiritualist Association at 10:30. At the close of the conference the audience had increased

In size to fill the Auditorium to its seating capielty to listen to the address to be given by Edgar W. Emer son of Manchester, N. H. Peddent Diffey was Chair-

man. The meeting orened with singing by Mcs. Hat-the C. Mason. Pres. Dailey then presented Mr. Em-erson, who on rising said that he was glad to return

to Libe Pleasant once more, where he knew he had a

host of friends. It is pleasaut to meet old friends, and to meet and

make new ones. Mr. Emerson gave a grand lecture, and at the close prosented a great many celineations.

Mr. Emerson is one of the most successful test medi-ums that comes to the Lake At 2 o'clock Dr. C. W. Hidden gave his second lect-ure to a large audience. The Dictor is very pepalar at the Lake, and is always some of a large audience.

and his hearers are always sure to get a good 'ceture. Dr. Hidden was followed with tests by Mrs. S. C. Cumningham of Boston; this was Mrs. C.'s first visit

at the Lake, and she made lots of friends, and give a

Mrs. Countingham was followed by Mrs. Follansbee, who was controlled by 'Bob.' a 'New York Boot

Black," and was successful. Mrs. F. is a sister to Dr.

In the evening a grand dance was held in the Tem-

(Bickford's Orchestra). Wednesday morning at 10:30 another conference

was held and well attended, and a large number of steakers and mediums took part. "Refocarnation"

At 2 P. M. Mrs. Francis Holmes spoke to a large au-dience. Mrs. Holmes was followed by Mr. Emerson.

who gave convincing proof of spirit-return in his usu-

In the evening at the Temple Dr. C. H. Hidden de-livered his lecture to a good audience; subject, "The Man Wonderful."

Thursday, at 10 A. M., a conference was held in the old Anditorium on Broacway, oppes te the BANNER OF LIGHT Headquarters, and a targe audience was pres-em-glad to get back to their old camping ground.

A concert by Bickford's Band was enjoyed for an

A concert, by micking's band was enjoyed to r an hour previous to the conference. A. H. Dailey was the Chairman. The meeting opened with congrega-tional singing. Mr. Reynolds, Judge Dailey, H. A. Buddington, Dr. White, W. H. Bach and others took

part. At 10:30, in the Temple, Dr. Hidden gave a lecture

to women only, and had a good audience. At 2 P. M. the Temple was filled with a large audi-

ence; H. A. Buddineton was the Chairman; music was furnished by Mrs, Farrar and Mrs, H. C. Mason. A lecture was given by Mrs Clara Field Conant. of which

THE RELIGION OF HUMANITY.

[Synopsis of a Lecture delivered by Mrs. Clara Field

Conant Aug. 13.]

The religions of the world have all been fear of God.

or Gods, instead of love for humanity. The relizion of Spiritualism is the religion of humanity. It does

not ask yet to love or fear a God of whom you know nothing, nor fear a Devil who has no existence. It

does not ask you to work for a *God*, but for the chuldren of men, who are your brothers and sisters. It

does not require you to lear a *God* nor worship him to escape his wrath. It offers to the world no savior but

individual goodness; no redemption except what is

obtained by right living; no heaven you have not earn-

the following is a synopsis:

own spiritual natures.

great many tests, that were recognized at once

Hidden.

al way.

was the subject.

Mr. Barrett spoke upon the necessity of the mag-

your work for you. You must put your shouldet to the wheel and work. This religion is not for drones, but for those who

work. Adam's curse was that he should eat his bread by the sweat of his brow; but this religion has turned that curse into a blessing, and makes work the price of all unfoldment, all growth all health, all happiness.... You have purchased these grounds and bletted offlors to plan and act for you; they can do nothing unless you give them your earnest coopera-tion. They are making every dort to make these meetings a success. Are you doing all you can to all and assist them in their efforts? If not, you are not doing your best, and have no right to expect success. They may not always do just as you think is best; but If they do not sult you, put others in these offices next time, but stand by them now. It is just possible you may not be perfect yourselves, and we all know that almost every one knows how to run a camp-meeting except those who are doing it. You cannot know to what extent you are in fluencing the great world in which you live by the thoughts that are voiced at those we think the wither over set and the meet for these meetings; the wires are set, and they are far-reaching, and only in the great eternity can we ever know whose souls are reached by these messages from on high, whose hearts are comforted and whose burdeus are made lighter through the utterances that fall from inspired lips at this campground. We have no use for a personal God, but we do have for the mighty intelligence that speaks to us in the great arcana of nature.

And in this direction we are looking for light-seeking for the greatest good for all as well as one. This religion of humanity is that which maketh for rightcoursess always, and I cannot close this hour in a more fitting manner than by quoting from one of our risen sisters whose inspirations touched the hearts and souls of men;

iouls of men:
"When men forget their love of gold, And love their honor more,
When truth is only current coin, And counted o'er and o'er;
When men throw self aside and live For some great purpose high, Then will the glorious era come
When none shall fear to die;
Then shall the human sonl grow strong As d grand and wise and free, And raise the coming race, O God! A fitter type of Thee;
And then thy seal, and only thine, Is set on every brow, And none shall wear the mark of Cain, As millions wear it now.

And none shall wear the mark of Cal As millions wear it now. Then shall the Eden bloom again; Then shall the angels stand, And with new Adams and new Eyes, White-robed, walk hand in hand."

Mrs. Conant was followed by Mr. Emerson, who gave tests. At 8 P. M. Dr. C. W. Hidden gave a lecture in the

Temple, to men only, Friday morning, at 10:30, a conference was held in the grove, and, as usual, a large audience was had. H. A. Buddincton, James Varece, Mrs. Reynolds, Dr. White and others took part.

At 2 P. M. the Temple held a large gathering, At 2 P. M. the Temple held a large gathering, although it rained very hard at that hour. J. B. Hatch, Jr., was the Chairman. The meeting opened with singing by Mrs. Farrar. Mrs. Conant read a prem, after which Chairman Hatch presented Mrs. Clara F. Conant, who delivered the following address

MRS. CLARA FIELD CONANT'S LECTURE.

[Reported by Maud Knight, Stenographer,]

Co Workers and Friends-I take it for granted that all who have braved the storm and come out this afternoon are interested in all the facts that belong to modern movement known as Spiritualism I wish to call your attention first to psychometry and

its relation to mediumship. Mary who listen will not agree with me, but I am

tudes from the other side-to be constantly receiving | mental and moral states are subject to the same laws.



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mas sponen; and Whereas, in answer to a request by the Association for her bill for the services so rendered by her, Mrs. Conant has replied that she desired the usual charge for such ser-vice to be regarded and accepted as a conation by her to this Association, to be applied to the liquidation of its dobte: therefore.

this Association, to be applied to the liquidation of its debts; therefore, *Resolved*. That in accepting this gift from her, we hereby tender Mrs. Field-Conant our thanks for the services and our appreciation of berkindly deed *Resolved*. That the Clerk of this Association present Mrs. Conant with a copy of these resolutions, and that they be placed on record and published in the spiritual papers.

INTERNATIONAL ARBITRATION.

Passed by the Association:

Resolved, That we rejoice at the holding of a National Conference last April in Washington, D.C., where over three hundred eminent men from forty States met to or-ganize a National Albitration Association to advocate and forward International Arbitration, to end the bloody duel of nations which we call war-an effort wise, practical and greatly needed. greatly needed

Resolved, That we will join with all, of whatever section or sect or party, who will help a movement so beneficent— , harbinger of "Peace on earth and good will among men."

The Concluding Chapter of Events at Cassadaga Camp, N. Y., for the Season of 1896.

[Reported for the Banner of Light.]

Our six weeks' of encampment here end to morrow. Sunday, the 23d of August.

The record of the season is a clean one, and the Executive Board and members of the Cassadaga Lake Free Association have reason to be proud of it, and to take new courage in future action for its extension. Our platform has been honored with some of the

best thinkers and highest inspirations of the arc. The most vital questions-social, political, scien-tific and religious - have been discussed, with the acumen of scholarship and the intuition of the proph-et and the seer. And although the stringency of the times has had the effect to lessen the numbers in attendance here, as elsewhere, and the valuation of property is somewhat depreciated in consequence of the same, yet so far as the interest of the people is concerned, and the spiritual and intellectual status

of the camp, the present season is preement. The scientific hectures of Prof. W. M. Lockwood of Chicago, the fourth and last of which was given on the afternoon of Sunday, the 16th, have been cousid-

ored to be of great value. Prof. Lockwood's line of reasoning is at variance with that of Hop. L. V. Moulton and others, who ac-

cept the atomic hypothesis in physics. Prof. Lockwood's theories are largely, if not wholly Prof. Lockwood's theories are largely, if not wholly original, and have been arrived at by years of scien-tific and analytical recearch and study His theory is termed the "molecular hypothesis." His argu-ment is that water, which is composed of hydrogen and oxygen, is not formed by the coming together of atoms, unchanged, in their identity and proportions, but by the blending together of the two component elements by which process each loss its identity elements, by which process each loses its identity and merges into a new substance, entirely different from either. He also holds that every particle of every compound in rature is an electrode, possessing unbrent y the power of action and reaction—this being the real, the spiritual force. He also claims that this was Zülner's idea of the fourth dimension in space – the three dimensions, length, breadth and thickness, being those which we can comprehend by the physical senses, the fourth being the unseen

that man sprang from a chimpar zee, and believes that all forms of life, including map, are evolved by the working out of these unseen forces. He does not be-lieve that matter is dead and it ert, but that it con-tains within itself the life-principle—the spirit- the Ved. He believe that the terme meaned solution is in God. He believes that the same magneto electric induction which permeates matter here extends through the entire universe-unites the seen with the unseen world, is the medium of communication between the two, and that this hypothesis is the key to all phe

On Sunday morning, the 16th, Mrs. R. S. Lillie was greeted by a large audience—this being her first lec-ture of the season. She has been with us nearly the entire summer, doing what she was able in helping formed the nearbox before and the block become forward the cause she loves and of which she has been such an able and eloquent exponent. Her sub-ject on the present occasion was "The General Aspect of Spiritualism Considered as a Movern Move-ment" This was one of the most eloquent and spir-itual lectures of the season. In the outset she spoke of Spiritualism as being natural to man and as old as

"They say we have taken away the divinity of Christ. If we have, we have taught the divinity of every man that hath come into the world.

The Young People's Union convened in the Audi forium on Saturday A M., and carried out the fol-lowing excellent program, which was greatly en-joyed by the large audience in attendance: Descriptive piece. A floating Scene, by Northwestern Or-chestra; readlug, selected, Miss Clara Clark; duet for flute and clarionet, Messre, McCoy and Utich, with Orchestra; organ solo. Madam Bourgeous of Chicago; readleg, selected, Miss Emma Smith, North Collins; string quartet - Schumann -- Miss Bessie Ramsdell, Miss Anderson, and Messrs. Gordon and Lord. An excellent address, which has elicited much layorable comment, was read by Charles W. Taylor of Detroit, Mich.

Mr. Harrison D. Barrett, who was Chairman at these grounds for so many years, paid a flying visit here of a couple of days, arriving on Saturday. There were fut few who knew of his arrival, until it was announced by Chairman Brooks, at the Conference, and Mr. Barrett was invited to the rostrum. When he came forward, the place echoed with ringing applause, and the scene of hand-shaking and warm gleeting which followed was an earnest of the high esteem in which Mr. Barrett is i eld by the friends of ye olden time. He would have been more than human had he not been dceply touched by this welcome home

On Monday P. M., Mr. Barrett was invited to speak, and a large audience of friends and sympathizers lis-tened with pardonable pride to his elequent appeal for the National Spiritualists' Association. He said that since Jan. 12, 1896, he had traveled through thirty five States, and had worked and spoken for Spiritualism in twenty five of them: that he had aver-aged twenty-five lectures per month, outside of his ten minutes' talks and social visits, for the last six ton minutes' tarks and social visits, for the last six months. Since Jan. 12 he had delivered one hundred and fity-six lectures, and had journeyed over twenty-five thousand miles to do the work. His correspond-ence had been large; he had written over one thou-sand letters, besides newspaper articles and private correspondence, during that period of time. He said he had been received with ntmost consideration and whollost courteer avarantee he had come the receiver kindliest courtesy everywhere he had one; the sec-ular press, clergymen of orthodox persuasions, and laymen of all denominations, had united in giving him a cordial reception, and in making his stay pleasant wherever he went.

This was regarded by the audience as a most en-couraging account, and nearly fifty dollars were subscribed on the spot for the support of the National Spiritualist Association. Mr. B. B. Hull and wife, and Mrs. Cadwallader of

Philadelphia, are here this week, and are as always, working earnestly for the upbuilding of the National Spiritualist Association and the cause of mediumship and Spiritualism.

Mrs. R. S. Lill'e occupied the lecture hour again on Mrs. R. S. Lill'e occupied the lecture hour again on Tuesday P. M. Her lecture was virtually a continua-tion of her subject of Sunday. In it her attitude to-ward mediums and as a conscientious exponent of genuine phenomena and truth, wherever found, was so clearly and elequently defined that it met with fre-quent and enquently defined that it met with fre-quent and enthusiastic applause from the andience. The vocal selection rendered by the Male Quartet, Messrs. Lillie's address, was beautiful and effective. Mrs. J. J. Whitney fellowed with tests, which were given with her usual dignity and accuracy.

given with her usual dignty and accuracy. The supers—Kates's Quartet—gave an entertain-ment in the Auditorium on Tuesday evening. It con-sisted of music, song, mirth and eloquence, and was

much enjoyed. Hon. A, B. Richmond gave a most profound and scholarly lecure on Wednesday P. M, the 19tb. His subject was "The Logic of Natural Law." Mrs. Jennie B. H. Jackson gave her first regular

lecture on the P. M. of Thursday, the 20th. She oweit largely upon the necessity of harmony. She said, to talk about harmony among Spiritualists was almost equal to talking about harmony in politics. She believed the only true liberalism was to houor every man's right to have an optuion of his own on

every and all subjects. Several subjects by the audience for potms, and fully half of the session was taken up in most delightful improvisations.

most delightfuilimprovisations. The Cassadaya program would be sadly incomplete without Mrs. Jack-on. Her uniform good nature and kindly deportment toward every one has won for her a warm place in the hearts of the people in a social way, and her platform being characterized by such a variety of qualities, her audiences always listen with placeured to be leasures

ingly felicitous, sympaticitic and tenner. There are but few in the field of public work who are as indus-trious and can reach as many avenues of usefulness of Spiritualism as being bound to the spiritualism has being bound to the spiritualism has been that is leavening the whole world and changing its +ntire thought by its potent influence. "They say Spiritualism is iconociastic. It is. The old tenement was rotten, and it must be torn down before the new structure could be built. "They say we have torn down the star of faith. We week, giving the full ustrated lectures, which are not only an attraction, but highly instructive. In the early spring she made a tour of the New Rogland only an attraction, out nighty instructive. In the early spring she made a tour of the New England States, the land of her nativity, and lectured in a large number of towns in Massachusetts, Vermont, New Hampshire, Connecticut and Rhode Island. She at s P. M. J. C. Bigler. President.

Lake Brady, O., Aug. 19, 1896.

When the scalp is atrophied, or shiny baid, no preparation will restore the hair; in all other cases Hall's Hair Renewer will start a growth.

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's par-tors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference moets every Saturday evening in Single Tax Hall, 1185 Bedford Avenue, Good speakers and mediums always in attendance. Seats free, All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Mectings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other mediums requisrly provided.

The Wontan's Progressive Union holds meetings Friday and Sunday evenings, at 80 clock, at Small's Parlors, 327 Franklin Avenue (near Greene).

Mediums' Progressive Meetings.-Sundays, 3 P. M., Single Tax Hall, 1188 Bedford Avenue, near Putnam Ave-nue. Mrs. E. A. Cutting, Marager.

Jackson Hall, 515 Fulton Street.-Mrs. L. A. Olm-tead holds a Spiritual Class every Wednesday evening at o'clock.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. abd 7% P. M. Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

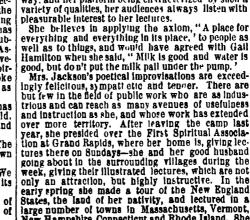
MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 24 and 75 P. M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday. 8 P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speater, Mrs. Cora L. V. Richmond, Band of Harmony. Thursday, 7% P. M., Orpheus Hail, Schil ler Theatre.

WASHINGTON, D. C. First Society, Metserots Hall, 13th Street, be-tween E and F. - Every Sunday, 11% A.M., 7% P.M. M. O. Edson, Pres.

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force, but, nevertheless, the actual, the real force. Prof. Lockwood discourts the Darwinian theory DE Mena.