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NO. 1.

Woman's Congress at Onset Camp.

Mrs. Abby Morton Diaz, Rev. Mary T. Whitney and Mrs. Cora L. V. Richmond Talk on the Higher Education of Woman.

Mrs. Ellen A. Richardson Discusses the Relation of Home Duties to Civic Responsibilities.

OTHER GOOD SPEAKERS TAKE PART.

Friday. August 21, was opening day of the Woman's Congress at Onset. It was indeed a red letter day at this Camp, as ushering in a new era in an educational line, which will give it a prestige in the minds of the people not possessed before, even though the reforms presented may have been along the lines already furthered through the teachings of Spiritualism. It was a movement in the right direction, and one

that was first discussed last y ar with Dr. Storer. The managers of Onset Bay Grove Association, after due deliberation, chose this particular time to carry out the thought, and employed representative women, who are engaged in the advancement and upliftment of women, to take part: Mrs. Abby Morton Diaz, President of the Woman's Educational Union of Boston, and noted in the world of l'terature by her many books on practical educational subjects; Mrs. Ellen A. Richardson, well-known in the world of art, having received a gold medal at the World's Fair, Chicago; was one of the judges at Atlanta, Georgia, Fair, and has an appointment for same at Louisville; she has also the management of the home Congress in connection with the Food Fair to be given in Mechanics' Building, Boston, commencing Oct. 5. Rev. Mary T. Whitney, pastor of church in vicinity of Boston, also interested in literature, and editor of Familyculture, a paper devoted to the study of the science of

The committee of arrangements who had charge of the Woman's Congress was as follows: Mrs. Carrie P. Pratt, Chairman; Mrs. O. A. Miller, Mrs. L. N. Smith, Mrs. Dr. Wyman, Mrs. C. Robbins, Miss M. Estelle Vaughan, Mrs. Charles Whittemore and Mrs. Swift, and it was through their tireless activity and display of taste, the Temple and Grove platform were so beautifully decorated with the "flag of our country —Old Glory," and yellow and white butting, the colors of the Spiritualist bad e, which combine and blend with both Woman's Suffrage and Woman's Christian Temperance Union colors; also ferus inter-twined and potted plants of every description, added strength and color to the display. "Unity and Diver-sity" was the motto over the arch to the centre of the platform in the grove, and "Equality" was the

the platform in the grove, and "Equality" was the motto displayed over the platform in the Temple.

During the Woman's Congress, Mrs. Carrie P. Pratt as Chairman, Mrs. Corra L. V. Richmond, Mrs. C. Fannie Allyn, Mrs. A. M. Glading, Mrs. Carrie F. Loring, represented the Spiritualists' Association, and Rev. Mary T. Whitney, Mrs. Abby Morton Diaz and Mrs. Ellen A. Richardson, as representative women engaged in the advancement of moments. gaged in the advancement of women.

gaged in the advancement of women.

Friday A. M., the exercises were opened with quartet singing. "The Other World," after which Alfs. Carrie Pratt, Chairman of the Woman's Congress Committee, and presiding officer, in opening the Congress said: The management have deviated a little from the usual to give a change in the ordinary routing of our meeting and we have a Warney's Congress. tine of our meetings, and we have a Woman's Congress. During this Congress we will present to you women who have done much for humanity.

Mrs. Abby Morton Diaz was one of the first women who was interested in Boston for the upliftment of women. We have also with us Mrs. Ellen Richardson, better known in the world of art. Rev. Mary T. Whitney and Mrs. Cora L. V. Richmond, besides

many others well known in our ranks.

Mrs. Carrie F. Loring then made a soulful invocation, appropriate to the occasion, followed by a finely rendered solo by Miss Laldiaw.

Mrs. Cora L. V. Richmond was then presented, and

in her welcoming remarks said: To welcome you on behalf of the Woman's Congress to this symposium is the most noted women of our platform, and we trust ere they leave Onset they will feel that it was good to be here, and that they have received good as well as the hour imported. to have imparted.

But why a Woman's Day? And why not? They have it at Cassadaga. It is surely a woman's move-ment as well as a man's. For years woman bas stood upon the public platform with man, it is not a new movement. But all people are not Spiritualists, and woman's work still goes on, despite the obstacles placed in the way, and these friends have come to tell us of some of this work that is being dope. The men have stepped out for the present and woman

I have been asked to speak about these colors that so prettly decorate our platform. A very innocent reporter asked me yesterday if they had anything to do with bi-metallism; but they are purely æsthetic. Yellow is the ancient symbol that Buddha wore when he started on his mission for humanity. The National Association chose the golden to symbolize that flower (golden rod) that flourishes in almost every State of (golden-rod) that nourishes in almost every State of the Union, and partly as the golden dawn of the New W man—of that new light that will uplift every woman. The white stands for pur.ty like the white ray of the X-ray that pen-traies the body. Spiritualists have accepted these colors as their badge, and these working with woman suffrage show the true trand as for women's emandation.

trend as for woman's emancipation. In other days the men did all the talking. These women who are here to day have arrived at an equilibrium; they do not believe in men less on any point of education, or anything that man has to do with por in anything unwomanly, nor are they considered unwomanly for b lieving in the emancipation of woman. We trust that you will give your kind attention and consideration to the speakers here present, and will consider this the welcome given from Onsei

A solo, "Wait, Mr. Postman," was finely rendered by Miss Mulcahy, alter which Mrs Prait said, in in-troducing Mrs. Abby Morton Diaz: Our next speaker, although her name is a household word, is a stranger

Mrs. Diaz then said: This good movement, called the woman's movement, has been questioned. They say that woman's place is at home; why are they going here and there? Now it must be brought to a moral standard, that it should be brought to a desirable end. What is the desirable end? You will all agree with me that it is that which will bring out the best in all—either in the garden, field or the best in intelligence—as you will see in nature, as applied to animal, insect or flower.

Now in regard to woman—I have brought you law fully to this conclusion—it is, the intelligence of wo man. I would make it all in reference to the home for there all good movements grow, and this movement should come from that growth. And the woman whether in the home in getting the meal, or performing any other duty, should show a proper degree of intelligence. In regard to the children she needs the highest degree of intelligence to properly care for them. She needs intelligence in regard to her hus-

band if she sympathizes with him in his work.
In all women's clubs you will find a different gath ering on a different basis; they come together on thought—on the same union of a high purpose. It is not she who has the greatest number of servants or the greatest amount of wealth that has the highest appreciation, but she who has the highest thought. You know how it is in the churches: although they gather on the church basis, they separate and come

to their own as socially they are based. The only real basis is the human basis.

A woman who is a home-maker, a mother—a woman

A woman who is a home-maker, a mother—a woman with lofty inpulses—she is not going to accept as a partner an interior man. Therefore man must rise to that standard; she is not going to be satisfied as man has been with inferior ty in woman.

Mrs. C. Fannie Allyn was then presented, and in her modest appreciation of self remarked that she was afraid she would fail to satisfy with so many abler ones on the platform; but Mrs. Allyn reaches the hearts of the people. She continued: As our sister has already told you, those who have purposes, although not lofty, realize and feel the superior man and woman; and we who have climbed only a little way feel the touch of the mighty. When we put everything in the hands of men to do we rested; but now every woman is alive to the needs of the hour now every woman is alive to the needs of the hour and feels the necessity of the present time. When our friend told us so beautifully of the inferior

man and woman, it reminded me of a school teacher, who, when asked why she had never married, said she did not like to give up a sixty-five dollar job to get a five dollar man. I am also reminded of when riding in a stage up to a — observatory, reading a notice which was to the effect that no firearms were to be used on account of the delicate instruments in the obared on account of the delicate instruments in the observatory. I could not help thinking of the soul-power that lay within woman when coming within the spiritual reach of the spirit-world. Would it not be well to be careful what you do or say? A human being is underneath your care, and you may make or mar a human soul. When you and I see a woman sin, some mother has not felt the responsibility of motherhood; something is wrong; something must be done besides talk about the matter. We as Spiritualists know that psychical law enables one through a glance at a hand-kerchief to read the scenes of a life; so we as Spirit kerchief to read the scenes of a life; so we as Spiritualists tuch every scul, at d we realize the necessity of teaching true mothernood and fathernood. We have for many years taught how to die, and men, women and collidren have starved and died for want of that touch of humanity.
I am interested in woman's movement because it in-

cludes man. Some years ago, when asked to speak on the subject, "Fallen Women," I took "Fallen Men." They said that would not do; out I replied there would Woman has called and the world has answered. Let

us remember that it is not alone what we say, but what we do. Children are great imitators; they are what their parents are; and it is just as necessary to have a good father as a good metter. You can tell what the parents are when you hear the children at play. "Please," and "thank you," come naturally when tautht at home. Some people have politeness enough for every other family, but not enough for their

Mrs. Allyn closed with the following impromptu rhyme (which was written by her just before she read it at the morning session of the Woman's Congress]: WOMAN.

We read in legends old and gray, Of Eden's garden bright. Where Adam with his daughter* Eve Roamed—dead to wrong or right; Green gleamed the old forbidden tree That Leld all knowledge grand; Untouched, its full smiled in the breeze—

Struggling through vague and misty sense, The soul of woman came.

Crying, "B tter than this ignorance is Death's mysterious name."

She grasped the fruit. Oh, splendid hour!

Love came to earth that day;

Freedom was born—Justice arose— A woman led the way.

Banished from Eden, but set free From fetters of the orain, To seek for wi-dom and to know Life's glory and its pain; To grow to higher womanhood,
To know a nother's power—
Its holy love, through which unfolds
A nation's nobler hour.

Banished from Eden-fetterless, Still slowly moving on,
Aiding the kingdom of the man,
Until lis crown was wen;
Then by his side to take her place,
In all the good and true,
To aid bis strength with woman's grace,
And face with him the new.

In woman's arms fair Temperance finds In woman's arms fair Temperance unds
A firm, unfaltering friend;
Mercy takes heart, for human laws
Her love can mold and mend;
Honor and Virtue lift on high
Their bunners, fairy-white;
Their cause is safe when woman's voice
And vote can plead for Right.

From thrones and cottages she speaks;
Her progress none can stay.
Fearless as when she faced the waves
Of Massachasetts Bay;
Setence shall find her gentle hands
Uprear its lofty shrine;
Teacher and lawyer, doctor, priest,
Are hers by right divine.

Faintly a voice speaks from the past:
"Let woman silent be,
Learn of her husband, and dare not
Usurp authority."
Sweet silvery voices echo back
With rich, melodious mirth,
"Farewell, St. Paul! Truth knows no sex
In intellect and worth."

Forward! the bugle call sounds out,

Forward! the bugle call sounds out,
And onward press the feet,
Leaving the vales of ignorance,
And knowing no retreat;
Striving, believing, feeling strong,
To speed the welcome day,
When, for all good that lifts the world,
Woman shall lead the way;
Soon man and woman's wrongs shall fade
On Freedom's sacred heights,
And side by side, and heart to heart,
Move on to KOUAL RIGHTS.

Move on to EQUAL RIGHTS.

C. FANNIE ALLYN.

The audience joined in singing "America," and Mrs. The audience joined in singing "America," and Mrs. Richmond prone unced the benediction.

Friday afternoon the exercises were opened with a solo by Mrs. Ida P. A. Whitlock. "I Stand on Memory's Golden Shore," followed by an invocation from Mrs. Richmond; then a solo by Miss Laidiaw, after which Rev. Mary T. Whitney, of Boston, was presented, and immediately spoke as follows:

I have just been thinking, as I sat here, this being a Woman's Congress, how very wonderful a thing the Woman's movement is. It has a history! How many of you have ever thought what was the first thing that

of you have ever thought what was the institute that brought women out?

It was the loom! We do not see a loom now; it is packed away up in the garret. If we ever see a spinning wheel now, it has a ribbon tied on it in a corner of the parlor. It was when the factory boom came; it gave the first opportunity for woman to step out into the world. This like of 'a children' is all very

the world. This talk of 'a clinging vine" is all very pre'ty- but women are not clinging!

Before the factory day they did their own household work, sphuling and weaving, and what they had of money from it went into their husbands' pockets. But when they carred it in the factory, for the first time they put it in their own pockets, and did what they chose with it-it was a new experience; and then, as

• If Eve was born as Genesis relates, Adam was mother to his wife.

they gained in knowledge and independence, they have entered larger fields of thought and interest—even into the political world!

Now as they went out into the world, they looked back into that homely, disagreeable kitchen with disdain, and they are getting a larger, broader, fuller view of life.

dain, and they are getting a larger, broader, fuller view of life.

Now, what am I here to tell you? I am here to tell you that when they went out from their home it was the centre, and now they can go back into the home and make use of all that they have learned. So, if anything is said of the New Woman, I tell you there tax New Woman, and she is just as different from that woman who went out from that old kitchen as can be! And the movement that has produced the New Woman must produce the New Man!

The woman had to halld up the latent nowers within

The woman had to build up the latent powers within her, and the man is just as undeveloped as she was. The New Man has got to come! I cannot tell all the reasons why, but I will touch on some. The great work of humanity has got to develop itself. This is

reasons why, but I will touch on some. The great work of humanity has got to develop itself. This is an age of science.

Every child that comes into the world must be developed, and little by little comes to know itself. As the human race was developed and began to exercise its imagination, then bogan to think instead of imagining how things were made. Take, for instance, the matter of geography, and the shape of the earth. In the early days there was no science at all, it was only superstition. It has been through science—by studying the science of things—that we know what we do now. Science has revolution[zed cur outward material life; and through it we are going to study the science of life.

The speaker west on to describe progression in plant life, and the result of cultivation in that line, and showed that scientists have become so familiar with the law that governs all things, that they can work along with the Creator and can make new plants. She continued: Man has so learned the science of life that he has peared to improve it, as along the line of animal life, animals are now produced that were not known years ago; man has helped to produce higher forms.

Now, friends, I have led you along to the next great step or human life. We get from this study steppingsiones; but when we got to the human life, we get to the urcatest problem. The time is ripe for this thing; nothing that can be will be, until we work in this line. I want to tell you what has been found out in the lower orders. Take a blossom: you find the home, the father, the mother, and the finy blossom—we find that all life is divided along the line of sex.

One of the greatest laws of life is sex attraction; we have come to understand the law of gravitation; every architect knows betier than to go contrary to the law of gravitation. We have come to understand the law of gravitation; we wust study it in precisely the same way that we do the other, and build accordingly.

other, and build accordingly.

There is the social evil; they say we must get rid of it; but it has not been done because we have been working on the surface, and it never will be until we study it deep and get the right relation of the sexes,

inside as well as outside of wedlock.

So I say the first great thing that has been discovered is sex-attraction, and that is where our work begins, along that line. I don't know that there is a person living to-day who really understands it. Then why am I here if I can teach nothing? I am like the signboards that are found along the way—this is an age of signboards—I can point the way.—I do not need to tell you people of Onset that it is the power of thought that shows the way; but if I can set that mighty power of thought along the line, I shall be

One of the mighty powers along that line is that of heredity. Take it as in the cultivation of plants-cross-cultivation, which brings out variegated plants, leaves are inherited from the other. So it is in animals: the highest of each is selected to bring forth

better off spring.
Now, friends, this tremendous force—the law of heredity—holds good in the human. I do not need to tell you that you can trace peculiarities in your chil-dren, of grandparents, etc. What are we but the re be our improvers. What I want to point the you is that we should see that this power of heredity should see that this power of heredity should be a power of good to our children, not of bad. We should see that the next generation should be better. There is a law that is of pre-natal influence that it is possible to regulate. This is one of the things we have not been educated on, but it must be

What is the sum and substance of what I have said? It is that the look-out for the future is not an interest in electricity, machinery, flowers, but that which will develop a new humanity; and so, friends, I am here to ask you to consider this in a personal way and show you why we should have a New Man. I do not think women could ever forget mother-hood; it has always been pressed upon them. It is not going to be reduced, but it is going to be put on a different basis. I want to tell you women, old and new there is something you have to do; there is a great sin you commit: I wou't except one sin; it is that of self-sacrifice. The woman who practices self-sacrifice self-sacrince. The woman who practices self-sacrince has lost self-respect; the hundilation has been heaped upon her and upon her children. Do you think you can get a strong race if you have not more strength in that direction? Why is it that our children fall into everything placed in their path? Because it is inherited from the mothers, and they must get the strength from self-reliant, self-respecting mothers.

The apacker theorems of a second or self-defended as true of a second or self-defended or true or self-defended or true or self-defended or true of a second or self-defended or true or

The speaker then related a stry of a so-called fallen woman at a House of Mercy, who, having seen a picture of Jesus and the woman and her accusers, where every man had gone out, not one being able to throw a stone as being free from guile. After hearing the story of the picture, the woman, who was looking at the picture, said, "Where is the man?" That is the question that is referred over the world, where is the man that will stand side by side with the wo-

man, whether in sin or in the sanctity of the home?

They are absolutely two halves, and the greatest question of the hour is, how these two halves can get question of the noir is, now these two naives can get along together; yes, friends, we have got to have the New Man, who is just as interested in this new prob-lem as the New Woman... I speak of this because the men are the fathers of the future generation, and you cannot get an improved stock unless they have

We are always talking about our daughters; we must change a little, and ask what are we going to do with our sons? The customs of society are against you, just as soon as you discuss the subject, and the trouble is that most of us mothers have been so afraid and been so self-sacrificing that we have not

given our children any backbone in the matter I will close now by saying that this particular edu-cation must begin in the crib, so that when our boys and girls come to that period when the new life is appareot in them, and they can be carried over that period: and when they come again to the period of marriage, they will not hurry on, but consider the important time of parentage, so that when the children come in the home they may be well educated and be come in the home they may be well educated and owell born. Let our children be rightly generated and there will not be any need of regeneration. I want to leave in your minds some important facts, and leave with you the idea that this is your business, as a great part in humanity.

There was a solo by Mrs. Whitlock, after which Mrs. Adeline Glading spoke as follows: I feel that I may record to stand among these warkers of the wo-

am proud to stand among these workers of the wo-man's cause. This has certainly been a day in which we have received much good from the beautiful thoughts given out. There are men and women who will not listen to these thoughts. I wonder how this can be remedied. The speaker further spoke of the influence of motherhood, reviewing and thanking Mrs. Whitney for her brave words for womankind.

The audience then joined in singing "Nearer, My God, to Thee," and Mrs. Richmond pronounced the benediction.

The services were continued in the Temple Friday evening, and were opened with a solo by Miss Garduer, followed by an invocation by Mrs. Richmond, after which Miss Gardner sang in fine voice "What of the Night?" There was then a duet by two young ladies, so well rendered that they were heartly re-

Mrs. Carrie F. Loring then gave the address of the evening, speaking in part as follows: Mrs. Chairman and Friends: This day has been

filled with some of the most exalted thoughts, and yet we have not exhausted the glorious cause of woman-hood. To-day I have listened to many eloquent thoughts expressed on this subject. My very being has been stirred to its depths, especially in the thought

In one department of our work in the schools there is a work that the heart of man never dreamed of. I



(From "A Galaxy of Progressive Poems," by John W. Day.

THE WHITE DOG SACRIFICE. Every land and every nation

Owns "Our Father" sphered in heaven-Heaven his brate and carto his body, We are linked unto him always. His the wondrous scale chromatic, Shading on from sand to sunbeam, Shading past the shallow atoms-Bidding science stop and falter-To the mystic realm called spirit; Deep'ning thence to hues and forces Which the seraph may not fathom!

We are of his blood the molecules While we wander here in matter. Drawn from him, in spores mugnetic, At the body's primal birth hour. Lo, our souls like sparks emitted Oult his eye 'mid thunder flashes When the air is big with travail! 'Mid the rain of fate descending, Zigzag'd through the cloud of sorrow, Lo! we strike the earth-the circuit Formed, we join the broad ning system, And to wider range develop.

Prescient hearts have felt his life-throbs; Prescient ears have caught the music Of his voice in hours ecstatic; Prescient eyes have seen the glory Of his througing troops of angels; But the mighty mass of mortals-Spirits for a time in prison-Hear no music, catch no glory,

May but gaze from out life's loopholes, Speculate on fragments only, Powerless to behold the landscape. They who see and dare to utter Witness of the sights bestowed them, Man has martyred through the ages; Seeking on his bed Procrustean Every form of truth to measure. But the cloudless Sun of Being Hath through all the circling eras Shed a boundless tidal radiance

On the castle-roof of error; And one day its close-tiled armor Shall be downward fused in ruin, And the daylight flood its dungeons.

When the traveler, worn and weary, Treads some mighty Andean valley, Round him swoon the airs mephitic, Round him blooms the tropic verdure, Round him lurk the wild carniv'ra, Near him trails the slimy scrpent; But above him towers the mountain. Grand and glorious, zenith piercing: And as further from the valley Mounts the pligrim's toiling footfall, Lo! the forms of death and carnage Fade-the tropic verdure lessens; Snow-clad rock and icy brightness Now replace terrestrial danger; Now the storm-cloud's muttered thunder Far below doth speak its story, While the thin, clear air of heaven

Seems to beck the spirit onward. Forth from matter's crumbling prison To a realm of power quending

So with us; we walk earth's valley Close beside the soaring mountain Of the wondrous world of spirit; Here in dread we trace our footsteps, Here the chafing stream of sorrow Wears the hope and joy of living: Here we front the wild carniv'ra-Passion's hosts and man inhuman-Here the slander-serpent twineth, Here the air of wrath mephitic. Like the fire damp of the coal-mine, Flashes oft in grisly warfare. But this lower realm inferior Is but as the Father's greave plates. And the honest soul of Knighthood Gleams within the keen-eyed lustre Streaming from his visor'd belmet. Therefore as we grow through progress, In the life toward which we hasten, Higher mount we o'er his body, See his heart beat in the Soul-World, But his reason-who may climb it?

Still that reason holds ascendance-Throned within his brow supernal. Tempered by his heart warm loving-O'er the shifting forms of matter, O'er the humblest shapes and atoms, O'er the worlds in highest ether; And the involuntary functions Of the universe wide arching-Nature's automatic action-Coupled are with power and wisdom From the Absolute-the Spirit! Man may sweat in rubbish'd workshop, But 't is God who builds the chariot!

Therefore 't is that every nation Gains a knowledge of his presence, Such as it may grasp and fathom-Only such. The thought and worship Of the barbarous state and order May be rude, uncouth, repulsive. To the child of lands enlighten'd. But 't is fitted to its orbit; And the thrill of true devotion Regnant in th' aspiring bosom Is the same though raised to honor Chrishna, Jesus, Jove, Manito!

Marvel not, then, child of knowledge. If I tell in fleeting cadence How th' untutor'd savage wanders Up to God, through smoke ascending! Up the sky-progression's symbol-Steals the white wreath of his offering, Seeks Manito, the Good Giver-That Great Spirit nomenclatured Variously by ev'ry nation-Bringing answer from the Father (Of all tongues and forms the fountain) Fitted to his spirit's uses! (Concluded next week.)

days how the committee was always dreaded. For why? They were always men. Hence I believe that women to-day are doing a noble

work in our public schools, and the day is not far dis tant when they will do more: when instead of two in six they will be equally divided. Woman will come out before the world and occupy every place that woman should.

There must be something wrong in the education of woman when sixty thousand children are obliged to be rescued from the slums. Oh! my bearers, we have something to do before we can reach the masses. We have a work to perform, that the children of the land may not go to bed supperless because the mothers of the land do not know how to bring themselves out of

I was glad when I read that Onset was going to have a Woman's Congress, for I knew that topics would be taken up for the benefit of woman, and I believe that Spiritualism, if it is good for anything, is good for the elevation of woman. I believe that the most successful teachers are women; they understand children better—with that inner perception that

I have watched their progress in the public schools. and saw that the child was better unfolded under the the female teacher than under the male.

the temale teacher than under the male.

We can talk and talk, but it is time we began to work, and not be forever preaching. What did woman do during the war? Who took the last message from dying lips—made the last hours of those suffering soldiers happy? Who was it but a woman?

Look at the noble women who have gone out to battle with life! Not only these representatives of abolt work will seak to you, but these who have no noble work will speak to you but those who have no homes. Let us establish this one thought, that each alleviate the suffering of one woman, that when she lays her head upon her pillow at night she will feel

Who was it that made this convention so beautifu!? I know it was the blending of the two-man and wo man. I know that they shall stand side by side, and together develop to the betterment of humanity in the coming generation. Who is that can take your head upon her heart

she is not alone.

than men. Many of you can remember in your school; when you are crushed with sorrow and speak to thee comforting words but a mother? So for the interest of this land and humanity we should combine, so that when we leave this world we shall leave an impression that shall he:t r the world we leave. I believe that woman should avail herself of every opportunity of enlightenment. By intelligence and education we can make any home, with the aid of the invisible forces, a place of progressive growth. The young ladies again added much to the evening's

pleasure by singing.

Mrs. Cora L. V. Richmond then addressed the audience, and spoke in part as follows, taking for her subject. "Woman's Hour":

Madam President, Reteemed Co Workers-The subject chosen is Woman's Hour, because it is woman's hour.... It seems that humanity advances in cycles; we do believe in the final advancement of man; we do not believe that man willingly persecutes woman. He prepared the home in the primeral forest; he cut down the trees; he made the home, and then sent for the loved ones. The Spartan mother reared heroes. It is doubtful, except in rare cases, that woman would ever go to war. We hope the time is coming when there will be no need of war. The average human race keep time and pace together.... After the time of slavery, when the anti-slavery society was dissolved, there were many who had worked hard for freedom. Henry C. Wright said that he did not think God could have abolished slavery without them. Dr. Cheever said when the time came he had no doubt Cheever said, when the time came he had no doubt slavery would have been abolished if they had never be in existence.

be in existence.

Now there comes this broader revolution, this entrace into the hall century; woman finds herself in a different condition; she is just the same wife, mother and daughter, but they are allowed more privileges—are allowed to swim, skate, ride the wheel. The timboy of other days is the broad-shouldered athletic of to-day. If you should visit their colleges you would think that review and stilled a north ware all that think that rowing and athletic sports were all that they went to college for. And now we have the in-vention of the kindergarten. God bless the inventor of the kindergarten! And now it is supplemented by the industrial schools.

Delsarte, we think, is the inspired teacher-not the

Delsarte who is merely sesthetic, but the one who educates to an earnest human life. But a thought college comes in each cycle of humanity, and thus comes the woman's hour. A perpetual bond of at b tration will consist of men and women from every nation

and without the recourse of the law in the proper ad-ministration in a court of justice.

Then we have another spiritual and suggestive thought at the present time, that of women not being debarred from a voice in the making of the laws on

Mrs. Chant said it was a shame that women should

Mrs. Chant said it was a shame that women should go out and work in factories where they were hired because their rate of wages was chraper; it is not a thing to be proud of, and when women realize their true position they will demand an equal remuneration with the fathers, husbands and brothers.

We know that in offices where women are employed we hope they are not retained because their wages are cheaper. Then there is a still deeper thought. Every woman wants to be loved, yet she ought to be able to follow the occupation she is best adapted to. Now is it not true if all women could have homes, also it could be an ideal life? Edison is doing just what he likes and is best adapted to. Then would not all be much happier if the human age could be directed in the channel best adapted to it, though all could not be Herschels; all could not be Humboldts; all could not be Edisons.

As one of our speakers said to-day, the mill and the

As one of our speakers said to day, the mill and the school were offered as opportunities, because woman had to earn her daily bread; but if she must, then she has the right to be educated—to do it in a right way. If she would be a lawyer, be a good one. If a physician, have the very best education that the materia-medica can give her. If she is going to be a minismedica can give her. If she is going to be a minister, she can have just the same opportunity as the others. We hope woman will not lose her in uition when she gets a great deal of education. Women should be religious teachers; they teach in the Sunday schools, and why should they not teach children of older growth? Whatever she brings to the front, let her bring her spirituality. Spiritualism has done much in bringing women to the platform. The subjects discussed are not to be hid, but brought into the daily life; it is the true solution of the problems talked about, but not new to Spiritualism—in the true solution of that spirituality that means so much to the human life. the human life.

ou may be educated in all studies, but if this is not touched you are only the physical man, and must

become the spiritual man.

The physically imperfect are oftentimes the teachers of the great human life. You do not kill blind children, you teach them to read by raised letters; and now a great scientist is going to teach them by wibration, and that is clearly a psychical subject; perhaps they can see better than you can. Milton saw millions of spiritual beings. Ah! it is the soul that needs to be cultivated. We would not like to have a daughter like Mollie Fancher, but she has done more for humanity than ten thousand daughters who had all their faculties; she had eyes that could see the

all their faculties; she had eyes that could see the spiritual side; she was so finely sensitive that she could teil when her friends were coming.

We want to put into the work the energizing of women; they will find the true secret of the inner life. Let the children go to the school that includes the development of the soul as well, and when it arises, whether it is like the surging sea or slowly, it will. It is the race that finally comes to the wellspring of existence. There will be no danger of mis-marriage; no danger of children not being well born, for as the star that guides the mariner on his way the new hu manity rises.

manity rises.

The meeting was closed by Mrs. Carrie F. Loring with the benediction.

Saturday A M., the exercises were opened with a duet, followed by an invocation by Adaline Glading; a solo by Miss French, "They Say that Man is Mighty." Mrs. C. Fannie Allyn was then introduced and given the following subjects, "The Coming Man," "Amalgamation of the Races," "The Coming Woman." and "The Coming Year," which she proceeded to weave into a poem, to the satisfaction of her hearers; but before her poem she made a brief speech, as a preface. There was a solo by Miss Mulcahy, after which Mrs. Pratt thanked all who had assisted in the Convention with decorations, plants, assisted in the Convention with decorations, plants, etc. Mrs. Richardson then proceeded to give her

THE RELATION OF HOME DUTIES TO CIVIC RESPONSIBILITIES.

So sharply has the line been drawn between women and politics that we are almost startled by the thought that there can be any relation between the duties of the home and the direct responsibilities of the Government. For when we think of home and its duties we think of other mother cares than that of training for citizenship, such as, primarily, feeding and clothing, and secondarily (sometimes not at all-some children just grow up anyhow), of making the children respected members of society. The true significance of a special training for civic responsibilities is not understood, therefore it is not emphasized anywhere in education, in home, in school or counting-room.

That is a broader statement than I should have

made; for the Patriotic League of America, composed of boys and girls, is doing a good work through its magazine, Our Country, and the lesson series contained therein. Then the Boys' Republic of New York is also doing good, practical work; but neither of them begins at the beginning; they labor under the disadvan-tage of a loss of a few of the most important years of the embryo citizen's life—a period of life when the home nest, its atmosphere and the natural molder of character—the child's mother—are the all-powerful influences in impressing the child with those virtues which make or mar its use as a future citizen. Within the past twenty-four hours much has been said of the home and woman's duties; too much cannot be said; but as time, at its most generous allowance, is short, and I have a great deal to say regarding the special topic Civic Responsibilities from the home special topic civic Responsibilities from the nome standpoint, I shall rest on all that has gone before, and enter my argument. I have made notes to read from, because I do not want my hobby to run away with me and your time.

I fully endorse every utterance from this platform during this convention; the calling of the meeting was an inspiration, under guidance of a higher power than the peu which brought the call to us. If I wanted proof of this I should find it in the fact that Mrs. Whitney was obliged to give you her address yester-day, which tran-posed our places on the program and calls me before you to-day

Mrs. Whitney especially laid such a nice foundation in her profound address, emphasizing as it did, from the physical basis, the responsibility of parenthood and the right to be well-born. The ground which she covered, and the suggestive truths of Mrs. Richmond in her lecture last evening, on the soul's mysterious care of birth, when spirit development shall light the care of birth, when spirit development shall light the way, leaves me the middle ground to occupy, and alds me to be thoroughly practical, as one must be in dealing with material laws and conditions. While we recognize the must, I would say, lest I be misunderstood, I believe in universal law, which knows no separation of the material and the spirit laws. They are twisted strands in one cord, drawing us steadily onward and unward to the more perfect ways and the ward and upward to the more perfect ways and the more perfect expression of life.

As I have said, accepting the utterances concerning home, and parental responsibility in giving good physical and spiritual conditions of life, what must be

the working characteristics of a life which is born to be a free citizen of America? It may be well for us to consider for a moment the definition of civics. We find it to be the science of civil government; civil meaning the courteous relation of every member of society—man, woman or child—to every other member; and government meaning a system of order and rule which secures right administration of the lives of the citizens, care of the city's architecture, its health, safety, protection of life and property, provision for instruction and amusement, and, in fact, a common management of a common

It is natural for mankind to herd together and to form society. It is what makes us human and civilized in any progressive sense. All literature, art, science, commerce and manufactures issue from the very ence, commerce and manufactures issue from the very fact of men's drawing together to live and to work for the common good. So we see that home and civics have an intimate relation, the one dependent upon the other, and that the responsibilities of one become the duties of the other. The manner in which this relation should be filled is our special consideration, and is of vital importance for the greatness and success of a city's life—of a nation's life—depends entirely upon whether or not her individual citizen comprehends and lives the best of principles. And whether the majority will act wisely at any given And whether the majority will act wisely at any given time when a crisis like the present is upon the coun-try must depend upon the balance of individual char-acter. We may expect ever so much from the public acter. We may expect ever so much from the public schools and the churches, but home is the sanctum out of which comes the future citizen. What his character is depends upon the environment and the influences in the home; and the great balance of in-dividual character is what the mass of average homes give. Home is the first in order, as it is the first in importance, in its relation to intellectual and moral development. It is no less the beginning of human institutions than of individual character. Hence we perceive it is the foundation upon which rests all so-

cial, civil and religious superstructures.

The individual in the home is also an individual of the nation, and each one must carry his or her responsibility for existing conditions. The nation is a home of homes, and in each home are as many sepnome or nomes, and in each nome are as many separate units of power for good or evil as there are individuals in that home. In these days of electric lighting and motor-travellog you all know what an important place the power house is, where the dynamo is situated which produces the electricity for light and traveling accommodation. Well, home is the power-house of character: it is the nursery where the power-house of character: it is the nursery where character is fostered, the kindergarten where it is developed, and childhood (infancy, really) is the time for impressing the best principles upon the developing character. This is plainly a home duty. But what are the principles which should build into the character? I will name three which, it seems to me, must be the foundation of character. They are Trust, Honesty and Self-Control. These developed and combined with patriotism, or love of country, would give us the highest type of citizens.

If such principles could be made the foundation study, not only in homes, but in schools, colleges, organizations, associations and clubs, we should have better literature, better history and better "current"

events" to study, which would drift us into safer seas than we find ourselves in the critical conditions of today, when questions of funance are being discussed until their importance is magnified to the exclusion of all other questions before the American people. Admitted that they are the immediate questions in the present issue, and that they are as important and serious as they are absorbing, we must also perceive that there are other questions of equal and of present importance which it is our duty and pleasure to take up in considering "The Relation of Home Duties to Civic Resposibilities."

I claim, first, that honesty should be taught from the cradle; that trust is an inherent principle of hu-

the cradle; that trust is an inherent principle of hu-man nature; and that self-control is more a natural

than a cultivated power.

A perversion of values in the last two attributes tikes place, however, with most embryo citizens at the very first of earthly existence, and in the matter of feeding the child, we find, during the most helpless and trustful stage of life, a state of over-feeding which in consequence creates thirst, followed by a natural cry for water, instead of which more food is given, until "self-control" is lost, and an appetite is engendered which will have its disordered demands

engendered which will have its disordered demands appeased by fair means or foul, and later on by honesty or dishonesty.

From the beginning we have a species of dyspepsia to deal with, while distrust of the hand that feeds, and the loss of self-control in the infant individuality, are greatly to be deplored.

This is going pretty near to the roots of the vines to find the little foxes that spall the fruit, pretty near to the beginning of earthly life to lay the abuse of the responsibility and opportunities of Motherhood. True, nevertheless, that here are questions vital to good citizenship, and it is well to trace the troubles to the beginning in the relations that bring these to the beginning in the relations that bring these responsibilities close to the heart of home. It is in responsibilities close to the heart of home. It is in just all the little daily acts of home and nursery life that untruths, evasions, thoughtless ministrations to the mechanics of digestion and nutrition plant seeds of trouble, instead of strengthening all the good there is in the child and mending all the bad. Then, above all, be truthful to the child. Do not teach it dishonesty and distrust by deceit and equivocation. It is put juto your hands in the most helpless condition. It must trust you—oht there is your point of beginning, either to conserve that trust and build upon it, or to sacrifice it, and build upon the shifting sands of suspicion and distrust. This is one shifting sands of suspicion and distrust. This is one great cause of trouble everywhere in public and private life, and because a fundamental principle of nature and of personal character is abused, the universal dependence in which we must live leads to lamentable results. We must trust the milk we buy for food to be pure; the client must trust his lawyer, the patient his physician, the architect his draughts-man. How many times did you go into your cellar to examine your furnace last winter? Nothing is more important than the temperature of your home. The air you breathe needs to be heated, but it must be pure. The air-box leading in from the street must be pure. How many of us ever saw an air-box? Upon a man hired for the purpose to attend the furnace about eight of every ten depend. There are other men who invade the kitchen, who know how much coal there is in the cellar, who regulate the grocer's bills, and literally direct the household economics. We have to trust our city officials, our bank directors; just so it is in all affairs. The word independence, we so much boast, has a deeper significance; it should be interdependence. We must trust. We should hold on to the confidence which comes in with the tender on to the coundence which comes in with the tender life, as a field all ready in which to plant many virtues. I hear you ask, is it wise to trust? Ohi bother the wisdom of it. We are dealing with facts. I trust, you trust, he, she or it trusts, we all trust; and without confidence the world would disintegrate, business would be paralyzed, homes would be wrecked, and there would be mischief to pay generally.

The loundation of our government is trust. Not only do the divided churches trust—each in its own way, to be sure, but they trust. Nations trust their rulers, armies trust their generals, navies the admiral; bankers trust cierks, chiefs rely upon their subordinates; the President of a bank trusts his cashier, the cashier the teller, and the teller his vault. The husband trusts his wife, and she her servants; neigh bors trust each other, and all trust the watchman of the night.

So you see trust must be an important element of character, and the young should be trained to be worthy of trust—trust everywhere, and then we would have a good balance of individual character. Oh! mothers, do not break that trust by false promises, either of rewards or punishments or by slying out of the door and leaving the child to the uncertainty of

Children are born reasoning and more righteous than they afterward become in contamination by the examples set by those in ignorance of child-nature. A most hopeful sign of the times is the formation of the National Congress of Mothers, and those who are making a study of child-life, as is Geo. Stanley Hall preclated in this great movement of organization of Clark University. Such a work is doing more to re-form polities and social conditions than is credited to them to-day. They are seeking, that they may rout the little foxes at the roots of the vines. Ohi the in-fluences of the early mouths and the first years are the lasting ones; as proof of it, we have the grown-up infant crying out now "New Woman" if the mother or daughter steps out from home for ever so little, whether to shop or to "club," they, hoping thereby to will her back beside the outgrown cradle, to darn the bleycle and golf stockings and keep the hearthstone warm.

If you will pause to consider you will think of many other customs where parental example is at fault, but one is enough for me to cite. I only want to impress one is enough for me to cite. I only want to impress you with the fact that home and infancy are the time and opportunity for holding the best principles in character. Honesty, trust and self-control are cogwheels, which, incorporated in the character, the home, the school and in the municipal government. cusure smooth running to the machinery of the nation. These principles should be taught each individual as a proportion for eitheraphy in on individual. vidual, as a preparation for citizenship is an infinitesimal wheel in this machinery, which, if perfect in itself, increases the progression of the whole; if imperfect or apathetic, then, necessarily, a consequent clogating or retarding is the result.

ging or retarding is the result.

I would have the teaching of these principles take the place of the three Rs for a while in the schools. We have had too much "rithmetic" without honesty; too much reading without self-control; and too much "riting" without trust.

What do I mean? I need not explain surely that

What do I mean? I need not explain, surely, that What do I mean? I need not explain, surely, that "rithmetic" without honesty means fluancial problems of the 1896 Presidential campaign; that reading without self-control means following party blindly, voting the Republican or Democratic ticket without doing your own thinking, because some political boss or syndicate gives you a machine-made ticket with little or no liberty of changing a name, and upon which you "rite" your name not knowing whether you can trust the representative you are voting for or not.

This is no false representation of the civil affairs of to-day. They are about as bad as the predicament which prevailed in Boston at the Coutinental Congress of 1776 when the Commander-in-Chief asked Gen. Ward to remove to Boston (if he was not afraid of the small pox) and take command of the five regiments to be left there for the defense of the town, direct the earthworks, and attend to matters in general. He took command as requested, and found the town in a state of dire confusion, disorder, disease and poverty. His task to restore order, cleanse, fortify and defend the place was most discouraging. Of it, he wrote to Hancock, "I had everything to de, and nothing to do with."

So, at this epoch of our national affairs, the man who steps into command will find plenty to do, and, so far as conscience and political morality are concerned (the tools he will most need), he will find but very little to do with. For one of the most dangerous heresles that has ever gained credence in this country is the belief that a citizen is privileged to lay aside his conscience when he enters politics and to act upon entirely different principes from those which regulate the conduct of his daily life. The consequence is, politics has become a stigmatized business, and is left to the management of cell man collection. to the management of evil and selfish men, instead of

being looked upon as a sacred trust.

Where all is at stake, who is to be charged with neresy? Every one not alive to the emergencies of the

heresy? Every one not have to the emergencies of the hour, voters or non-voters. No one can ignore the questioning spirit of to-day.

We are all embarked on the same Ship of State, and in the majority of the faces we see confessed ignorance of the principles of finance—the question of the hour—and this confession reduces all men and women to a common level of understanding. (A good time to begin to pull together.)
It is urged, and right y, that our voters are not in

telligent enough on the question of finance to vote aright at the polls in November, and so stump speak-ers will honeycomb rallying meetings. (To educate into the right of the science? to preach principles of action?) Alasi I fear not, but to persuade men to think their way, which, of course, to their belief is the only and the right way; and hordes of campaign literature will be distributed (all of it partisan).

In the face of all this, what must the individual do to be an intellectual entity, to be an independent, honest citizen at the polis next November, instead of a parrot-like dummy led by demagogues? He must read all of both sides, and think; he must meet the men of both parties and form an individual opinion, remembering that in making up his mind how to vote, he is preparing for one of the most solemn acts

Ah! there will come the test of the home work on character. If honesty was taught from the cradle, there will be honest opinion in that vote. If trust of the individual goes with the vote it will carry strength of support, and call out in the chosen leader a desire of command for the best good of those who elect him. And the cest result of such independent, honest act for the individual himself will be that every such voter will be ennobled into a higher manhood. That is, he who is self-controlled in his vote by his own intelligent decision is a character and an individuality, instead of being a dummy controlled by a political boss or a syndicate.

boss or a syndicate.

I am a woman, and not supposed to bother with politics, or the present situation. I am not here to discuss sound money or silver, but to consider as a mother and molder of character the principles which affect the making of the laws of government which I must keep. Nevertheless, I would like to say, as an outsider looking on, as one quite unprejudiced in the merits of gold or silver, that the actions of the sound money advocates are very undignified

and unbecoming to such honor as they profess to be rallying to. The facts of their curied lips and small slurs, to me do not make one party or the other seem the inferior, so much as the pettiness of the actions condemns the authors of them and their motives.

To perform the duty of a true citizen at this time does not demand so much that every voter shall be an expert in finance as that he shall know how to choose an expert on the question at immediate issue. choose an expert on the question at immediate issue. The people practically say to their chosen representative: "Do your very best in our behalt." Just as in building a city hall which the people bave decided they need, and, having appropriated money for the purpose, they choose an architect to superintend the work. Bo the representative must be chosen for the qualities which will warrant the trust of the neople, and those qualities must be honesty and unselfish individuality.

dividuality.

The experiment of government which we are work. lng out in this country springs from the deep principle of trust. We do not all understand this yet. The framers of our Constitution did; but since then our numbers have been constantly increased by those who have come over from the armed camps of Eu who have come over from the armed camps of Europe, where the people are kept ready for war and filled with suspicion and fear. Even our own public schools foster a competitive system and military drills which are better calculated to train for distrust and war than for trust and peace. (The training in arms is not training for citizenship; it is not fostering a love of peace in our country; it is preparing for strife, and is just as likely to be used against our government as it was in the Civil War.) Unless such military training is accompanied by a drilling in the principles they are to defend, it has no real value.

I feel what some of you are thinking, who see in our government only a sort of rude conflict of competing and hostile interests, but you must remember this law, that wherever enmity, distrust and the expectation of mischef are to be found, there will you find the government of affairs endangered. Therefore we must work on the rule of trust in our campaigns and everywhere, with the qualification of selecting those who are the best equipped in principles as well as the best informed on the question at issue.

best informed on the question at issue.

And now, on whom does the duty of training for citizenship lie? It lies on every individual who helps to make the environment of the child—mother, father, teacher and business men—but the work must be egun in the home.

A few months ago, in talking with a prominent club A few months ago, in taiking with a prominent club woman as to the most striking need of club study, she said: "Oh! If we could only drop everything and study honesty, simple honesty, in all its bearings, we should not be working in vain. It is what we must teach and practice." If women in club study arouse to this study, think what will be the effect in every home where that woman casts her influence.

Women organized in clubs are not only students, they are teachers also, they are molders of public

they are teachers also; they are molders of public opinion, formers of children's characters; and they are a tremendous force. The report just received of the General Federation of Women's Clubs is not out of place surely at a Woman's Convention, when her army is being represented. The report states a membership of 495 individual clubs, and 21 State Federations including 800 more clubs, giving a total individual membership, it round numbers, of 100,000 women. But then there is the National Council of Women, composed of 30 national organizations and numbering over half a million of women (over 500,000), and adding the 100,000 in the General Federation, we have 600,000 women organized and in serious work. Even this is not counting in the great organizations of the patriotic societies of which I shall speak later.

History shows us that all the great factors of civilization have in some comprehensive sense lated hold.

Ization have, in some comprehensive sense, laid hold of the strength which comes from organization; and the great organization of women will be no exception to the rule when the call comes. Are they fitting themselves to give the most intelligent help? I think terminerves by the time that the great majority. Here and there we find clubs still which have gotten no further along than a few elegant inantities, and with no conviction of the intrinsic vacuity and instpidity of what many amuse themselves in calling their club life. But grant them a little patience, and the ferment of unrest which has drawn them together will work it self into an ebullient enthusiasm, and they, too, will have gone beyond the surface of the hour's pastime and will find themselves making ready to fill situa tions taking in all the dimensions of broader engage ments.

Some have gone far on, into the study of the mechanism of citizenship. And other organizations, as the patriotic societies, have devoted themselves to the arousing of the sentiment of loyalty. From their work still greater expectations may be indulged in, since they are bent upon protecting the spirit of the

And so we find in the organizations of women those who are holding the heart in the right place, and will, no doubt, through right impulses, influence the head; study, which is sweeping like a cyclone across our country. It is an education into truth, and the next generation will get the benefit of it at the future mother's knee. We hope to make you feel our earnestness as theirs was felt at the convention held of the Gen eral Federation in Louisville last May, and such as will be held by the Council in Washington next February, a foretaste of which may be experienced in Boston this fall, when the Executive Board meeting convenes, during the five weeks' Congress on "Home."
This Board meeting will bring together hundreds as officers and delegates. And perhaps, since I am in a New England town and not far from old Plymouth rock, it is not necessary for me to recall the memory of the meetings held yearly in Washington by the D. A. R.s., and elsewhere by the D. R.s., the Colonial Dames, the Patria Clubs, the Women's Relief Corps, the Patriotic and Floral Emblem Societies, etc.; and yet I do recall them, for they are a tremendous body

and doing a great work.

Mark my words: Some day soon the Government will realize the mighty forces latent in all women's organizations, and will send out a sudden call for help in some emergency of the nation, which will rouse the best there is in them, and give the proper direction to the enthusiasm which has rushed into concentration as a source of effervescence—an effervescence which has proved to be the safety valve to her imprisoned expression, to a limited use of woman's

full powers for generations past.
It has been said that every remedy for misgovern ment must begin with a revival of patriotism. We have the revival. This condition is one of the health-lest signs of the times, and as fast as these associathese said as last as these associations take up the study of the principles for which they stand, we shall see them practicing a code of ethics which shall be a leavening power, through home and public influence, in society. This leavening process is not confined to the women's organizations; men are well organized also, in patriolic societies and it will come to pass that table talk and home influence will be such as will cultivate patriots, whereas heretofore there has been too much of the pettiness of talking of the neighbors' affairs as com petitors; of bargains, stocks, corner lots, parties fashion and dress. We must remember that the in heritance of our free institutions, of our great repub-lic, brings with it great trusts. To us who are the descendants of those who conceived and formulated

so grand and noble a republic, the same nobility should be an inheritance also. This is left by the majority of those in the many patriotic societies, and was given a just expression by one of the young regents at the time of the organization of the movement. She wrote the Secretary of the Advisory Board of her society, and asked, "But what are we to do?" Her feeling at the time, as translated, was that it is a piece of vulgar snobbery, unworthy of any true lady or gentleman, to assume their descent from patriots of the Revolution, and advertise it by forming such a society, unless each should be willing to make just as great efforts and sacrifices for our country's welfare as did their ances tors, and willing to prompily proceed to definite action, worthy to match the heroism of the time of the Revolution. A few years have passed, and much has been done to show the opportunities and to prove the abilities of these societies for good patriotic work.

The thought power which framed the Constitution of the United States and sent it forth in 1776 was universal in its power and in its provision. "Equal laws which should secure equal rights," was the language used, and it stands to-day, but has never been fulfilled in letter or in spirit. According to universal law, the stagnation of the unoccupied parts of a system. tem has resulted in the fermentation and effervesence of the neglected portions as we see in the woman movement, until we have a reaction on the whole

body.

The first step toward reaction and right was the giving of free educational advantages to girls. The second step was the wider opening of the gates of education into mental freedom. The third step will be the opening wider still the flood-gates of civic educa-tion through practical experience, in the liberty to ex-ercise her thought with other thought, and which to-gether shall constitute the whole thought-power of the nation for mutual welfare.

When that time comes we will have son and daughters trained in the nursery to the ethics of citizenship, and the expectant mother, having a comprehension of the duties of citizenship, will breathe into the life of the unborn babe the meaning of an inheritance of the rights and privileges, the duties and responsibilities, of being an American citizen.

What a contrast such a picture offers to the existing one, where the unrecognized female element of citizenship (recognized in neither rights nor duties) has fulfilled the law of neglect and given us as fruits the effects of the present crisis. Tell me, is there not a relation of home duties to civic responsibilities, and when does it begin? Tell me what principles should be taught to give us the best clitzens; what the opportunities are for impressing character with the high purposes and duties of American clitzenship; and last, but not least important, what will you do to help this movement along? The least among you can start the hell a rolling which

least among you can start the ball a rolling, which would bring peace and plenty to our nation and to every home, and no one should hold back waiting for a leader to illustrate.

I would like to close with a story, a suggestion and an emblem. I shall present the emblem first, because it has grown from my thought to you to-day. It shall be a geometric figure—a trive, with a broad horizontal base, connected by two equal perpendicular slauts above the centre of the base. At this apex let us write "Self Control." At one angle of the base let us write "Honesty," and at the other "Trust." Then let us

fill that triangle with love—love of human brother-hood, love of country—and call it "Patriotism." This is the symbol. The suggestion I would like to make is that once every year we shall unite all over this

is the symbol. The suggestion I would like to make is that once every year we shall unite all over this country on the same day to keep all these virtues for twenty four hours.

What day could be more appropriately selected than that appointed by the Congress of 1776, when the words of John Adams rang out, "let us forevermore celebrate the birthday of our nation with joy and gladness and sounds of victory." The letter of his advice has been indeed observed, but the loss of the spirit is sadly threatened. Self-control has become abandonment to lawlessness, and love of liberty has merged into libertinism; honesty is lost eight of in cowardly midnight acts, regardless of the discomforting expense to life and pocket; and trust is abu-ed, until it is the one day in the year when the best of people are prisoners at home for fear of fire, robbers and accidents.

The Floral Emblem Society of Massachusetts, organized since 1834, and now numbering about eighteen hundred members, is a partictic organization, bent upon restoring the proper celebration of the national birthday, after John Adamy's intention, and with all the esthetical additions to modify and regulate which a progressive civilization has added to a condition which was then one of scarcity in population and the crudeness of beginnings.

As State President of the Society. I invite you to

crudeness of beginnings.

As State President of the Society, I invite you to participate in our movement, forming within your As ociation a committee for the best observance of July 4th, keeping the spirit of the day, making it an opening for Onset-for peace, for honesty and self-control. What was done in a few sections of Massachusetts and other States this year and last toward preserving this original spirit will be repeated and the more who his original spirit will be repeated, and the more who

this original spirit will be repeated, and the more who join in sending such a power of right thought surging across our continent for patriotism and citizenship, coming from the heart of every home as a power-house, the greater will be the vibrations to the outermost circumference of the nation.

If there is one among you who thinks he is too small, or too young, or too poor, or too weak to do anything to promote this movement. I would refer him to a short and true story in St. Mebolas for July, which, if short and true story in St. Nicholas for July, which, if there is time, I will read to you as an aptillustration of what one pure motive and concentrated purpose can accomplish in spite of many difficulties. [Mrs. Richards in concluded by reading the story.]

At the close the audience joined in singing "The Star-Spangled Banuer," and Mrs. Richmond pronounced the benediction.

Saturday P. M. the exercises were opened by a duet, "Do They Pray for Me at Home?" after which Mrs. Cora L. V. Richmond was given "The Soul's Expression," a subject for improvisation, from which she proceeded to weave a most beautiful poem, relating the soul's expression as illustrated in the love of "Psyche and Free".

Mrs. Pratt then read a telegram from Mrs. Carrie E. S. Twing, sending greeting to the Woman's Congress. Mrs. Pratt continued, and remarked that the suggestion was made that all those who were willing should join with the committee and form a Ladies' Aid Society for Onset, and thus make a nucleus which will become a benefit to those who come here—that they may have something to carry away with them when they return to their homes after their week's or month's sojourn with us. All those who would feel in terested in this matter are invited to stay after the neeting and give their names to one of the committee. There was a solo by Miss French, after which Mrs. Abby Morton Diaz was introduced, and proceeded as ollows, taking for her subject "Life, and What It Is o Live"

Mrs. Chairman, Ladies and Friends: The talk that I am to give is one of a series. I became thoroughly dissatished with the work that was being done for humanity. It was dealing with results rather than with causes, and I saw that there must be a better way. It would not do to work in this great universe without a rule of life. All who come into this life must come under the plan of the universe first.

In regard to what was said this morning of the great

work of women's clubs and the great work of woman, by bringing all these subjects—the realities of human out the intelligence of woman; by so doing they are bringing out the only power that moves the world the great power of thought. There is no sex in thought; the best will rule regardless of the restriction that

the best will rule regardless of the restriction that men may bring against it.

The great mistake that men made was to let the women learn the alphabet; but women have entered the field, and they are going to make very high demands of men. They will demand that character shall be an important and not a side issue. Woman will say that the hand that rocks the cradle rules the world; she is the queen! But the hand must be a skillful one; she who builds must be a skillful workman; she will demand that there he a preparation. mand that there be a preparation.

Every one who gives a thought, a higher ideal, is

pattern; its religion is to live it out in its expression, which is the great law of growth. The lily has its pattern and life, and must live out its own complete life; and so with the tree and plant. Another thing that you must notice in this great law of life, that it is individually expressed, otherwise the divine land-scape would be useless. Everything that obeys the law of nature is good, otherwise it is in.

Because a thing is, is no reason that it is always

going to be; when we had stage-coaches, we could see no way that we could ever have steam. The spinning-wheel was thrown aside for something better. We of this generation have started something new and better for the next. Do not think that these things are brought into human affairs and the moral forces abated. We are going on and on.

This great force of law is written of in journalism, This great force of law is written of in journalism, has been talked of and sung. Morality has been varied. The good of the whole depends on the good of each. Every child and individual must be developed and brought into individual activity; and if they are not, just so sure will they be brought to some penal institution and placed upon the State. The human value makes the wealth of the country.

That great question of life through individuality of woman is not can woman vote, but whether she will or not. She knows best what is womanly, and when a man tells a woman what is womanly, he interferes with what is to take away that great law of individuallty. Everything must present the rules and they must be acknowledged. As far as I go I make it a practice to obey to recognition these great rules of

Oneness. I will take organism; every tree is an organism; unless the life of the tree go out into the leaves it cannot breathe; just so with the human

leaves it cannot breathe; just so with the human body.

There is coming a time when there will be this great oneness—just as the apple tree makes a perfect tree and blossoms, but not for itself alone; its fruit, leaves are for humanity. The great law of nature—to take in, to give out. The perfection of the individual is the good of the whole. We are physically made all alike in our feelings. Love is the same everywhere. The poor woman in the alley loves her child as dearly as the woman in the mansion, and the light goes out when the child dies.

goes out when the child dies.

The time will come when the great idea of oneness will obtain, and people will be just as a shamed of being too rich, as they are now of being too poor. The saddest part of life is that the very people who are paying the ministers to preach of the oneness are saying that it is utterly impossible to live it. The very churches are built by the money gathered by the self-sacrifice of the people. The great business rule is to get as cheap as you can, and sell dear.

In regard to human problems, let me tell you that, in all the moral reforms and innumerable penalties, we have made a mistake. Real, practical work in human reform, is to present a practical as well as a

high ideal.

Whatever I have presented to-day I am willing that it should be taken to pieces, because it is not my idea, but the truth. Progress is natural. Those who oppose progress make the education. Little boats that go salling by do not make the agitation.

The educator has nothing to put into the child, but to develop the good in it; he does not attempt to fight the bad, just as in a room that is dark you bring a light into it and the dark vanishes. Every possibility of good can be brought out if we have educa ors that can do it. What culture does for the plant, education does for the human being. Every possible career should be open to every human being, limited only by the individual's capacities.

I hope when I close there will be a time of talking back; I will answer all questions—but I must insist that every child that is born must have the real value brought out. We cannot expect the laws of the universe to conform to the laws we make. The man sitting in his library calculates how little a man can live on, because he calculates only his idea of man—all that means man is above the animal—human beings

that means man is above the animal—human beings created with the divine powers...

Mrs. Richmond then addressed the audience and said: Our convention has come to a close. Every man here to day, I suppose, feels very proud of himself; not because he is a man, but because he has a mother. We hope to come together again next year and have a still greater program. We have many noble workers among our own members here at Onset. We who are accustomed to hearing of these things, and know that they come from the higher sources, appreciate having these friends here. I propose that we give to them our appreciation in a vote of thanks to Mrs. Diaz, Mrs. Richardson, and convey to Mrs. Whitney our sincere thanks for coming among us.

The audience all joined in singing Auld Lang Syne, after which Mrs. Richmond pronounced a benediction, which was an appropriate closing to the Wo-

Saturday evening there was a souvenir dance given

Saturday evening there was a souvenir dance given in the Temple by the ladies. The committee consisted of Mrs. Pesseles, Mrs. Henry Jenkins and Mrs. Louis Poole, and aids. The committee wore yellow, and the programs were printed on yellow.

Sunday A.M. the regular services were held in the Temple, Mr. Charles Day, Chairman. The exercises were opened with quartet singing by the choir, "Watchman, What of the Night?" after which Dr. George A. Fuller was introduced and gave the address of the morning, a full account of which will be given later. In the afternoon the exercises were held as usual, later. In the atternoon the exercises were held as usual, Mrs. Cora L. V. Richmond being the speaker. In the evening a reception was held at Mrs. C. P. Pratt's, at which Mrs. Richardson, Mrs. Diaz, Mr. Bacon of Washington, Mr. and Mrs. Richmond, Mrs. Glading,

Mrs. Loring, Mrs. M. A. Chandler, Mr Charles Sullivan, Mr. Whittemore and son-in law, Major Howard, Mr. and Mrs. Miller, Mr. Charles Day, Mrs. Whitlock, Mrs. Butterfield, and many others too numerous to mention, were present and enjoyed a social and harmonious evening. Mrs. Richmond and many others entertained with their gifts of mediumship.

From Mrs. Pratt's request that all interested in forming a Ladies' Aid at Onset should send in their names, the following were received: Mrs. C. P. Pratt, Mrs. L. A. Smith, Mrs. O. A. Miller, Mrs. Charles Whittemore, Mrs. C. M. Robbios, Mrs. Swift, Mrs. Burgess, Mrs. E. S. Loring, Mrs. Webb-Weich, Mrs. Burgess, Mrs. E. S. Loring, Mrs. Webb-Weich, Mrs. Wood, Miss Webber, Mrs. Soper, Mrs. A. F. Butterfield, Mrs. I. P. A. Whitlock, Mrs. Kate R. Silles, Mrs. Augusta R. Tripp, Mrs. Frank Spinney, Mrs. C. F. Loring, Miss L. A. Hatch, Mrs. M. J. Stewart, Mrs. Marie Howes, and Mrs. Eva Cassell.

I am authorized by Mrs. Richardson—and she felt sure that Mrs. Diaz and Mrs. Whitney would endorse her in it—to convey to the ladies of the Committee of the Woman's Congress, and the members and officers of the Onest Bay Grave Association singer thanks

the Woman's Congress, and the members and officers of the Ouset Bay Grove Association, sincere thanks for the kindness and courtesies received while at Onset. And as a representative of The Banner, I would do the same. Jennie S. Soper.

Revelation.

BY HENRY FORBES.

"Revelation from on high," wrote Judge Edmonds, "must come to us through man. It comes to us from those who have not yet attained perfection, through mediums who are not yet perfect, even as such, and comes to men who are far short of perfection. It must, then, be commensurate with the minds through which it comes, and adapted to the capacity of those to whom it is addressed."

These are axiomatic words; indeed, the truth conveyed by them is in itself a momentous revelation, perhaps the most important knowledge that the New Dispensation has bestowed upon man.

Heretofore anything purporting to come from the invisible realm has been looked upon as beyond the scope of mental scrutiny; to be either shunned as utterly bad or accepted blindly, without question, as infallibly good and true. The fallacy of this childish attitude toward spiritual experiences has been unequivo-cally demonstrated by Modern Spiritualism. Presenting, as it does, so much that is appar-ently contradictory, and manifesting such diversity of aspect, we find ourselves compelled to make an intellectual effort in order to har-monize the seeming incongruities with which we are confronted. This being no small task, it is not surprising that many falter, finding it less irksome to rest indolently upon the dictum of some convenient theory or to cling slothfully to an arbitrarily selected authority. Not a few Spiritualists are guilty of this offense against themselves by halting at the say-so of some particular medium or spirit.

And it is important to bear in mind that rev-

elation always addresses itself to the individual. To no greater extent are we recipients of spiritual truth than our capacity permits. "So much only as we ourselves consider and comprehend of truth," says Locke, "so much only do we possess of real and true knowledge. The floating of other men's opinions in our brains makes us not one jot the more knowing, though they happen to be true. Like fairy money, they turn to dust when they come to be used

Even Paul's admonition to "prove all things and hold fast to that which is good" should not be too rigidly followed; for, while the mind in search of truth must certainly bring everything to the test of Reason, it must ever be cautions about holding too tenaciously to any conclusion that may appear "good" to the present understanding. Only the fundamental bound to spread that thought, to see that it never ceases. Woman must put torth a high ideal. Much has been said of a higher generation; now I want to say, of the fundamental principles, first is life. If you look about you, you will see that in life each has its be decided by an intellectual process, should see that have to be decided by an intellectual process, should see that have to be decided by an intellectual process, should see that have to be decided by an intellectual process, should see that have to be decided by an intellectual process, should see that have to be decided by an intellectual process, should see that have to be decided by an intellectual process, should see that thought, to see that it never the value of the truths of our inmost nature, the most certain whisperings of conscience—the voice of God within us—should we steadfastly maintain. hold merely a temporary position in the mind. The human consciousness always bears a relative position toward truth, and what may be most evidently truth to-day will to-morrow be discovered to be at best only an approximation, a stepping-stone to a higher point of observa-tion, which will bring into view things that before were not within the mental horizon. Absolute truth is the line of demarcation between the finite and Infinitude. No finite gaze can stand the blaze of perfect truth; all must view it more or less dimly, and not face to face. This is the only safe attitude to maintain toward any revelation. Infallibility is a word used to express something that has not yet reached highest heaven—a word that has so outgrown its usefulness that it should have no place in any vocabulary.

Here may be seen the glory of the New Evangel, the gospel of eternal growth and expansion, an unceasing approachment—through paths always obscured by present undevelopment-to the Absolute!

Therefore, to cling to any thought or system as a finality is a violation of the highest law of our being. To refuse to move is to stagnate: stagnation means death. But death is not the destiny of any human soul. The meanest laggard, the weakest victim of fixity of thought held in concealment within the shadows of his own poor illusions in the most obscure corner of Life shall still be made to keep pace with the vanguard of the Army of Progress. Better is it to commence the march now!

It is not wise, and may prove disastrous to the spirit, to allow any idea or notion to become fastened upon the mind; for, in the World of Mind, thoughts truly become things, and may there become transformed into very substantial barriers to advancement in that realm—barriers that may not be surmounted without a great struggle—often not without a help that is accepted by a proud and independent nature only as a humiliating necessity.

The world has really outgrown the deadly doctrines of Evangelical Christianity. Those who still cling to the churches do so because the forms of worship afford them opportunity to satisfy the demands of their devotional and spiritual faculties, or, as is not seldom the case, as a means to social or business advancement. Few, comparatively, accept the doctrines of the Church pertaining to the future of the soul, or, indeed, give any thought whatever to that momentous subject. But such was not the case in the past. Not so very long ago men accepted with all the earnestness of their deepest conviction the hideous doctrines which the morbid minds of Calvin and Luther elaborated from the Pauline philosophy, and which they, in the blind wilfulness of partisanship, forced upon the people as divine truth. Under the hypnotic spell of powerful preachers, millions of souls have implicitly accepted, without any attempt to use their reason, those awful theories as absolute and irrevocable reality. Thus entering spirit-life in a state of spiritual misinformation and blindness, they were not only incapacitated for the activities of the true spiritual life, but were prevented, by reason of the bigoted tenacity with which they clung to the errors that had become almost a part of their very being, from receiving the aid of those who would lovingly lead them to the truth.

None dare surmise how many poor creatures are now stagnating amidst the spiritual sterili-ty of false doctrine! Numbers probably are anxiously awaiting the fateful blast of the last trump; others sadly tarrying in the "outer darkness" for the "coming of the Lord." Indeed, it is likely that the whole truth of the awful effects of the false teachings of Calvin and his wretched progeny is too appalling to be revealed in all its enormity to the mundane mind. Especially disastrous has been the radically erroneous dogma that progress is impossible beyond the grave. The effect of this miserable falsehood upon the spirit who finds himself neither in a heaven nor a hell such as he was taught to expect is inconceivably sad. Numberless spirits who, by the spiritual achievements of their earth-life are developed sufficiently to enjoy the pleasures and advantages of the real spiritual world, are, by the psychological power of hopelessness engendered by this paralyzing belief, deprived of their rightful inheritance until some heavenly being, whose mission it is to dispel the clouds of falsehood that hold them in darkness, is able to enter their sphere and lead them to the light of the true life. Swedenborg has de-

[Continued on seventh page.]

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?

THE COMING MAN.

Oh! not for the great departed Who framed our country's laws, And not for the bravest hearted Who dled in freedom's cause, And not for some living hero
To whom all bend their knee,

My music would raise her song of praise-But for the man to be.

For out of the strife which woman
Is passing through to-day,
A man that is more than human
Shall yet be born, I say.
A man in whose pure spirit
No dross of self will lurk;
A man who is strong to cope with wrong,
A man who is proud to work.

A man with hope undaunted,

A man with godlike power Shall come when he most is wanted, Shall come at the needed hour, He shall silence the din and clamor

Of clan disputing with clan, And toll's long fight with purse-proud might Shall triumph through this man.

I know he is coming, coming, To help, to guide, to save,
Though I hear no martial drumming
And see no flags that wave.
But the great soul-travail of woman,
And the bold free thought unfuried,
Are heralds that say he is on the way—
The compar may of the yearld The coming man of the world,

Mourn not for vanished ages With their great heroic men,
Who dwell in history's pages
And live in the poet's pen,
For the grandest times are before us, And the world is yet to see The nobiest worth of this old Earth

In the men that are to be.

—Ella Wheeler Wilcox, in Truth.

[From The Altruist.]

Something for the Boys.

BY LOUISE J. KIRKWOOD.

In a quiet part of the metropolis a group of boys had assembled on a street corner, around a lamp-post-the informal gathering place of the lads of the neighborhood. Their usual exuberant, restless, boyish spirits were somewhat subdued, for a serious accident had happened to a comrade a few days before, and the boys had just been discussing the circum-stances of the case and its possible outcome. Big, good-humored Ned Sherman came up just Big, good-humored Ned Sherman came up just then and added his views to the topic under consideration, and then, bracing himself against the lamp-post, his hands thrust well into his pockets, began: "I say, you fellows, the girls are getting way ahead of us."

"Why, how's that, Ned? What do you mean?" came from all sides.

"Well, I'll tell you what made me think so," said Ned. "We never get off to the country until after the middle of July. It is March now, and there is plenty of time to get a good

now, and there is plenty of time to get a good many kinds of flowers in bloom before we go away, and my sister and a lot of other girls are planning for all they are worth to plant and raise flowers to send to the hospitals. Each one of them has a bed of some size to cultivate, and, while they are waiting for the time to plant seeds, they have another scheme under way. They have some sort of a sewing club, and are making things to send to the children's hospital-the kind of things sick children need, you know. The girls just mean business; they ain't talking much, but they are putting in a lot of work. Now, I've been thinking why can't we fellows get up something on our own hook. We can't sew, and the girls have gotten ahead on the flower scheme, but still we might do something to help some other fellows along.

"What do you mean, Ned? What's your idea?" asked the boys, drawing closer to their favorite.

"Well, I have n't thought of anything that would keep us busy all the time, but I have an

idea which we could carry out now."
"Out with it, old fellow. Let's hear your

plan," was the instant response.

"You know," said Ned, "we, all of us, have everything we need for taking a good wash every day -1 mean soap, towels, and such things. Now, there are lots of fellows who have n't, and who would just as soon be clean as dirty, if they only had the chance, and the

things to wash with."
"Well, what of it?" said one of the boys, giving utterance to the wonder of the rest.
"I was going to propose," continued Ned, "that we fellows up town supply some fellows down town, say some of the chaps who belong to the - street Boys' Club, with a cake of soap, a turkish towel and a wash cloth, all

done up in a ship-shape package."
"Hooray!" shouted the boys. "Well, that is an idea, Ned. What's to hinder?" "Nothing that I know of," replied Ned. "But, boys, if you mean it, let me tell you that for twenty-five cents you can get a cake of soap, a towel and a wash-cloth. Then, if you want to send them to the Boys' Club in -street, my uncle goes there every week, and he will see that they go to the fellows who need and want them. Now, let's see where we stand: How many will give a package of cleaning materials?"

was the response from seven of the nine boys, the two others evidently not appreciating in their own persons the virtue of

much bathing.
"All right," said Ned, "perhaps you two fellows can do something else to help. See and he took from his pocket a little roll, which proved to be a leaf from an illustrated paper, and was a picture of a famous ancient building.

Holding it up so that all could see it, Ned said: "I am going to cut this out, paste it on a card with the reading which tells about it underneath, and send it, with a lot of others to the Boys' Club. The fellow who gets it will know what the building is, where it is and who built it, and he'll like the thing none the less because a boy fixed it for him. It will be his own, you know, easy to keep, and 'Baby can't tear it off."

"I can make some pictures like that," said one of the boys who had been reluctant to contribute soap. "And so can I," said the other delinquent.
"All right," said Ned, "thought you fellows

would want to be in it some way. All hands report to morrow, same time and place." Then catching on to the tail-board of a friendly grocery wagon, Ned disappeared up the street, probably quite unconscious that he had opened up a fountain of kindness from which streams would flow to refresh less fortunate comrades in the weary battle of life.

A Fable for Boys and Girls.

A little boy and girl were once sitting on a flowery bank and talking proudly about their

"See," said the boy, "what a beautiful new hat I have; what a fine new jacket and trousers, and what a nice pair of shoes; it's not everybody that's dressed so finely as I am."

"Indeed," said the girl, "I think I am dressed finer than you, for I have on a silk cape and a handsome feather in my bonnet. know that my dress cost a great deal of

"Not so much as mine," said the boy, "I am

"Hold your peace," said a caterpillar, crawling on the hedge, "you have neither of you any reason to be proud of your clothes, for they are only second-hand, and have all been dress this Department, BANNER OF LIGHT.

worn by some creature or other, of which you think meanly, before they came into your possession. Why, that silk first wrapped up such

a worm as I am." There, miss, what do you say to that?'

"There, miss, what do you say to that?" said the boy.

"And that feather," exclaimed a bird, perched upon a tree, "was stolen from or east off by some of my race."

"What do you say to that, miss?" repeated the boy. "Well, my clothes were neither worn by birds or worms."

"True" said a shape that was graying pear.

"True," said a sheep that was grazing near-by, "but they were worn on the back of some of my family before they were on yours; and, as for your hat, I know that the beavers sup plied the materials for making that article, and my friends, the calves and oxen, were killed, not only to furnish meat for your table, but also leather to make your shoes with."—

One Touch of Nature Makes the Whole World Akin.

"In a pottery factory here there is a workman who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of theday. He managed, however, to bear each evening to the bedside of his 'wee lad,' as he called him, a flower, a bit of ribbon or a frag-ment of crimson glass—indeed, anything that would lie out on the white counterpane and give color to the room. He was a quiet, unsentimental man, but never went home a night without something that would make the wan face light up with joy at his return. He never said to a living soul that he loved that boy so much. Still he went on patiently loving him, and by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and cups, and painted diminutive pictures down their sides before they stuck them in the corners of the kiln at burning time. One brought some fruit in the bulge of his apron and another engravings in a scrap book. Not one of them whispered a word, but they put them in tue old man's hat, where he found them; he understood all about it.

"And, believe it or not, cynics, as you will, but it is a fact that the entire pottery full of men, of rather coarse fibre by nature, grew quiet as the months drifted, becoming gentle and kind; and some dropped swearing, as the weary look on the patient fellow-worker's face told them beyond mistake that the inevitable shadow was drawing nearer. Every day some one did a piece of work for him and put it on a sanded band to dry, so that he could come later and go earlier. So when the bell tolled and the little coffin came out of the lonely door, right round the corner, out of sight, there stood a hundred stalwart workingmen from the pottery, with clean clothes on, most of whom had given half a day's time for the privilege of taking part in the simple procession and following to the grave that small burden

had lived in the heart of a large manufacturing town, and knew nothing of the beauties of the country. Oh, how delighted she was with the green fields, the buttercups and daisies! But most of all she loved to hear the lark singing its songs of joy away up in the blue sky. But she never thought it was a bird that sent the sweet clear music through the air. One day she was sitting in the garden. The lark was not visible; but his song was heard, ever bright and melodious, as it mingled with the soft, sighing summer wind, and the child listened eagerly.

"What are you looking at, Flossie?" said ner mamma.

"Nothing, mamma," answered Flossic.
"Are you listening to the lark? He is too far up for you to see him.

"The lark, mamma? Is that the lark?"
"Yes, of course it is. What did you think it

was, darling?"
"I thought," said Flossie, with a slightly disappointed look, "it was the angels."—Ex

How to Make Life Happy.

Take time; it is no use to fume or fret, as the angry housekeeper who has got hold of the wrong key and pushes, shakes and rattles it door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty; it is human nature that is the trouble.

The world is like a looking glass. Laugh at

it, and it laughs back; frown at it, and it frowns back. Angry thoughts canker the mind and dispose

it to the worst temper in the world-that of fixed malice and revenge. It is while in this emper that most men become criminals.-Old Scrap-Book.

Kindness.

Do not be afraid of spoiling any one with kindness. It can't be done. Instead of spoiling it beautifies the character, cheers the heart and helps to raise the burden from shoulders which, though brave, sometimes grow very tired. Let not a little coldness frighten you away, for, under a frigid exterior, there is always to be found a tender chord which is to be touched by kindness, and which responds in beautiful harmonies to those little acts of courtesy that are to the heart as sunshine is to the struggling plant.—Exchange.

Amid the dreary noises of this world, amid its cares and tears, amid its hot contentions, ambitions and disappointments, we should have an inner calm like the ocean depths, to which the influence of the wild winds and waves above can never come.—Country Par-

Enigma.

I am composed of nine letters. My 2, 6, 1, 9 is a small bird. My 6, 3, 9, 5, 2 is what subscribers for The BANNER should do.

My 7, 5, 2 is what little girls learn how to do. My 7, 1, 6, 4, 8, 9 is what ministers have Sun-

days.

My whole is the name of a public test medium. [The little boy or girl sending the first correct answer to the above will receive a cabinet photograph of the medium.

Answer to enigma in last Banner: Queen CITY PARK.

Original Riddles or Character from young people of all ages will be gladly received. Ad-

(From the Boston Post.)

SAW THE DEAD. Gail Hamilton's Marvelous Story of

Spirit-Land. HAMILTON, Aug. 20.—The funeral of "Gail Hamilton" took place this afternoon at 3 o'clock

from her late home.

It was very simple. The services were conducted by the Rev. J. C. Nichols and the Rev. Temple Cutler. There was singing by the choir of the Hamilton Congregational Church. The eulogy was by the Rev. William M. Barbour, President of the Congregational College at Montreal. The pallbearers were Lewis A. Dodge, Dr. Albert Whipple, Arthur W. Chand-ler and Westly Hobbs. The burial was private, and was in the Hamilton Cemetery.

It is not generally known that Miss Dodge left behind her one of the strangest stories of the supernatural and the world beyond that has probably been ever penned. During her illnesses she had strange visions, and the experiences which she relates are stranger than anything that Spiritualist or Theosophist has ever penned. At times she seems to have temporarily left her earthly environments and to have actually passed into the Valley of the Shadow of Death. Her story, carrying such a weight of conviction which her character and prominence give it, will doubtless strengthen enormously the belief in the supernatural and spiritual

Speaking of one experience, Miss Dodge

wrote:

"It was early morning, but so swiftly the darkness fell, that I have always thought of it as evening. I was standing by a lounge in my room when I felt myself sinking. There was no pain, no alarm, no fear, no feeling. I had but one thought: that it would be a shock to the family to find me on the floor, and that I must get upon the lounge. I might have succeeded, but the seat of the lounge had a mova-ble lid, and, instead of pulling myself upon it, I pulled the cover off. When, or if, I gave up the struggle, I do not remember, or the lapse of time—only there was a lapse—and then I heard a voice at the door asking: 'Is it all

"I answered: 'No, it is not all right.' Unlock the door and let me in. "'I cannot. I am on the floor and cannot

get up. "Another lapse of time, and then familiar voices were all around me. I saw nothing, but I seemed to hear everything—lamentations that I had fallen and hurt myself. I told them that I did not fall, but let myself down. Much of the time, immediately succeeding. I was in a passageway between two rooms. The room on one side was this world, that on the other the next world. The doors of both were

'So many friends were around me who had gone out of this world that it suddenly occurred to me whether I, myself, might not be already gone, and was about to ask: 'Am I dead or alive?' but I thought if it should turn out that I was still alive the question might sound rather harsh, and I deliberately softened it to: 'Am I supposed to be living still?'

l'o myself it seemed as if my spirit were partially detached from my body-not absolutely freed from it, but floating about, receiving impressions with great readiness, but not with entire accuracy, as if the spirit were made to receive impressions through the bodily organs, and without them could not rely implicitly upon its own observations."

Another experience she describes as follows:

"I was taken ill, and no one thought I would recover. I turned my head on one side of the and following to the grave that small burden of a child, which probably not one had ever seen."—Ex.

A Child's Idea.

Flossie was seven years old when her mamma took her to live in the country. All her life she had lived in the heavy of a large manufacturing.

We swent through space the light, which met. we swept through space the light which met my eyes warmed me. I seemed to float in it. I said to my guide, 'Whence comes this light?' He answered, 'From the throne of God. said, 'Let me stay in it. It gives me strength.' Many bands of spirits passed by. I recognized one of their number. His name was G. T. I said I wished to speak to that young man, to tell him about his family. The man who walked at T.'s side looked up at me and shook his head in the negative; the man who was G.'s guide I have never seen in earth-life. When I afterward described him I was told it was G.'s

"Presently I noticed a house at my left; there were five steps leading down from the door; below these steps was a short hill, which led down to where I was resting. Looking at the house and wishing that some one would come whom I knew, a young girl came to the door, closed it and descended the steps. She was dressed in white, with close cut hair. I did not know the girl. Was informed by my guide she was J. G.'s sister (a brother-in-law), who passed away when she was sixteen years of age. I thought she was coming to speak to me, but she vanished. I still gazed at the door, longing to see some of my own dear ones coming to greet me, and no sooner had I thought than Aunt L came down the stairs. She saw me, smiled, bowed her head. As I looked at her, Uncle B. came and stood by her about the lock until both are broken and the side. She pointed to me; he turned his head, door is still unopened.

other's hands, they vanished from sight.
"Immediately in the distance I heard a sweet voice singing a familiar air. While trying to recall the voice, A. B. (a dear friend) stood before me. She and her band seemed to fill all space with a flood of angelic melody, while from a distance, softly harmonizing wit the voice of the singer, was heard the strains of an instrumental band. My delight was intense; it was too much for my poor, weak nature. I lost consciousness. When again myself, the band had gone.

From her own story, it would seem that Miss Dodge inherited her "spiritual vision," as it might be called, from her mother. She relates that her little sister died at the age of three, and, just before she died, a strange, silvery sound seemed to float from her lips, Her mother firmly believed that this was the first note of the little angel's heavenly song. The mother, when a young girl, had herself a strange vision, which Miss Dodge describes as follows:
"At a time when she was herself ill an inti-

mate young friend died suddenly. The first Sunday my mother went to church after her friend's death she was thinking of her very intently and with an emotion she could hardly control. The choir sang the hymn, 'The Blessed Society in Heaven,' When they came to the verse-

'The glorious tenants of the place Stand blessing round the throne, And saints and scraphs sing and praise The infinite Three in One,'

my mother said suddenly heaven opened before her eyes. She saw the throne and the shining ones standing around it, and among them her friend, with the old, pleasant smile on her face. Her attitude, her features, the brightness of her glory, the joy of her heavenly home, impressed themselves in that moment on my mother's mind with a vividness which all the years that followed could not obliterate. The weight of her sorrow disappeared instantaneously, and in its place came ineffable peace."

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The Attitude of Scientific Men Toward the Spiritual Phenomena.

An Address delivered before the National Spiritualist Association, during the Third Convention in Washington, D. C., Thursday Evening, Oct. 17, 1895, by GEORGE A. BACON.

BAUUN.
Pamphlet, pp. 21, price 3 cents.
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Passed to Spirit-Life. From Townsend Centre, Mass., June 4, 1896, MR. WILLIAM

Dix, in his 80th year.

He was well known as the oldest landlord in this vicinity, having kept three hotels here. Also before the cars canie in was proprietor of the stage line running to Ayer. His life was a busy one. He was always liberal, and for some years was a Spiritualist, and scalous in the Cause.

His funeral was under the auspices of the Odd Fellows and Masons, taking place at the Railrond House, his own hotel, where the large gathering of his friends testified to the esteem they held for him.

His companion, two sons and two daughters, will miss his material presence, yet among the shadows of time they will know him henceforth as a quardian spirit coming back to cheer and bless, and when earthly scenes are past, there will be a glad reunion in the bright home of the spirit.

MARY L. FRENCH. Dix, in his 80th year.

From Starksboro, Vt., Aug. 9, MRS. SARAH E. BREWS TER, aged 78 years.

TRIE, aged 18 years.

Mrs. Browster was the wife of Dr. Myron Browster, one of the oldest and best known magnetic physicians in the country. She and her husband for many years had been attendants at the conventions of the State Association, and also at the yearly gatherings at Queen City Park. She had a large circle of friends who were endeared to her by her many acts of kindness. She leaves a husband and adopted daughter to mourn the loss of the outward presence, but they are comforted by the knowledge of spiriteteurn.

The funeral services were held in the Baptist Church, and were conducted by the writer. GEO. A. FULLER, M. D. 42 Alcarado Avenue, Worcester, Mass., Aug. 21, 1896.

From Lalugsburg, Mich., Aug. 17, PAUL SPRAGUE, aged

Egycars.

He quietly departed to join the many loved ones who had preceded him. One daughter only remains of his family. Mrs. Sheets's guides gave the consolation of Spiritualism at the funeral, where many assembled to pay respect to his memory.

A FRIEND.

From De Witt, Mich., Aug. 2, ALBERT LOTT. For many years an ardent Spiritualist, his transition was made in the faith of our philosophy—which was beautifully portrayed in the funeral discourse given by Mrs. A. E. Sheets.

A SPIRITUALIST.

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We trust that our present readers will remain one with the family of progress, and one with us also in our exertions to benefit the | aid. Likewise is it plain from what it is race. Their cooperative friendship is earnestly requested—that they may be willing to assist us in yet more extended efforts to introduce among men the knowledge of the sky.

A Holiday.

Notice is hereby given that Monday next, Sept. 7, will be devoted to the Cause of Labor; it will therefore be observed by THE BANNER with special pleasure, and the Bookstore and office will be closed on that date.

BRO. J. J. MORSE writes: "If at all possible for me to do so, I intend to spend a day or two in Boston on my way home, in December. My stay will be but short, as I sail from New York on Dec. 12. So far as I can say now, I purpose visiting Los Angeles, San Diego, Washington, D. C., and Boston, but as I cannot get away from here [San Francisco] until Nov. 24, my time is very limited to do all I wish in. So even this plan may have to be modified."

Spiritualism.

The treatise on the above theme by George A. Bacon, issued from the BANNER OF LIGHT office, has gone into its third edition. To say of it that it discloses much careful thought in its composition, with instruction of a very broad and prolific character, is to fall far short of any statement of its plain merits. It is consequent reflections, since it possesses original force and is conceived in a spirit that is at all times related to the evolution of humanity and its steady progress to perfection. Mr. Bacon begins his monograph with reciting the obvious but none too familiar truth that each department of man's nature-the social, intellectual, moral and spiritual-has its own special demands. If they are properly nourished and cultivated, he grows unto the stature of a perfect man. If they are neglected, he becomes proportionately dwarfed, for his higher faculties require sustenance and exercise equally adore. It represents the wants of his religious nature.

The dream of humanity through the ages has shall satisfy the highest demands of its ex- isfactorily. But the historical evidence conpanding intelligence - not only that which firming it is overwhelming, extending without ing his dependents more helpless than before, shall be responsive to his augmenting scien-[interruption from the earliest records to the there is but one judgment-that he is, or was, tific knowledge, but which will likewise sup present hour. Any list of the wiser spirits of a coward. For the man who takes his life as ply his every spiritual aspiration. Failing the olden time includes in its scope such names the result of some temporary embarrassment, of this, materialism has flourished, and its as Hesiod and Homer, Herodotus, the father or through chagrin at some disappointment, disciples and followers have multiplied in of history, Pythagoras, Socrates, Plato, Aris- or for any other such slight cause, there can spite of all combinations of the Church and totle, Esculapius, Empedocles, the early Chi- also be only contempt. Another writes that the despotism of the State. The development nese philosophers, Cicero, Lucan, Titus, and a of all advancing theological ideas is marked by host more. The whole system of the ancients desperate and prolonged antagonisms. Toler- is one of divine supervision and interference of a nervous tension that leaves the person ation had its birth among scenes of bloodshed, in the affairs of man. No early nation ever and has had to fight for a footbold and contin- gave up the belief in the existence of spirits ued existence. It is one of the monstrous in- acting with and for the people of that nation. consistencies of man's nature, the most appal- All this was long prior to the Christian era. ling of all time, that religious inquiry, spiritual The Christian Fathers abundantly supplement truth, a higher conception of our eternal rela- and confirm these views of the Pagan world. ing to do with it. Its progress has been made independent of his control.

by any blare of trumpets or pomp of circumstance. Its first announcement was not made either to the Church or to constituted power. Its advent was to the humble and the lowly. Its recognition has either been denied or patronizingly allowed by fashion and respectability. Bigotry and prejudice have from the beginning sought to destroy its life. Its truest | vent, Spiritualism has extended its name and abiding place has ever been among the un-knowledge around the habitable globe. In our prejudiced, the independent, the liberty-loving and intelligent in all lands, and sorrowing | thousands and its believers by millions. Nothhearts everywhere have been made to rejoice ing that approximates it is known to ecclesiasat its revelations. It came to earth at a time | tical history. It is without precedent or paralwhen the Church seemed powerless to stay the | lel. Nor are those who accept it confined to | are each and all to be overcome. flood of disbelief that was rising in all direc- any one grade of life, but representatives o tions; when faith was in an eclipse; when each and every class of mind are among its adskepticism in relation to a conscious existence | herents and supporters, who are mainly characafter death was increasing rapidly; and when | terized by a spirit of free inquiry, theological ing openly repudiated among the representative thinkers, scientists and savants, throughout the civilized world; when atheism, materialism, agnosticism, and the other expressions of a general system of Negation were continually recruiting its ranks; in short, Spiritualism came at a time when the human need was most urgent and the heart of humanity was most sorely bereft. It arose with its answering demands of the soul for more light. Yet to day the struggle is still sought to be maintained with all the power of the machinery the Church can command.

The baleful effects of the single dogma of everlasting suffering are to be seen in the terri Christendom-in warping its judgment and stultifying its reason. No pen, even of inspiration itself, could adequately describe the more than mortal agonies bezotten of this one dogma of eternal damnation-a horrible perversion of the truth which the Church has sought to enforce for the twenty centuries of its history. No thought of intenser malignity was ever forced upon the acceptance of the credulity of mankind. No more moustrous libel, no greater injustice was ever conceived toward the Intelligence and Power represented by that name which men in all ages have united in calling God. But the time comes when the decrees and edicts of the Church and State, enforced for indefinite periods in the face of their repugnance, injustice and antagonism, are overthrown-superseded by higher and juster conceptions of man's relationship to his immortal life. That there was a necessity for a New Dispensation to supplement and succeed the Old, with ability to establish its claims, to prove its spiritual origin, its divine mission through demonstration and revelation, is made plain by the very fact of its coming, by what it has already done to assuage human griefs, restore lost hope, and light the future.

That the time was ripe for the advent of Spiritualism is plain, too, from contrasting the prevailing condition of thought and tem per of mind at that period with the subsequent diffusion of spirit-intelligence, the waning influence of popular theology, the development of liberalism, the growing independence of the people and the trend of humanitarianism, to each and all of which it has lent its dominant known to have accomplished during the past suicides will be a relic of the savage past. half-century of its modern revealments and between two hemispheres of existence; in its multitudinous proofs of spirit-return and in its demonstrations of direct personal spirit systematic telegraphic communication between mortals; in substituting absolute knowl the old, the evolution of a more philosophical recognition of man's spiritual nature and his relation to a future life. It brought the proof that man never dies, but enters upon a higher grade of existence through the descent called of egotism and ignorance did but recognize

ries, but for facts in nature and human expe. occupying untold sons of time, might have cerned.

The Necessity and Universality of rience The command of the old was Believe; some significance for the human soul itself, the call of the new is investigate. It does not | which is but another manifestation of Divindamn for houest doubt, nor save for mere belief. It evermore inculcates dissent till doubts | we must believe that man is a portion of his dissolve. As evidence in establishing the truth- planet, and will remain and evolve upon it fulness of spiritual phenomena, there are no less than twenty kinds of manifestations, conscious experiences. Therefore the suicide which not only warrant but necessitate the is a rebel against the Infinite, one who is tryacceptance of the spiritual theory. An honest or just person cannot ignore or repudiate such more than a mere compilation of evidence and testimony. It follows of necessity that the intelligence embodied in it must proceed from a disembodied source. No other explanation suffices, and this is a perfectly rational one. thing he can do is to end an existence that is And, moreover, the intuitional evidences of mankind are in entire harmony with and directly sustain the spiritual hypothesis. Whatever is common and instinctive to the nature circumstances, to be perfectly justifiable. Yet of man must have a foundation in nature itself. Such is the instinctive faith in the gods teaches us not to commit suicide, because in and goddesses of mythology, the priestesses of | that other existence we do not get rid either of Pagan nations, the consultation of oracles, the our trouble or ourselves. Man is a spirit, and predictions of the sibyls, the thirty thousand at death only changes his environment, but gods of the Greeks, the Druids of Celtio Eu- does not mitigate the evils of this state. A with his physical nature. The history of the rope, the Undines of Germany, the Banshees man cannot escape the reaping of his sowing. Church is but the history of man's effort to ad- of Ireland, the second sight of the Scotch High- He thinks there must be something radically minister to his innate craving to worship and landers, the medicine men of the Indians, the wrong with our civilization to cause people to fairies and elves of past ages, and the ghosts and haunted places of our own day.

The intuitions of mankind favor and support been of a system of religious thought that the spiritual theory no less positively than sattionship, the utterance of religious convictions. One of the primal beliefs of mankind recogand the voicing of man's inmost intuitions nizes the direct and potent influence of the should always have met with the hostility of after-life, the spirit-world, upon this world. the Church, even with the sword when coudi- Every known country or people bears witness scended like a white-winged dove in its own is manifested. In the great historic religious appointed time, and in a manner to best serve of the past, as well as those of modern times, its allotted purpose. Man's dictation had noth- the fundamental doctrine of Spiritualism forms active belief there could not be any Church there, but must sweep its way through the wide domain of popular superstitions, separating the element of truth on which those superstitions are based, and asserting its own au-

thoritative supremacy. In less than fifty years since its modern adown country alone it numbers its mediums by the leading doctrines of Christianity were be- independence, and impartiality and love of truth. The widest variety of opinion may exist on the part of its believers touching every other issue, but the cardinal points of Spiritu alism are fully accepted by all its acknowledged adherents. The pure ethics and practical bear ing of the main doctrines of Spiritualism have never been exceeded, they cannot be over thrown, nor can they result in aught else but present and future well being. Goethe says: The spirit-world is not closed; thy sense is closed.'

The multitude of demonstrated facts, analyzed by the severest reason, furnish proofs that the spiritual hypothesis is the only true one, as true as anything less than absolute and ble bias it has given to the religious thought of universal knowledge can make it. History, ob. Death does not affect the real individuality, servation and experience establish it on a basis irrefutable and forever.

The Suicide Question.

Of late the right, the morality and the propriety of taking one's own life whenever it is thought fit, have come out into the open for free public discussion. We note in the San Francisco Call a collection of views, with more or less argument, on the subject, many of which are of original interest. One believes a suicide to be necessarily insane, while another does not. One holds that a man's life is his own, and he has a right to quit it if it becomes too burdensome; another maintains that selfdestruction is not justifiable under any cirstances, and that it is legally, morally, and religiously wrong to do so. The verdict is a varied one, composed of such findings as-"might be justifiable," "never justifiable," "not unpardonable," "sometimes justifiable," "cowardly and unmanly," "it all depends," "if a good thing," "should be encouraged," "it is braver to live," "more prevalent than we think," "an incomparable tragedy," and so on through the list.

Eugenia Kellogg Holmes wisely remarks that when the cooperative shall have taken the place of the cruel competitive system; when the material is replaced by the spiritual in human calculation; when leisure is wrested from inordinate activity; cynicism is supplanted by reverence and deference; contempt is eradicated by kindness, and ostentation no longer usurps the place of simplicity; when serenity rules where feverish baste now holds sway-

One writer, a woman, says that the spirit illumination; in spanning the bridge of change | should leave this existence as the ripened called Death; in opening up a broad highway | grain, and gradually pass into that other world as the mind passes from wakefulness to sleep. There are circumstances, however, that to her mind would render suicide justifiable. She association; in establishing and maintaining professes not to be able to understand how it of suicide. She believes that when a life is edge for hope and faith only as to the life changed so ruthlessly and suddenly that the beyond; and in making practical a conscious | spirit remains for a period unconscious in the spiritual union with loved ones departed. Its succeeding existence, on the awakening all the coming proved a supplementary addition to remorse and sorrow returns and abides with the spirit until it has been dissipated according to the natural laws.

Dr. Anderson deems suicide to be due to wrong conceptions of life. If these disciples that God is in every part of his universe, work-Spiritualism is laying the foundations of a | ing out in each one of us the divine will by in-

ity. Looking at it from a larger point of view. until it can no longer afford him new, helpful, ing to evade the consequences of his own acts. Another writer, who is likewise an editor, thinks that when a man believes he is of no use to himself, his family or his country, and does not believe in a life hereafter, the best a misery to himself and a burden to his family or to the community.

A Spiritualist believes suicide, under certain he acknowledges that Spiritual Philosophy make way with themselves, regardless of the consequences. An agnostic declares that a man has a right to judge for himself whether he benefits the world more by staying or going. But for the man who quits the fight leavsuicides are not necessarily bad men; the act may be, and doubtless generally is, the result

Selfishness the Bottom Evil.

Of the evils in the category, as it is known, that of selfishness easily takes the lead. In fact, it is the mother of all the sins that have a name. Above other faults, and embracing all, is that of selfishness, which is the sad love of personal desire as against the rights, privileges tions favored, and otherwise with the spirit to this all pervading truth. Wherever man and happiness of brother-men-a love which represented by the Church. Spiritualism de- exists as a conscious spirit, divine relationship inflames every lower element in the constitution of human nature, and kills out all higher and richer sentiment. He who would prepare himself for a happier future may begin by makan integral part of their faith. But for this ing happier thelives of others. He may do this by respecting their rights, extending their Its entrance to the world was not heralded to-day. If the theory of spiritual intervention | pleasures, and generously sacrificing himself be accepted in the Bible, it cannot be shut up | that they may profit. As he does so, his own higher nature is manifested, and finer satisfactions greet him with an unalloyed delight. According to a blessed law of being, he who thus loses his life shall save it; for he not only tastes richer pleasure than any that is attainable through selfish effort, but he molds his character in the grace and beauty of true manliness, and he likewise molds the character of the future, which is to answer to the nature formed in this earth life. The sloth, the repining, the rashness, the thoughtlessness, the covetous spirit, the evil of hatred or uncharity,

A principle which quickens the highest motives in human nature may properly be held | the BANNER OF LIGHT is one of our 'must to be the regenerator of human life. He who foresees that his future is certain to be the product of his present will seek in generous service to his fellowmen the highest happiness of his highest faculties. We are all of us conscious of being alive, and that we must be here for a purpose. Evolution is the law, and it is an endless one. This earth is the school. Evolution cannot cease to operate its law here, but must likewise be the law in the unseen world. It has an object, instead of being aimless. We are to bear in mind that as we sow, so shall we likewise reap. Thought is a force in nature as well as electricity. Our actions are only its physical and outward expression. Thought, spirit, is the ceaseless creator. As we think, so are we. Nothing physical is permanent. Hell is here, as it is also elsewhere. which has only completely thrown off the clothing of flesh for which it has no further use. Every one makes his own heaven. It is not a place at all, but a state of consciousness. Everything in nature works in cycles of rest and activity. It is contrary to natural law to believe that everlasting rest can follow a few short years of earth life, as we are taught by the churches. Nor is it any more improbable that there should be no rest.

An Early Intuition Descended.

Referring to Darwin in a recent paper from the always instructive pen of Giles B. Stebbins, he states that in 1791 Dr. Erasmus Darwin, grandfather of Charles Darwin, published in London a long didactic poem entitled "The Botanic Garden," which attracted much attention. A brief extract from it is given, as follows: 'Organic life beneath the shoreless waves

Was born and nursed in ocean's pearly caves. First, forms minute, unseen by spheric glass. Move on the mud or pierce the watery mass; These, as successive generations bloom, New powers acquire and larger limbs assume, Whence countless groups of vegetation spring, And breathing realms of fin and feet and wing.

Here, observes Mr. Stebbins, is evolution, differentiation, origin of species—the discovery and the record in glowing verse of theories which his gifted grandson and others have toiled through years of investigation to confirm. All honor to their inductive work! But shall the intuition of the earlier discoverer, who perhaps kindled the mind and lighted the path of his great descendant, be ignored?

MRS. J. J. WHITNEY, the phenomenal reader of tests at the Spiritualist Camp-Meetings, has now found her work changed for the present to a test medium for all who need her services. Her location is 533 Massachusetts Avenue, between Tremont street and Shawcan be that undeveloped spirits are the cause | mut Avenue, Boston; and those who wish the services of a choice-spirited and truth-seeking medium will do well to make an investigating call on her. She remains at her Boston location for awhile, and then will change her location to Washington, D. C., so those hereabout proposing to utilize her gifts should make immediate calls upon her.

The Norwich Bulletin of Aug. 29 copies from the Windham County Transcript (also of Connecticut) a digest of THE BANNER'S account of William Foster, with the illustrative natural religion, broad and deep, since it rests | finitely varying methods, they would begin to | heading: "A Man Known Throughout Eastern on facts instead of varying uncertain beliefs. suspect that the stupendous processes of evo- Connecticut." The account is to the point, It does not call for faith in insoluble myste- lution, going on all about them in nature and | and much to the honor of the gentleman con-

Reply to the Vivisectors.

Mr. George T. Angell replies in Our Dumb

Animals to President Ellot of Harvard University, and to the army of vivisectors who opposed, last winter, the obtaining of the right from the Massachusetts Legislature to see what is done to living animals in the laboratories. He tells them plainly that they made a great mistake in offering opposition to the movement. He explains that all that was sought for was simply to know what every humane person in Massachusetts would be glad to know; that is, just what is done to these dumb creatures in these laboratories and why it is done, and what useful results have been and are likely yet to be obtained. Although asking only this, Mr. Angell says that every effort seems to have been made to obstruct the purpose of the petitioners. We may all die, he says, but these questions will never die until they have been fully answered, and the whole matter of experiments on living animals, in all its bearings, both material and spiritual, is understood by the American people. The late Dr. Henry J. Bigelow, one of the most eminent of New England surgeons, together with some of the most eminent surgeons and physicians of Great Britain, has denounced the most of these experiments as worse than useless. When these laboratories are thrown open to public inspection, it can soon be told, he thinks, to which physician it is better to entrust our lives and the lives of those dear to us-the one who practices vivisection or the one who does not.

A World's Food Fair.

Another World's Food Fair-the third exhibition in the series of World Food Fairs in Boston-will be held in Mechanics' Building in this city, under the auspices of the New England Retail Grocers' Association. It is a broadening out of the scope of the Fair, showing that a general interest in the subject has been awakened throughout New England. Alterations and changes will be made in the general arrangements, so as to avoid all sameness in the presentation of exhibits and novelties. The Fair is to open on October 5 and continue for five weeks. It promises to be the most stupendous undertaking in the exhibition line ever attempted in New England. All the halls, both basements, and all the galleries of Mechanics' Building are to be used, besides Cotilion Hall. The basement of Exhibition Hall will form the "Plaisance" of the Fair. Every variety of toy and mechanical appliance of interest to children will be seen in the third g llery of Grand Hall, which will be used as a children's department. The cooking lectures and demonstrations will be maintained on the same popular basis as heretofore. The management has engaged some of the most noted bands in the country, and excursions will be run from all parts of New England. Half a million people are expected to visit this great Fair.

Mrs. N. P. Millard of New Iberia, La., writes on renewing subscription: "Times were getting so close, money so hard to collect, that I thought we would have to do without THE BANNER; but we feel the need of a good spirtual paper so much that we have decided

Sunday evening next, in Red Men's Hall, 514 Tremont street, Boston. The entire evening devoted to tests. Report of "State Association Day" at

MRS. MAGGIE WAITE will hold a test séance

Onset has been received from Russ H. Gilbert, and will be printed next week.

DR. C. E. WATKINS has a notice concerning his Boston address, etc., on our fifth page.

Lake Pleasant, Mass.

On the morning of Sunday, Aug. 23d, the people who attended the Camp-Meeting carried on at Lake Pleasant, Mass. were pleased to listen to the lecture by Mrs. Helen Stuart-Richings. On the meeting being convened ex-Judge Dailey of

Brooklyn, N. Y., who presided over the services (after a song by Mrs. Hattle C. Mason), introduced to the large company present Mrs. Richings, in a way that showed that gentleman's faith in the full success of the lady, who he said had been invited for the first time to address a Lake Pleasant audience this season. The lady then rose and addressed the people. She audience. Spiritualism seemed to cover a very broad ground; she decided on the present occasion to con-fine her attention to a point of thought, or two only. Living after de the and returning to those yet in the body might be a part of Spiritualism, but there was much more to it. First we might consider the great Jehovah Yeh but still was without the power of man to explain. "The evernal I am" seemed the highest definition; it was impossible for the human mind to conceive of anything of that nature which was not; everywhere means everywhere—if not, what then? The speaker believed that God and Spirit were the

same, and could do without matter.
Some think they are vile, and seek to make themselves so; but all should remember themselves as a part of God—and all parts of God are good. Who ther we live in the physical or in the spirit we live with God.
"We are doing the will of the Father," or Na ure. It
is because we are struggling against the laws of our

being that we are not in unity with God-we never can pass out of the presence of God.
"The truth shall make us free." "We shall in the midst of our struggles hear 'Soul come up higher.'"
In our struggles amid the changes of time we could be sure that the spirit of God moved on the deeps of our own spiritual nature.

After a so g by Mrs. Hattle C Mason, Mrs. May S. Pepper was introduced. She gave the names of Jo-seph Williams, Eugene Fales, Phebe J. Carpanter, Charles Bates, K. K. Warner and others as being present and speaking to the people—the points raised by the intelligences being strikingly correct as stated by the recipients. J. W. D.

We are informed by Mr. M. T. Dole, that Frank W. Jones pas∢ed to spirit-life Tuesday, Aug. 25, from the "Craits Home." Charlestown District, Boston, aged 66 years. He was a loyal member of the Veteran Spiritualists' Union, and had been for many years an earnest and faithful worker in the Cause he so much loved. He was gentle, kind and loving, and leaves a goodly record of a well-spent life. The funeral services were conducted by the Rev. Mr. Higgins of the Methodist Church, and M. T. Dole, Treasurer of the Veteran Spiritualists' Union.

ADRIAN B. OMEROD, the well-known Western Platform Test Medium and Trance Speaker, is open for engagements with Spiritual Societies for balance of '96. also 1897. Mr. Omerod is an ordained spiritual tecturer 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,

Spiritualists do not expect to find smooth sailing in the grand battle for truth. All kinds of obstacles will be found in the path of progress, and it is only by surmounting these obstacles that we can hope to arrive it the truth. After the victory is won we can better appreciate the prize which has been placed within our grasp. It is only by persistent effort that we can hope to accomplish our purpose. Be up and doing. The spirit world is with us, and success will crown our efforts. -The Dawning Light, San Antonio, Tex.

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

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

NEWSY NOTES AND PITHY POINTS.

ONE'S OTHER SELF. Dear other self, so silent, swift and sure-My dumb companion of delightful days, Might fairy fingers from thy orbit rays
Of steel strike music, as the gods of yore
On my glad ears! what songs of woodland ways; Or summer's wealth of corp, or the sweet lays Of April's budding green; while evermore We twain, one living thing, flash, like the light, Down the long tracks that stretch from sky to sky. Thou hast thy music, too; what time the noon Beats sultry on broad roads; when cathering night We drink the keen edged air; or, darkling, fly 'Twixt hedgerows blackened by a mystic moon.

—Adriel Vere. in the London Spectator.

The Shetland Islands will be the scene of a new The Shetiand Islands will be the scene of a new novelette, entitled "Prisoners of Conscience," by Mrs. Amelia E. Barr, the first part of which appears in the September Century. The characters in the story are fisher-folk, brought up in the most right tenets of Calvinism, and they are hedged about with the "phantoms of a gloomy creed." Through the tragedies that enter the hero's life, he is brought to a middle faith.

Absolute morality is the regulation of conduct it such a way that pain shall not be inflicted.—Herbert

Bright, persistent, thoughtful advertising pays. It is a money-maker to the man who knows how to use it.—The Sedgwick (Kan.) Pantagraph.

"The secret, then, of all happiness, of all nobleness, of all true success, is self-mastery, self-possession." F. W. Farrar.

"Primitive Buddhism; Its Origin and Teachings," is the title of a new book by Mrs. Elizabeth A. Reed. The recently awakered interest in the philosophies of the East, and especially in the subject of Buddhism, will find a fresh impetus in the announcement of this work. The book is to be published by Scott, Fores man & Co., of Chleago.

The largest bronge ever cast hereabouts is the statue of John C Calhoun, shipped from Brooklyn to be erected in Charleston, S. C. It weights six thousand pounds, and stands twelve feet eight inches high. The cost is stated to be sixty thousar d dollars.

> Ye call these red-browed brethren The insects of an hour, Croshed, like the noteless worm, amidst

The regions of their power; Ye grive them from their father's lands, Ye break of faith the scal.

But can ye from the court of heaven Exclude their last appeal? Ye see their unresisting tribes,

With tollsome step and slow, On through the trackless desert pass,

Think we the Eternal's car is deaf? His sleepless vision dim?
Think ye the soul's blood may not cry

From that far laid to bim?

-Mrs. Sigourney, on the Indians.

Good by Summer! August this year has become the "heat-r-piece" of the twelvemonth. If a hotter specimen of thermometrical reality is wanted, some-body will have to "go below" and bring it up, and then it could hardly be an improvement. The slowly cooling survivors of this third of the summer months are fairly entitled to convene annual gatherings to elebrate the almost miraculous event of their escape from the melting heat.

The recurrence of the annual coaching parades at the mountains and the i luminations along the coast is a notification that the variation season is coming to an end.—These spectacular events are among the most pleasure-giving of all the season of out-of-doors

July 18 Issue of the BANNER OF LIGHT was a fine "R. tert Burns Souvenir Number," and contained a large number of articles from promunent liberal writers in enlogy of Scotia's bard.—The Medium, Los duedes.

The Poet Wordsworth wrote-builded wiser than he knew-in the following lines:

Our birth is but a sleep and a forgeting:
The S ni that rises with us, our Life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But traiting clouds of glory do we come
From God, who is our nome.

— The Temple of Health.

The practice of carrying young children on bley-cles in front of the rider is too repreheusible to be permitted to continue. Unless it is stopped where it is, more infaiticides by parents will have to be recorded. A case in Philadelphia has raised the question whether such an accident was not really man slaughter. The parental grief ought to be heavy punishment enough to clear from the imputation of

"AD SUGGESTER" is the title of a booklet just issue thy Nelson Chesman & Co., St Louis, Mo. It contains about two hundred and fifty illustrations, applicable to advertising different articles.

The Probuddha Bharata has made its appearance as The Providence Burretta has made its appearance as a much by measure, in English, for the expression of "Asakeued Indua" on many points. It will endeavor to present the sacred truths of the Hindu religion, philosophical tales, etc. Those wishing to apply fir sub-criptions can address "The Manager, The Awakened India, Mylapore, Madras, South India."

President Cleveland has appointed David B. Francis, ex-G-vernor of Missouri, to be Secretary of the Interior, vice Hoke Smith, resigned. He assumed the duties of his office Sept. 1.

The present editor, [of the Philosophical Journal] Thomas G. Newman, is not only a devoted Spiritualist, a sound thinker, a clear, concise writer, but he has the rare girt of editorial adaptation. Consequently the Journal is now every way "fir t-class"—growing and waxing strong!—The Temple of Health.

A CHANGE OF FRONT.—The President [Mr. Ernest Hart, M. R. C. S...] remarked that the medical profession had reasons for coming to the conclusion that during the last therem years their impressions as to the value of humanized lyngh had undergone considerable change.—British Medical Journal.

The mother of Parnell, who has hitherto lived in New Jorsey, has sailed away to Iroland for an indefi-nite period. Her health is badly broken, and it is quite probable that she will spend the remainder of her days with her relatives on the old sod.

HALL'S Vegetable Sicilian

HAIR RENEWER Will restore gray hair to its youthful color and beauty-will thicken the growth of the hair-will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

(Frem the Boston Budget.) The World Beautiful.

" Not of adament or gold, Built he heaven, stark and cold.

"Bullt of tears and sacred flames, And virtue reaching to its aims. Built of furtherance and pursuing, Not of spent deeds, but of doing,"

"I look to see science prove Immortality, wrote Kate Field in a private letter to a friend a few years ago; and the words are full of that prophetic power with which her remarkable force of insight always invested her. That soi ence must prove Immortality is the message of to-day. For there is a distinct and recogniza ble approach of the two worlds to each otherthe seen and the unseen. Each is flashing its signals, and the failure or the delay in a more universal recognition of these on our part is simply in not realizing that this communion must be attained through our own higher spir itual life, and not demanded or expected as mere phenomena.

We have demanded that the unseen shall mani feet themselves to us—visibly, audibly—to our material senses. But, while there is undoubtedly much of this phenomena, it is, at best only begging the question. The only true, per manent and satisfactory way to live in com panionship and in communion with those who have passed through the experience of death is to live in the spirit. To live, now and here, every day and every hour, the spiritual life.

And what is this life? It is love, joy, peace.
It is infinite and unfailing good-will; it is

abounding love; it is meekness, and patience, and belief; it is energy in all endeavor; it is in the constant desire and effort to so live that, in the words of Phillips Brooks, "To so live that if every man lived as you do, this earth would be heaven." The problem of communion with those who have passed into the unseen, lies with us rather than with them; it lies in our own purification and ex altation of life; for this, alone, offers the atmosphere, the aura, into which the higher spirits can enter.

The law of evolution is not limited to action on the physical world alone. It does not cease to operate with the attainment of physical perfection. For man is primarily a spiritual being, and only incidentally and transiently an inhabitant of the physical world. That is a mere phase, rudimental and experimental in its nature. His physical body is an instrument, by means of which, for a time, he is enabled to relate himself to the physical world. Here he does not so much live as be-

gin to learn how to live.

The tragedy of life would be in its lost op portunities, were it not that a lost opportunity, when fully recognized too late for its pursuance here, is there held to await him who shall be worthy of it, on the plane of life just beyond. The friendships that seem to have missed their possible perfection here, to have failed in what each at heart desired to realize, await another experience to which each shall come with finer preparation.

"T is not within the ferce of fate, The fate conjoined to separate

Whether one shall again take up his intercourse with the friend who has passed before him into the unseen, depends on the daily life he lives now and here. The meeting beyond is in no sense a matter of arbitrary and mysterious destiny. It depends solely upon the sustaining and the growth of mutual understanding between the two lives—the one in the seen, the other in the unseen. The future meeting is a matter of condition, of sympathy. It is as crude to imagine that all who die necessarily meet, as to suppose that all Americans who go to London or Paris inevitably meet there and become acquainted. Whether they do or not depends solely on the conditions that produce, or fail to produce, the at-

tractions that draw people together.

Man being primarily a spiritual being his own real progress or real success in life is as he so realizes himself. The life after death is fast coming to be no longer to us a speculation or a superstition, but a very real fact with which to deal, a phase of the near future i for which to daily prepare. And the only true preparation for the life after death is to live

nobly the life before death.

There is no doubt that Kate Field's prophetic words—"that science will yet prove immortality"—are on the eve of fulfillment. Psychic science is conquering new territory; discerning more and more of truth constantly. It is discovering that the life just beyond this is not so great a change from this as we have fancied, that there is no such thing as a "disembodied" spirit. Death is simply the separation of the finer ethereal body from the outer and coarser one. The new form is like the old, save that it is subtle, magnetic, and it is far more the direct reflection of the spirit-ual nature. The unseen world in which it now begins another life is as real—far more real, indeed—than this; and is formed of far more potent forces. This world exists all about us, in space. To become cognizant of it depends on condition alone. To the blind the world we live in is unseen, because the blind man has not the organ that corresponds with his environment; when the spiritual world about us is undiscovered, it is because we have not yet developed those latent faculties which would enable us to perceive it. The spiritual life is

—"built of furtherance and pursuing: Not of spent deeds, but of doing." As we live the life of the spirit, we are com-

panioned by the friends in the unseen, in the simple and natural way that attends all true relations of mutual sympathy. LILIAN WHITING.

The Brunswick, Boston.

W. J. Colville

Has just completed a five-months' term of work in Southern California, and has now returned to San Francisco, and his address is Anchor Hall, 997 Market street, where his new season of work opened Sept. 5, to continue till further notice.

On Monday, Aug. 24, Mr. Colville lectured in Kramer's Hall, Fifth street, Los Angeles, before the Women's Suffrage Association. There was a very large audience, composed in considerable part of thoughtful, intelligent men who, equally with the wisest progressive women—who were out in full force—followed the speaker most attentively and applauded, from time to time, the telling points with which the lecture abounded.

The speaker dwelt upon the rational and spiritual grounds on which the claim for political equality of the sex s is based; also with the biblical aspects of the question; and succeeded in pretty thoroughly demolishing the flimsy edifice of superstition on which the antisuffragists base their opposition to woman's

demonstrated equality with man.
In the course of the address a brief mention was made of some popular works, including "My Wonderful Wife," by Marie Corelli, the heroine of which story is a peculiar though by no means immoral example of a feminine curiosity which some people mistake for the

Let any intelligent Bible student read the thirty first chapter of Proverbs, and he will carry away with him a good idea of the Coming Woman, who will be a noble wife and efficient mother, but decidedly one who devotes far less time to needless frivolity and far more to the rearing of children than does the fashionable society woman of to day, who repeatedly cries out against the Suffrage Movement on the plea that if women voted they would neglect their homes.

lecture, Mr. Colville was immediately engaged to give two lectures on "Ideal Education in View of Citizenship." These were given in the same hall Monday and Tuesday, Aug. 31 and Sept. 1.

San Diego.

For Over Fifty Years

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

1 Jen Picture.

To the Editor of the Banner of Light:

A wood encircled sheet of water, shining and sparkling under a mounday sun, or dreaming under a harvest moon; slender plue stems swaying in the breeze, or rocking to and fro in the wind; acres of wild flowers within easy reach; shady ravines and odorous woods-these are of dear Dame Nature's providing.

Good hotels, neat cottages, a fine auditorium, two groves for open air speaking, tiny but orderly postoffice, restaurants, shops, trolley line and comfortable railway stationthese, with many unmentioned details, are what man has added to the scene The social atmosphere is charged with intellectual force and moral energy. The people look alive. Freedom from the restraints of town and city life does not seem to have degenerated into slovenly carelessness nor importinent curiosity about, nor meddlesome interference with neighbors.

The narrow ways that serve as thorough fares (without sidewalks) for vehicle and pedes trian alike, remind one forcibly of many a foreign city. From doorways and balconies, one might readily reach out and take the ruddy cheeked apple, or tempting white topped celery from the hands of the vendor-and even from his cart-or pat his horse's head. But instead of the mal odors that greet the nostril in its European prototypes, this little city's airs are sweet, for no unsightly and unsavory garbage heaps, stagnant pools, nor gorged gut ters, can be found within its precincts. It is well named—"Lake Pleasant."

The Banner Messages.

To the Editor of the Banner of Light:

I wish to acknowledge the satisfaction your

Message Department is giving the people.

The message from my brother, DAVID CARR, in the issue of August 22, is a case in point.

Although not a declared Spiritualist, his honest and intelligent mind never indorsed the crooked and unwise teachings of the Christianity of the present day-being outspoken and tolerant; the result, the privilege to record his presence, and ability to talk to his friends.

Joseph Carr. Boston, Mass., August 25, 1896.

MEETINGS IN BOSTON.

Hollis Hall, 789 Washington street.—Developing chicle, il A. M.; test chicle, 2%; speaking and tests, 7%. Developing in 1 test chicle Wednesday, 2% P. M. Mrs. Gilliland, Con Inctor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bibl-Spiritualists). Meetings Sundays at 11, 24, and 74; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meet-ings S indays, at 11 A. M., 23 and 74 P. M., and Theaday at 3 and 73 P. M. Dr. George E. Dillingham, President. Hinwatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minde M. Soule, Pastor—will hold services Sundays at 2% and 7% P. M., Thursdays 2% and 7% P. M., conference meeting (seats free in the event g).

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

Commercial Hall, 694 Washington Street, corner of Kneeland.—Mootings every Thursday, 2% P.M.

Friendship Hall, 12 Kneeland Street.—Meetings every Sungay at 11 2. a., 2½ and 7½ r. m. N. P. Smith, Chairman.

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

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

Our directory of Boston meetings will, however, be continued as heartefore.

our airectory of Boston meetings will, however, be contin-ted as heretofore.

The reports of any services in Boston that fail to reach this office on Monday will not appear in The Banner of that week.

Rathbone Hall .- A correspondent writes: Sun. day morning, Aug. 30, conference, tests, healing and developing circle opened with singing, led by Mr. Bartlett. Invocation, by the Chaplain; Mrs. J. Collins, assisted by Dr. W. A. Amerige, conducted the development.

Afternoon session began with half-hour song service; reading and invocation by the Chaplain. Mrs. J. Nutter, Mrs. M. Knowles, Mr. J. Bartiett, Mrs. H. M. Deey, Mrs. S. P. Treen and Mrs. Woods gave tests and readings.

Evening service began in the usual way, singing, led by Mr. Burtlett; reading and invocation by the Chaplain. Mr. Hill made the opening remarks. The following mediums took part during the evening: Mrs. M. Knowles, Miss Hanson, Mrs. Notter, Mrs. Battlett and Miss Sears. The tests and readings were all very satisfactory.
BANNER OF LIGHT on sale.

Elysian Hall, 820 Washington street.-The Elysian Society of Spiritual Progress reopened its work for the season of 1896-'97 on Sunday, Aug. 30, under favorable auspices. The morning and afternoon circles were fine in developing power, and many beautiful tests were given by private as well as public mediums. Mr. Hilling, Mr. Lozinsky, Mr. Laws, Mr. Morse, Mrs. Hatch, Mr. Lathrop, and "Starlight" and other pri-

rate mediums assisted.

In the evening, "Wild Rose," Mr. Lathrop's guide, gave an address on "Sprituality," and also twenty-five psychometric readings. Mr. Redding and his guides gave an address on "Seeking God," manifest ing the progress he has made. Our audience was very encouraging in numbers and interest for the opening E. L., Sec'y. of the season's work.

Friendship Hall .- A correspondent writes: 11 A. M., meeting for tests and conference; N. P. Smith Mrs. A. Woodbury, Mr. G. W. Quimby, Mr. Haynes,

remarks and tests.

2:30 P. M., Mr. Haynes, address; N. P. Smith, remarks and readings; Mrs. Quimby, Mr. W. J. Hardy, psychometric delineations.

7:30 P. M., N. P. Smith, Mr. Haynes, tests; Mr. Quimby, Mrs. E. C. Dickinson, Mrs. Decy, Mr. E. H. Tuttle, Miss Annie Hanson, Mrs. A. Woodbury, Mr. Hardy, Mrs. S. E. R'ch, tests and readings.

Mr. Grimes favored the audience with several musical selections.

cal selections.

Hollis Hall .-- A. R. Gilliland, Sec'y, writes: We held our first meeting in above hall, Sunday, Aug. 30. The morning developing circle was very successful. A number of public n ediums were present.

In alternoon test che e we lad some power. In the evening many new faces were seen, as well as many of our old friends. The evening session was opened by singing, followed by remarks from Mr. Scarlet. Mediums present during day: Mrs. F. M. Mellen, Mrs. Millan, Mrs. Ctark, Mrs. Fredericks, Mrs. Ackerman, Mrs. Gilliland, Katle Butler, Mr. Hersey, Mr. Hardy, Mr. Wilker-ou, Mr. Coulbaugh, Mr. Hall. Kaile Butler favored us with a recitation and little Helen Gale sang two songs during the even-ing session. We have a larger hall, and expect to do a grand spiritual work this winter. Conductor, Mrs.

Allerton Hall .- "B." writes: The United Spirtualists of America held a meeting Sunday evening, which was well attended, and conducted by Mr. W. H. Martin. There were present and took part in the exercises Dr. Blackden, Mrs. C. A. Smith, Mr. F. A. A. Heath, Mrs. M. Erwin and Mr. H. B. Hersey, each giving remarks, tests, or psychometric readings.

Next Sunday the regular sessions will be resumed, morning, afternoon and evening.

RHODE ISLAND.

The Providence Spiritualist Associationwrites Benj. F. Prouty-"held one of its interesting circles Aug. 30 at the home of Sister Grierson, No. 212 that if women voted they would neglect their homes.

Owing to the great interest excited by this lecture, Mr. Colville was immediately engaged to give two lectures on "Ideal Education in View of Citizenship." These were given in the same hall Monday and Tuesday, Aug. 31 and Sept. 1.

On Sunday, Aug. 30, Mr. Colville lectured in San Diego.

NEW YORK.

Yonkers.-T. M. writes: "Mrs. L. A. Olmstead of Brooklyn, an excellent test medium, will preside at our opening meeting Sept. 4."

MEETINGS IN MASSACHUSETTS.

Long. T. H. B. James writes: The Spiritualists held their usual meeting Sunday evening, Aug. 30, at 38 Summer etreet. The hall was well filled with an eager and intelligent audience, seekers after spiritual knowledge. Misses Lena and Eiste Burns ren dered appropriate selections; Mrs. L. A. Prentiss an invocation; George D. Lamont of Wakefield, gave interesting romarks on "The Truth of Spiritualism"; interesting romarks on "The Truth of Spiritualism";
Mrs. D. E. Matson spoke on "Spiritual Love for Humanity"; her remarks were very interesting; Mrs.
L. A. Prediss. Mrs. Lizzie D. Butler. Mrs. D. E. Matson, Mrs. Annie J. Brennan, Mrs. Vina P. Goodwin and others, gave many recognize i tests and spirit messages: Edward F. Murray, Alired E. Warren, Warren Kimbali. Mr. Brown and others, pave magnetic treatments to a large number; all that were treated pronounced themselves greatly benefited.
Next Sunday, at 7:30 P. M., developing, healing and test circle by the same mediums and others. All are test circle by the same mediums and others. All are

At the mediums' meetings at 130 Market street, Mrs. Melissa K. Hamili presided at the organ, Tuesday evening, Aug. 25. Mrs. Dr. M. K. Dowland, under control of an ancient spirit gave a masterly address on "Spirit Communion from the First Man; or Spirit until the Present": Mrs. L. A. Prentiss many recognized to to and spirit messages, which did much good for the Cause, for about all of the tests were given to members of churches; Mrs. Annie J. Brennan closed the meeting with many excellent tests and communi-

riceting with many excellent tests and communications, all said to be correct

Friday evening, Aug. 28. Mrs. L. A. Prentiss gave an invocation and many recogn zed tests and messages; Mrs. D. E. Matson spoke on Spiritual Light; her remarks were well received; Mrs. Vina P. Goodwin, many tests and communications; Mrs. Dr. Dow-land and Mr. E. A. Warren, interesting remarks.

COLORADO.

Denver .- George W. Walrond writes: "I am glad to find that under Dr. Ewell's very earnest spiritua' ministrations, Spiritualism has in Denver been established as one of the religious necessities of the city. Services are held twice every Sunday in what used to be a church.

The audiences, which are very large, are from all classes, many being of the better lamilies. I must say I have not found anywhere, during my many worker than Dr. G. C. B. Ewell. His abilities as a nedium are very much appreciated by the citizens of

tainly, would be preferable were it not that Aver's Sarsaparilla can always come to the rescue and give the poor sufferer health, strength and happiness. Movements of Platform Lecturers.

Which is worse, imprisonment for life or a life-long

disease, like scrofula, for example? The former, cer

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.] Mr. George W. Walrond, trance and inspirational speaker, will spend the winter in California, before returning to Canada for next year's lecturing tour.

He is open for the coming winter anywhere on the Pacific coast. Societies requiring the services of a zealous worker and a good speaker, should address him, General Delivery, San Francisco, Cal. Mrs. S. E. Hall, inspirational speaker and test me dium, has returned from Sun p e Lake Camp-Mecting. Would make engagements with societies for the

season of '96-'97. Address 27 Albion street, Roxbury Mrs. Julia E. Davis has open dates in '96 and '97. Address No. 49 Dickinson street, Somerville, Mass. Geo. A. Fuller, M. D., has just closed a most success

ful engagement at Onset, and already been reëngaged for another season. He will lecture at Manchester, N. H., Sept. 6; at Madison Lake (Me.) Camp Meeting from Sept. 9 to 14; will probably be at Oaset Harvest Festival Sept. 19 and 20. Would like engagement for the 27th. Also has dates in October and November; would make engagements for week-day evening lectures. Address 42 Alvarado Av. nu., Worcester, Mass. Mrs. A. E. She is opens the fall work at Indianapolis, Ind., the first Sunday in September. Her engage ment is for the First Spiritual Church, and lasts one

Will mediums who have vacant dates send same with terms to John H. Fengill, Methuer, Mass.?

Flavius A. A. Heath, lecturer and platform test mo-dium, will begin his regular work in Fall River, Mass, Sept. 13, and would be pleased to correspond with so-cieties in regard to lecture engagements for the season of 1896-'97. Terms always reasonable. Address, for dates, 71 Dover street, Boston, Mass.

and all the more so because so many have proved its truth. Are you the happy possessor of a "G enwood Range" in your kitchen and a Glenwood Heater in your cellar to keep your whole house comfortable?

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This is a statement that is measant to the ear.

Spiritualist Camp-Meetings for 1896.

Lake Sunapee, N. H. - Begins Aug. 2-closes Lake Brady, O .- June 28-Sept. 6.

Lake George, N. Y .- Meetings begin July 11 and continue until Sept. 7.

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

Etna, Me. (Buswell's Grove), commences Aug. 28, National Spiritualists' Camp, Parkland, Eden P. O., Buck Co., Pa., from July 12 to S-pt 14.

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

Ashley Camp, Ohio .- Opens Aug. 23, closes Sept. Buswell's Grove, Etua, Me., Aug. 28-Sept. 6.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

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SPECIAL NOTICES.

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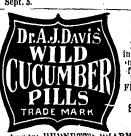
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Mrs. J. J. Whitney. (Of San Francisco, Cal.)

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Sept. 5.

READ THIS.

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We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer for a limited time:

To any person not now a subscriber to the BAN-NER, who will send us 50 cents, we will not only send the paper for three months, but also one

${f AFine Musical Tribute}$

TO OUR ASCENDED WORKERS, LUTHER COLBY, MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

This memorial sheet contains three new and choic-This memorial sheet contains three new and choice compositions—words and music-printed upon the finest paper, full music-sheet size, by the well-know composer, C. Payson Longley. The heautiful sonw dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody "Only a Thin Vetl Between Us." That inscribed it Mrs. Clara H. Banks bears the title "Only a Curtai-Between." and that to Arthur Hodges, "Ohl What Will it Be to Be There?" It has a handsome lithe graphic title-page, which bears a faithful likeness of each of these three lamented and ascended workers. each or these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of

value to all Spiritualists. We will furnish free one copy of the Musical 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

Luther

Colby,

Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MAN'S

JOHN W. DAY.

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-ly-packed, and convenient 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.

The chapters are titled respectively:

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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. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many year ; to the pioneers of modern spirit.

UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW D. PENSATION, who are reaping in joy what their forbears have sown in tears, and whose 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. Colby, has a picture of his beloved mother (taken in her eight) third year), and a fin-likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Coltage, the First Spiritual Te-ple (Newbury and Exeter streets, Bosion) and the Birthplace of Mr. Colby in Ameebury Mass.

For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-STORE, 9 Bosworth stre t, Anston

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 occuries the attention of the busy world, as it rushes on its self observed way, for more than the passing almeda's 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 "Ethdotha, or the End of the Earth," the very title of which is so striking as to arrest the attention at once.—B. O. Flower, Editor of The Arena, Botton.

Pro: Lloyd, the author of "Etidorhpa," is one of the deepest students, and is well known as a profound writer on subject a pertaining to his profession, as well as one who has taken much pains in studying the occult sciences.— Clere-

We are disposed to think "Etidorbpa" the most unique, original, and suggestive new book that we have seen in this the last decade of a not unfruitful century.—John Clark "Etidorhpa, or the End of Earth," is in all respects the worthiest presentation of occult teachings under the attractive guise of fiction that has yet been written.—Rese Port World.

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

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SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Scance held July 24, 1896. Spirit Invocation.

Oh! then Divine Spirit of Love, once more do we come together and make ourselves receptive to thy divine power. We seek for wisdom and knowledge this morning, and know that when we find ourselves seeking for a supply of thy bountiful love, it will always be given us.

Draw near unto each one, for we realize so much depres sion, so much agitation, so much of the disturbing influences that seem to pervade and predominate in our whole sphere. We seek that the seed may be so sown that the harvest may be a harvest of knowledge and a harvest of truth, because there is so much pending, so much expected and so much looked for; and we know there are yet many, many who are seeking the aid of spirit power to direc them to the best course of life, to what is best for them

Send thy ministering angels to each one this morning that they may know we live, and that we feel there is no change that is called death. Draw close to us in our Cir cle, because there is much needed, much to be done and many to be brought to the light of the knowledge that waits for them; and we find, also, it is necessary to bring it in the broadest sense, that it may be sent broadcast on the wings of the press, for we realize to-day the power of the press in the minds of mortals-whether it is from the mortal or the immortal. We ask thee again to strengthen those who are with us, each one in his allotted place, that each one nay realize the responsibility that rests upon us we have gathered here this morning thee to strengthen those who read, that they may understand. We desire to ask for the assistance from the higher powers, to help us to more truth and to a spirit of justice; and may our laws be the laws of progress-like so many atoms dropping into the mighty ocean, seemingly small, and yet mighty for the accumulation of light to help us out of darkness.

Guide us while we are here: liberate us, when thou seest it is best, from the environments of the body; we know thy near and divine power will shine forth now and for-

INDIVIDUAL MESSAGES.

Captain Silas Ingraham.

Good-morning, Mr Chairman. This is truly a pleasure this morning that words cannot express. Thave not got words to express my appreciation of being permitted into this circle this morning, that I may voice a few of my own sentiments and send forth another message to try and prove to the mortal the truth of the immortality of the soul!

I feel this morning a stranger and yet not a stranger, for, while in earth life, I had some opportunity to study the different and peculiar thoughts of life and religion. I was on the water a great deal. I had an opportunity of visiting a great many countries and coming in people, and I came in contact with all kinds of religions, and all kinds of beliefs, and all ways of life, but I have sensed many times the Su the mortal, that seemed to be lost to the mor-Spiritualist, for the reason was I did not engot has been a benefit to me on the spirit side.

I would like to say I passed from the scene of life very suddenly, through a fall.

I come not alone to those who are near and I sense just now how much is in question and how much is dependent on the unsettled condition of the country at large and on business, and I know what it is to be anxious when the necessaries of life depend upon us; so I want to reach, if possible, my son George, because life, and the business with his associations does influences and do better. not look to him prosperous. But I want to say to him: "Be prompt; hold your manhood, and and he is a man of education and ability, only walk conscientiously, and you will find Father that he has got so nervous that he has not is at the helm; Mother is your compass, and done what he feels he ought to; and she wants Father is your guide."

water. I am very anxious to reach those that are in New York, because that is where I shall be remembered most, for it is not so very them to realize I have not only an interest in the welfare of the family and those I am connected with by the law of relationship, but my fellow-men, those that are trying to place themselves in the law-making. While I was not called a politician, yet I had a great interest, and I like to see good laws made and obeyed. I would like to give some of my friends that traveled this morning, as the earth ones would were closely connected with me in business the | say, some distance to be able to be present with assurance that all this adversity is for a purpose, and that our world is not a dead world, | I feel, as we come into control, that this is the neither is our spirit-Congress or Legislature a silent one. I want them to vote for principle, not for party or power—selfish power—and you

not state any time or place, because we will leave that to the mortal.

I feel I do not wish to take up too much of your time, so you may just put me down as Captain Silas Ingraham. My home was in Brooklyn, New York, but I shall be remembered in Buffalo and in many other placesyea, in Boston here, also. Would say that my children are mostly in Maine, except Georgehe is in New York. I hope some of them will read my letter and know what I mean when I say I am neither dead nor sleeping, but I wake to a consciousness of change and need for the mortal to hold their own self-consciousness, for "Now is the day of salvation."

Hanvah Mears.

There's so much, seems to me, this morning, of the old familiar conditions, that it is almost overpowering - for it seems so natural once more to get back into the body and to get close to our earthly surroundings. How beautiful the flowers look and how clear the atmosphere seems; everything here is in such harmony that it speaks volumes for the spirit.

I have stood here many, many times, and listened to the various ones sending forth their messages of love; I, too, feel that it is my mission this morning, for I have been out of what they call the body a great many years—and so many changes have happened that it seems almost impossible for me to wake a memory that has been dead for so long.

But I see, as I draw near to those I love, that years of absence do n't make the mother heart any weaker, or the love, either, weaker; but we grow stronger. I have got so much in the past to think of that it is almost impossible for me to express all I desire, for I am very anxious to meet with my boy, the only one now left on the earth-plane. I would say we were strangers to each other years before death relieved me from the physical body; but I have oftentimes followed him, and he has become conscious that surely I am around him; I feel I should like to make him more conscious. As the last spirit who was speaking reminded me of the water it brings me back to that boy, for he spent more time on the water than on the land. It was because of that occupation that many times separated us for years at a time. I want him to know that it is not necessary for us now to visit each other-to consider that it is our duty to be absent or present, but that the spirit understands more the workings and feelings of those that are living.

I feel also that he many times takes up your paper, for my boy has a great interest in Spiritualism, although he keeps it all to himself. I feel that I want him to become more open in his ideas and express them more to those around him and his family, because it is beautiful to feel we can mingle one with another.

Father is with me on the spirit side; also I have got my three boys and my girl-four children here with me and only one in the earth-life. I would like Frank, the boy that is in earth life, to know that we are a happy family now, and only wait till by-and-by, when we will all meet again in that land where we understand and comprehend each other better. I am also interested in his family, and in those who are interested in him, but will not send too long a letter this morning, because I know ne will seek for the explanation, and I will tell him more when he seeks for it.

I thank you very kindly this morning. My name is Hannah Mears, New York City. I have been out of the body many years. My son's home is in Maine, but Boston, Mass., is where he will identify this letter, for that is the port; and as he is coming here very soon from South America, I think it will do him good to feel there is a letter here from mother, father, and all the loved ones on the other side.

Zaic Fehren. (Given through the control "Sunflower,") Mr. Chairman, I guess I shall have to talk for this lady, because she talks German, and can't talk it through my medi. She wants me to say that she's awful anxious to come in, but she don't understand the English language very well, and she wants to reach her husband that 's in Maryland. She says that he is becoming interested in mediums, and he is sitting now for mediumship himself, and he has been anxious to know why some of his people could not make themselves known through your paper, because somebody has been teaching him to read it in the English; and she says she wants him to know that she 's around him, contact with a great many different classes of and that she's got her baby also with her. And she wants him to be careful and not believe all everybody says, because there's where he does n't know, sometimes, whether Spiritpreme Power that seemed to guide and direct | ualism is true or not; because he goes to one meeting and they tell him one thing, and then tal sight; and this morning I am glad that I he goes to another meeting and they tell him was in one sense conscious that the spirit could another thing, and then he doesn't underreturn, though I was not what you will term a stand what to do, He has made the request, if it is possible, if she does live, and if she is tirely understand it-I didn't comprehend it around him, why can't she come here and as I do now-but even the little light I have send him some little consolation, to know that it is her that is trying to control.

She says that father, mother and Fannie (his sister), are all with him. She says they are all his people. They want him to persevere dear to me, but also to my fellow-men, because and not be discouraged, because if he will only let himself be developed so that he can be controlled, he will feel that we are helping him. And he had better make the change that he is talking about, because she thinks it will be better for him. She wants him to be more himself. He is talking of going to Washinghe is in perplexity connected with material ton, D. C., and she says he would have better

He has been interested in the oil business, him to know that Zaic is with him. He will I have my dear companion in spirit-life with understand it. The husband's name, in the me, and five children in existence on what is English, is Thomas F. Febren, and his home is called the earth-plane, though they are scat- in Moriac, Md., as I understand it. She is tered through the country this side of the anxious, because she wants to make him understand that she heard what he wanted her to do. She passed away in Germany and never was in this country herself-but her husband many years since I passed away. I would like is in this country, and she wants to reach him.

Francis Slater.

Good-morning, Mr. Chairman. What a beautiful morning it is, and how beautiful it is for the spirit of mortal and immortal to blend together—when we can come so closely to our friends through the spirit instruments. I have you, but with us time and distance are nothing. open gate of heaven.

I will send forth a few thoughts, and, though they may be feebly uttered, they come from and I can see so many times as you wonder may say I would like to talk with some of them the soul, as I feel an interest with my brother where I am, what I am doing, and what I have if they will give me an opportunity, but I will man. I feel we come so often together un- found, and I realize how much you did love

miss the parment-they do not seem to understand the spirit.

I want to draw close to those I have left behind, only waiting and watching day by day until the work is finished for those who are near to me to join me in the world beyond. I in; she is better off than anywhere else; I can should also like to meet those at home, for there | come to her there, because I have the maghave been many, many changes even in the few short years that I have been absent. I have | you both, and I feel a change would not be so approved of some of the changes, and can look back and see the blessings in them that many times the mortal did not see.

I found in the spirit-world more than I expected; I found many waiting for me whom I hardly thought would be.

I would say, Mr. President, that I was very familiar with the beautiful philosophy of Spiritualism before I passed out of the body, but as I lived away off in the further corner, as you might say, of Southern California, I had no opportunity to develop then. I could hear the spirits speak to me; I could hear them many times advising. I was an Englishman by birth, but many years ago settled out there when it twenty or twenty-five years the development that has come there-not only the prosperity and success of the material, but it warms my heart to feel that Spiritualism has not only budded, but that it has also opened up a guide-

Surely, many will recognize me to-day that never did before, and it is because I saw those interested that I have called here this morning to send forth a cheerful word-especially to the old landmarks-for truly only a few now remain that were there when I first went; but we will all cooperate, the spirit with the mor-

You can put me down as Francis Slater. I think I shall be remembered in several places, especially in Santa Cruz, also in Los Angeles,

Hannah Fitzgerald.

Oh! how good of you to open up such a place so that the spirit-friends can send communications to those that are left. It is such a beautiful thought that I wonder sometimes why there are not others trying to help you. I was an entire stranger to this beautiful idea while I was in earth-life, but I loved my church, I loved my Master, and I loved my friends, and knew I could not die, because I had the promise of immortality, and I died happy. Since I came to the spirit I have had a great desire to return to those I left behind me, because they do not realize the comfort and consolation it could be if they would only feel certain they were going to meet me in the by-and-by. Don't wait until the by-and-by: you can meet me now; you can meet the dear ones again, because they have only cast the body off, but they have not gone from you in spirit.

Florence, my daughter, I want you to know how many times I have stood behind you and seen you questioning the justice and the right of things. How many times have I tried to make you feel that you were not battling with life alone—that while adversities and sickness and even death may come, yet to those that have faith, strength will be given, and those that will seek, light will be given to them.

I also would like Annie and Mary and George, all, to feel that while each one of you looks on life differently, while each one of you may be trying to gain the throne by different avenues, oh! let truth be your guide, and God our Father will lead you aright. I want my dear children to know that I have met all those that have gone before. I would like them also to realize that father and I are together, and also Jonathan - we are all in spirit together, and we want to say to them that the spirit world is real, more real than the mortal. We can come and commune with them and exchange our thoughts, and send our influences around them to guide them on the path of right. I hear your prayers, and I know who answers them, but do not let hypocrisy and superstition keep you from the gates of Heaven. Don't rest absolutely on theory, but seek for knowledge, seek for the development of your own souls, and you will find all will

I cannot talk too long this morning, because my heart is too full for expression. We would tell you of our beautiful home, of many things that are beautiful. In sending this letter, I am in hopes that you may see it, and that it may bring consolation to the heart, new light to the spirit, and that it may strengthen you.

Hannah Fitzgerald. My husband's name is Noah Fitzgerald, and he is with me in spiritlife. We come together, and our home is in Reading, Pa.

Susan Fletcher.

Good-morning, Mr. Chairman. I feel a good deal like the lady that preceded me. I, too, would like to come back and let my friends know that I am still active and progressive, and that I also have not forgotten them, although absent from the body. I have so many that I desire to reach, but do not wish to speak to them individually, but I think a short communication will be received, I hope with a spirit of truth, and bring light and encouragement to the hearts of those I have left.

I have left a companion in earth-life who does not fully understand your Philosophy, although we have friends that are very much interested, and I was interested myself previous to passing out of the body; in fact I was forced to believe it, because spirits helped me so much in my physical illness, as I was a long time sick, and I know that if it had not been for spirit power, and the help of those that waited on me and watched over me in earthlife, that I would not have been held on the earth as long as I was. I am glad to be out of the body because I can have more liberty, and can understand better and get more self-development, that we all need before we can give strength and assistance to others, yet in my progress and advancement I have not forgotten them.

I oftentimes hear you speak of me; still the vacant chair is there, and no one seems to fill it. I can see so many times when the heart is vacant, and I would like to make them feel better. I did feel pleased to realise I was missed, because we all seem to be a little selfish there—we all like to be loved and to love;

knowingly, and we seek oftentimes to know me, and how much you did for me. Yes, I why we are so often attracted by one and re- knew that well before I went out of the body: pelled by another, and why we succeed for a and I would like to come closer to you, betime and then adversity comes. In the weak- cause of the changes that now surround you, ness of the flesh we feel the adversity much | and the conditions that you are contemplating more than we do the prosperity, and it is so to carry out; I have a great interest in them, when we are called to separate the physical and feel it will be well, but I want you to walk body and the physical presence; it is then they | cautiously and carefully, and do not feel you are hurting me or anything, because I now see as I never saw before.

> I want you to be sure and keep the baby; do n't let her go away from you; do n't let my little Mamie out of the atmosphere she is now netic forces connected and can watch over well. I speak of this because it has been the uppermost thought in his mind to know whether I would like him to do thus and so.

> I send encouragement to mother (still in earth-life), and I want her to feel that while she may sense the loss, not realizing how much I was to her until I was gone, I want to say: 'Dear mother, great blessings will come out of it, although you may not see it now."

I have not been out of the body very longperhaps two years-and would like my husband, Donald Fletcher, to know that Susan is here this morning, and has still got an interest in the welfare of your life, and I will do all I can to help you. If he will sit by himself, was only a barren land; but I see in the last and not get nervous and think he imagines things, I feel I can make my presence known to him, so he will be convinced that truly the body is gone, but still the presence of the spirit is around him.

I am Susan Fletcher, of Jacksonville, Fla.

Messages to be Published.

July 31.—Frank Jennings; Edwin McCommick; Mary T Bland; Margaret Stewart; Thomas F. Quiney; Lillie Hutch

Inson.

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

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

Aug. 21.—Agnes Remington; Eben Quimby; Josiah Whitman; Alfred Benson; Aunt Polly Perkins; James Switt; C. H. Johnson.

Aug. 28.—Louise Coburn; Samuel P. Sanborn; Frank Miller; Albert Stevenson; Elisha Monroe; Philip Graham.

Letter from Redondo Camp.

To the Editor of the Banner of Light:

From this far-off Southern point, on the extreme Western shores of this vast continent, news of camp life and of the success of new camps is doubtless just as acceptable to many of your countless readers as the glowing records of the great Eastern and Middle States assemblies, of which we read from week to week in THE BANNER.

There are certain elements at Redondo which make it appear quite distinct from all other camps 1 have visited.

In the first place, the grounds are only one-quarter of a mile from the ocean, so one can hear the music of the waves as well as sniff the salt breezes at the very door of the great octagonal amphitheatre or retunda, which is, by far, the largest and finest lecture room I have ever seen at a camp-meeting or summer

Redondo is a place of many charms, and, varied at. tractions. Its climate is unusually salubrious, and its large hotel as fine as any of the great hostelries of the large cities

Redondo's population, exclusive of visitors (of Medondo's population, exensive of visitors (or whom there are always a large number at all seasons of the year), is not large, and is chiefly composed of fishermen and their families. Many of these healthy, robust people attend the meetings, and express themselves greatly interested in the Philosophy and astounded with the tests.

The large hotel furnishes the aristocratic element

tuted of many diverse elements.

There has been no dearth of interest, though three meetings have been held every day from the opening day on; and though the audiences range all the way from one hundred to one thousand, they rarely, if ever, fall below the former and scarcely ever exceed The seats have lost their bad reputation, for though

they were devoid of backs when the Convention first assembled they are now very comfortable, and all complaints in that direction have been silenced.

Mr. Dye makes an excellent presiding officer, and

on special occasions he is relieved by some on takes a particular interest in the special object of the special day. The San Francisco Examiner and the Los Angeles Herald give frequent and excellent reports of the

proceedings; so the work is being con-tantly adver-tised, and as a result of this new faces are seen upon the grounds at almost every meeting. The Camp enclosure is very clean, orderly and com-

fortable, and is quite a settlement by itself, shut in from the town outside There are usually from 150 to 200 campers in the

tents, some of whom come for the month, while others come and go as business permits them. The din ing-room on the grounds is well conducted, and the accommedations for sleeping are all that can be de sired, and, what is quite an item of importance with many, charges are very moderate.

With the exception of the absence of Mr. Morse, the

program has been carried out almost exactly as printed in The BANNER Aug. 8, though Mrs. Ada Foye has returned to Chicago, and one or two other workers have been represented by substitutes. It may be interesting to your Eastern readers to get

a little acquainted through the press, from time to time, with purely Western workers, though in these days of space-annihilating transit there is certainly not the chasm between Massachusetts and California which was felt to exist even ten years ago, when I first

Among the prominent speakers Mr. W. C. Bowman and Mr. J. S. Loveland stand conspicuous. Both these gentlemen are very forcible, earnest and decided, both the manner and matter of their utterances

Mr. Bowman is inclined to be political, though he seeks to tingo every speech and almost every sentence with deep spiritual teaching. He is certainly a fine orator, and we do not wonder that political and other organizations run after him so persistently that be cannot devote all his time as a lecturer to the distinct-

ively spiritual platform.

Mr. Loveland, who, I understand, was one of the carliest workers in New England, is devoted to the point of ardent enthusiasm when touching upon his favorite theme of Mediumship and the steps necessary to be taken to render it more generally reliable, helpful and convincing.

Miss Virginia Bowman is a rarely-gifted elocution-Perhaps the most phenomenally interesting of all the mediums at the camp is Mrs. Maud Freitag, whose phase of mediumship closely resembles that of Mrs. Foye. Mrs. Freitag has given a number of very start-ling tests to skeptics, who have expressed themselves as more amazed and mystified than they ever hoped or expected to be. Her reading of tied-up pellets is cer-tainly unsurpassed and rarely equaled.

On one occasion, when I was in her audience, she read accurately the precise words written and sealed by a geutleman who fully expected either to get a false answer or no reply at all, but who was reluctantly compelled to acknowledge that his suspicious were foundationless, for the Sybil on the platform singled him out from all others and exposed him perfectly, to the delight of an immense audience.

Mrs. Freitag is certainly a very wonderful clairvoy-ant, and naturally her amazing gifts draw immense audiences wherever she goes. This estimable lady is the wife of Mr. Otto Freitag,

a gentleman of culture and liberal thought, who co-operates with his good wife in all her noble under-takings. On Sunday, Aug. 16, Redondo was a scene of unusual gayety, as it was the occasion of the annual Water Festival, and, as a Military Encampment was there at the time, a very festive scene was presented.

Notwithstanding the brilliant attractions of the wa-

ter front, the attendances at the meetings in the Am phitheatre were larger than on either of the precedng Sundays. It is now beginning to be clearly demonstrated that

the masses are getting ready for the gospel of Spiritualism; and just as revivalists take advantage of sum-mer resorts, and hold great meetings in tents and booths, it is high time for Spiritualists to do the same; and whenever they throw energy and enthusiasm into their work they meet with a response commensurate with their endeavors.

Music at the Camp has been a very attractive fea-ture. Prof. B. A. Whitelaw plays organ, plano, vio-lin and mandolin superbly. Mrs. Emma Sherwood, one of the richest, sweet-st contraites I have ever heard, charms all listeners with her entrancing mel-

Mr. and Mrs. Longley with their fine, touching spiritual melodies, all seem to elevate the thoughts and refine the atmosphere of the meetings. Congre gational singing is not neglected. Through the generosity of Mr. and Mrs. Wm. Dwining of Waukegan, Ill., I was able to present a quantity of

"Inspirational Hymns and Songs of Progress" to the Camp Meeting Association; and this excellent collection of inspired and inspiring song serves admirably as a hymnbook for use on all occasions.

Though the weather has been hot and dry, and not

very conducive to floriculture, the number and variety of flowers always in evidence on the platform testifies voluminously to the indefatigable efforts of Mrs. Browning and the ladies who assist her to keep the rostrum in a state of perpetual beauty.

People who say that it never rains in summer, and that there are no thunder showers in California, have

that there are no thunder showers in Galifornia, have been proved mistaken this season, for on Sunday, Auy. 16, at all the watering places near Los Angeles, there were heavy showers, and at Pomona and other inland towns heavy thunder storms.

My recent visit to San Diego (Aug. 7, 8 and 6) proved so successful that by express invitation of Dr. Peebles and other friends I am going there once more before returning to San Francisco. Dr. Peebles has invited a large number of friends to his pleasant home and Sanitarium, 3121 K street, for Friday evening, Aug. 28, when I expect to say my last word of farewell to my many friends in San Diego.

I speak at Redondo the two closing days of the Camp, Aug. 22 and 30, and then go to the great convention of Spiritualists in San Francisco, to be held in Golden Gate Hall. Sutter street, Sept. 4, 5 and 6. Mr. Barrett is expected to preside, and delegates from all over California and from other States are also expected.

also expected.

The great dailles of San Francisco treat Spiritualism with respect, and nowhere is the subject more dispassionately dealt with than in the Los Angeles Herald, whose representative at Redondo, Mr. Young, is a liberal-minded and experienced journalist, whose presence among the campers adds to the good fellow-

Politics cannot be kept from the spiritual rostrum. No matter who is the speaker, political questions are to the front, and though they are often handled delicately by the inspiring intelligences, they cannot be

evaded.

Mr. Milton Lyon, the active Secretary of the First Spirtnalist Society of Los Angeles, is a personal friend of William Jennings Bryan, Democratic candidate for the Presidency, and takes great pleasure in showing his interest in that gentleman's candidaev. I had the pleasure of lecturing for that society again on Sunday evening, Aug. 16, and, though the day had been extremely hot, and nearly everyhody was out of the extremely hot, and nearly everybody was out of the city who could get out, we had a large as well as a

During the exercises, Mrs. Moon, a daughter of Mr. Adams (Treasurer of the Society), was ordained a Minister of the Gospel of Spiritualism.

It was incumbent upon me to serve as the mouth-

piece of the unseen on this occasion, so far as the distinctly spiritual portion of the ceremony was concerned. Dr. Carpender, the President of the Society, added the legal week. added the legal words.

The spirit of the ordination service was simply as

follows: The candidate for ordination approached the platform and listened to a brief address of welcome and admonition, followed by an invocation.

The audience was addressed in terms of exhortation, and reminded that, however gifted a minister

might be, the bulk of the people need to sustain the public worker, and never allow themselves to imagine that their part of the work can be successfully delegated to another. Flowers were used symbolically-Red typifying

Flowers were used symbolically—led typifving Love, with all the courage and earnestness which affection inspires; Blue indicating Fidelity to every trust and constancy in the performance of all duties regardless of the world's varying smiles and frowns; White denoting Purity, incorruptibility of disposition, and a spirit single-eyed to the performance of all those sacred privileges which adorn the career of a chosen worker in the spiritual vineyard. worker in the spiritual vineyard.

Only one pledge was asked of the new minister:

"Will you at all times be faithful to your deepest sense of right?"

After the ordination service, which greatly impressed the audience, the lecture was delivered on the searching question, "Have Christians accepted A visitor at Redondo has recently been circulating circulars addressed to all church members of all de-nominations, in which he points out that religious or-

ganizations are for the most part fully as worldly as any avowedly secular institutions. This question seems to be coming very prominently to the front at present, and while Spiritualists are often very loud in their denunciations of ecclesiastical errors and short comings. however well-timed some of the censures may be, it does but little good to point out the mistakes Mr. Fletcher's article on "Ingersoll and Spirituallsm," printed in THE BANNER Aug. 1, has excited great comment. Permit me to personally thank the writer for his brave outspokenness in showing the true relation between so-called Liberalism and Spiritualism. My experience has been in at least nine cases

out of every ten that agnostics are among the very first to censure mediums, and while they do not, like some theological firebrands, attribute the exercise of mediumistic gifts to the devil (in whom of course they do not believe), they have only two answers to the question: How do you account for mediumistic phenomena? and those two answers are Imposture and Insanity.

We all know, if we are ever so poorly the additional erv of with astronomy, that the ridiculous cry of "one world at a time" is false to that very nature which Material-

ism deifies. Whoever knew of one world at a time when all worlds are constellated into systems, groupe into galaxies, and dependent one upon the other at all We can all safely trust in the working out of all

things for the best through the operation of the agnostic divinity-its imperial majesty, the law of the survival of the fittest. Ingersoll's theory of work is preposterous, and shows utter ignorance of the law of nature which he professes to adore. Without work we are all wretch-

ed: and a life here or hereafter from which happy. healthy occupation was excluded could be no better than a state of sullen stupid misery. The world is hungering for spiritual collightenment, and if one sort of organization fails to supply the needs of the hour a new kind of institution will arise to meet the de-

The spirit-world is not dependent upon existing so-cleties for the carrying out of its benevolent designs, and if those now in existence prove recreant to their and it those now in existence prove recreate to the trust new means will be furnished to meet the requirements of the situation. Agnosticism, as Felix Adler has so truly said, is no finality; and though its glittering plattudes may serve for a time to please the ears of those who wish to thoroughly enjoy this world, the time comes in every human life when higher necessities are felt, and the craving of the spiritual nature for satisfying food asserts itself imperatively, Wherever affirmative spiritual teachings are given

people are edified, but no one can live on the nega-Among the recent attractions at Redondo must surely be mentioned the wonderful ministrations of Mrs. Maud Lord-Drake, who is as popular as ever,

and loses none of her old-time enthusiasm. Her tests are very convincing, and though her greatest successes are in private circles she does remarkably well upon the public stag+. Mrs. Annie Lord-Chamberlain is also here, and though she does not appear very vigorous her many friends are delighted to notice of late a marked in-

crease in her manifest strength.

The breezes of Redondo are so invigorating that scarcely one delicate visitor who stays even a few days falls to perceive a decided increase in vitality. Among the latest occupants of the platform I must say a word concerning Mr. Haworth, of Long Beach. This highly-glited preacher was for many years an Orthodox revivalist; he is now one of the most philoophical advocates of rational Spiritualism I have ever heard.

The Golden Rule Society of Long Beach, of which Mr. Haworth is pastor, is an entirely undenomina-tional congregation, ready to accept new light from every quarter, and as its bond of fellowship is neither more nor less than the Golden Rule itself, a great many progressive minds are drawn into it who would not ally themselves with any seemingly-sectarian association.

Mrs. Julia Schlessinger of San Francisco is so warm an advocate of organization among Spiritual ists, that she works incessantly to inspire others with fervor in that direction equal to her own. At the daily Conferences all sorts of remarkable ex-

perlences are related by the various volunteer speak ers, who always keep the meetings highly interesting The public entertainments have increased in interest from week to week. On Wednesday evening, Aug. 19, there were over 500 people at the concert and dance and a better behaved company I never saw in any of the large cities.

Labor Day, Thursday, Aug. 20, was a great occa-sion, equal in interest to Woman's Day, which was a truly Red Letter Day in the history of the Camp. As I hope to write one more letter from Redondo ere the season closes, I will reserve further comments for my next epistle. Aug. 20, 1896. W. J. COLVILLE.

The modern bath-room is not fitted up with a bathtub. This is especially true with the baths in semi-public institutions, like the Young Men's Christian Associations, athletic clubs, and the like. The reason

for this is simply that the shower-bath occupies less space, costs less to build and maintain, consumes less vater, serves more people in a given time, and is more effectual in both cleansing and tonic properties.

When you buy Sarsaparilla Ask for the best and you'll

Get Ayer's. Ask for Ayer's and you'll get

The Best.

Revelation. [Continued from second page.]

soribed many such states; modern seers also

have been shown glimpses of them.
Revelations should always be separated from the interpretations placed upon them, even by their recipients. The neglect to do this has their recipients. The neglect to do this has been the great error of the ages; an error resulting chiefly from ignorance of the methods by which light from the inner realm must be reflected upon the outer consciousness of man, but an intellectual indolence that finds it less laborious to thoughtlessly accept as authoritative that which should first be made to under the constitution in the constitution in the constitution is also seen the constitution and exclusive in the constitution in the constitution in the constitution is also seen the constitution and exclusive in the constitution is also seen the constitution and exclusive in the constitution is also seen the constitution and exclusive in the constitution in the constitution in the constitution is also seen the constitution and constitution in the constitution in the constitution in the constitution is a constitution of the constitution in the constitution go mental examination and assimilation is also very largely the cause.

Then it must be considered that even the most advanced among men are as yet able to comprehend and assimilate only a portion of spiritual knowledge; and, moreover, that no man far transcends in spiritual grasp the abili-ties of his contemporaries. His external mind, at any rate, is most certainly molded by the time in which he lives; and, therefore, while his spirit may soar far up into the empyrical heights of divine truth, the message which it brings back has to pass through a material consciousness that is always tinged by its worldly environment. When this fact is ignored there comes the danger of fanaticism, which is born in the clash of an ill-adjusted inner and outer consciousness. This is a great danger connected with the pursuit of spiritual knowledge. The inner being must not be permitted to wander too far from the confines of the external intellect. A lofty practicality—a sort of glorified "common sense"—should be maintained as the controlling factor. Otherwise mysticism, the thing most mischievous to human progress, intrudes itself; and mysticism is nothing more than the chaos of ill-development, the confusion of partial assimila-tion. No truth belongs to us that has not been assimilated by the outer mind. Most men have their certain moods when they feel the truth of inner impression, but even these intuitional impressions must be worked out by reason. Reason must ever be the supreme guide—there is no safety else.

In the case of Swedenborg, an illustrious example is to be found of the necessity to separate the revelation itself from the seer's interpretation; for it certainly is very necessary to distinguish between the truly wonderful real ments that come through that extraordinal vealments that came through that extraordinary man and the intellectual treatment they received at his hands. Although endowed with exceptional spiritual insight and a splendid cerebral instrument, which enabled him to become the instrument for the largest revelation of spirit reality vouchsafed to the modern world, it was still impossible for him to eradicate from his mentality those conceptions of Calvinistic theology which we now know to be utterly contrary to fact, but which in his day held tyrannical sway over all religious thought. The marvel is that he was able to receive as much as he did, for when his peculiar theories are swept away a great mass of precious information is laid bare for the patient and sincere student of spiritual things. Nor, with the added light of Modern Spiritual ism, is it so difficult to winnow the grain of fact from the chaff of theory and phantasy.

Many think when they have received a demonstration of the bare fact of the reality of the future state that they have reached the ultimatum of Spiritualism. An unknown ocean of truth spreads out before them awaiting exploration, but so delighted are they with their brilliant little pebble of discovery that they heed not the dashing breakers as they beat against the immeasurable shores of their

Others, unable to free their minds of the inherited error that all the mysteries of life are revealed at the moment of death, neglect to follow to its logical conclusion the important truth that death merely separates the man from his body, that in all essential respects—moral and intellectual—the person remains the same as before, and that, therefore, the inner world, from which we are so anxious to receive what we, perhaps too hastily, are prone to call "knowledge," must necessarily be peopled by a host utterly incompetent to impart wisdom or to give useful advice. The words of that masterful student of spiritual verity, Epes Sargent, are instructive in this connection: "Plainly it is not the clearlyproved law of our being that we should surrender to any one, mortal or immortal, the custody of our individuality, our reason and our self respect. Every earnest or rational spirit, whether in the flesh or out of it, at the same time that he has relations to the universe, and the universe to him, would seem to be im pelled by the environments, the restrictions, and the varied experiences to which he is sub jected, and by the fallacies with which he soon finds that all human teachings and interpretations are mixed, to exercise his own reason, to discipline his own powers, and to develop his own individuality; and, while courting all good influences, to resist the dictation of those who would constrain him by aught else than appeals to his sense of right to adopt their opinions or walk in their ways." New Yorh City.

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A Golden-Wedding Day.

GILES B. AND CATHARINE A. F. STEBBINS. The Detroit Journal and the Free Press of the 18th August, have accounts from which

the leading features of the occasion are ex-

A happy event was celebrated yesterday afternoon and evening at 143 Pitcher street, when Mr. and Mrs. Giles B. Stebbins, both of whom are well-known in this city and in many States in the Union, received the congratulations of their friends on the golden anniversa-of their wedding. To "welcome the coming and speed the parting guests," with hand-grasps and cheerful talk between the welcom-

ing and the speeding, was the order of the day.
A goodly company filled the rooms, a sense of genuine friendship filled the air, and the floral decorations and other external arrange-

of genuine friendship filled the air, and the ments were tasteful and in fine simplicity.

The husband and wife of half a century were made doubly sure of the respect and heartfelt affection of those who were present. Scores of letters from those far away, from New England to California, gave like assurances of their feelings in expressions not only choice but earnestly sincere. The reading of a few of these letters was an interesting feature of the respectation, by which any one can easily understand how to use it.

PLANOHETTE, with Pentagraph Wheels for the proposition of the results that have been attained through its agency, and no domestic circle should be without one. All nivestigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may form deceased relatives or friends.

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PLANOHETTE, with Pentagraph Wheels for the proposition of the results that have been attained through its agency, and no domestic circle should be without one. All nivestigators 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 or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. occasion. Presents given and accepted as to-kens of friendship were not of the glittering and showy style, but were in good taste and

Poems prepared for the day were also read. William Lloyd Garrison, the son and name-sake of the great anti-slavery pioneer, wrote from Boston:

"How gladly would my father have sent his blessings to his old and faithful friends and anti-slavery coadjutors on this rare occasion. It is fitting that he should be represented at your anniversary, and it is a source of filial gratification that I am able to sign his name in writing my own.'

With this letter came his father's life in four volumes, by the sons, inscribed: "From the children of William Lloyd and Helen E. Gar-

Mrs. Emily B. Ketcham, former President of Michigan Equal Suffrage Association, wrote from Grand Rapids:

"If my husband was well, he, as well as myself, would consider it a great privilege to be present at so beautiful an event. You have stood together the strain and test of fifty years, with all the vicissitudes and conflicts which a half century brings. May the sunset of your lives be bright with the glory of fruition."

George R. Howell, New York State Libra-rian, and his wife, Mary Seymour Howell,

"We thank God that you have lived. We thank God that you live now. We thank God that you will live forever."

Mrs. Elizabeth Cady Stanton says: "I believe, dear Katie, that the world is better that

you and Glies have lived your upright lives, and uttered your brave words. We cannot estimate the good that a feariess utterance of our rest thoughts may do. It Joshua, by a concussion of the air, brought down the walls of Jericho, why may not the words of a true man or woman, bring down the walls that surround many strongholds of custom or prejudice? Together, in the twilight of our days, we enjoy the love and sympathy of a kindred faith and hope. May we awake together, in the new life, to a full realization of our foudest dreams of joys eternal."

Mrs. Stabbins, attended the first overprised

Mrs. Stebbins attended the first organized effort made by women in this country for suffrage, at Seneca Falls, New York, in 1848. There are only three or four now living who

were at that meeting.

Both were spoken of as "much interested and prominent in Spiritualism." Their work in the three great and comprehensive reforms of the century—Anti Slavery, Woman Suffrage and Spiritualism—was thus fairly recognized.

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Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 5, 1896.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

One of the largest dancing parties of the season was held in the Temple on the evening of Aug. 21, one hundred and fifty couples particlpating. The floor was under the management of Mr. A. P. Blinn, who, with his aids, was in dress suit, as also many of the gentlemen were. The toilets of the ladies would make one think that he was in Boston, New York or some other large city. The beautiful hall was brilliantly lighted by electricity, and Bickford furnished the music, which was the best

After the dance a banquet was given by the Independent Order of Scalpers, complimentary to the Directors of the New England Camp-Meeting Association. Squire & Conant furnished one of their best suppers. Mr. Charles Bickford was toastmaster, and, after the inner man had been satisfied, he made a very pretty speech of welcome.

He then introduced Mr. Silas Mason, who responded to the toast "The Scalpers." Mason's remarks were very quaint and original. President A. H. Dailey responded to the toast "Camp Meeting Association," and was received with an ovation as he rose to speak, showing his popularity with the young people of the Camp. "The Improvement Association" was responded to by their President, Mrs. Barnes. "The Ladies" was responded to by Mrs. Houston (a bride of the Camp). "The Directors of the New England Camp Meeting Association" was responded to by J. B. Hatch, Jr. Remarks were also made by Mrs. Waterhouse and others. A. H. Dailey was made an honorary member. The banquet lasted until

Saturday morning a conference was held in the old grove, and was largely attended. In the afternoon a mediums' meeting was held in the Temple. In the evening a grand illumination of the camp was held, and a large crowd was at the Camp, coming via the electrics and steam roads. Almost every house was decorated with lanterns. Among the most prominent were Director Barber's tents on Broadway, which were brilliant with lanterns; Geo. Burlingame of Connecticut, Mr. Knapp of Norwich, Vt., Mrs. Smith of Springfield, Mass., Director Mrs. Barnes, Hattie C. Mason, the Putnam House, the Lake Pleasant Hotel, H. A. Buddington, Mrs. Jackson, J. B. Hatch, Jr. Lotela Lodge, headquarters of this paper, was completely covered with lanterns, flags and bunting, and red fire was burned during the evening. Mrs. Willard's residence, on Montagu street, was very pretty with lanterns. The sight will be remembered long by all who witnessed it. It was said by old campers that it was the best the camp had ever had.

Sunday morning meeting Mrs. Helen Stuart-Richings was the speaker.
In the afternoon Col. R. G. Ingersoll was the

speaker.

At 4 o'clock the Temple was filled by an au dience that had gathered to listen to the chil dren of the Lyceum. The school opened with singing by the children, after which Mrs. Richings rendered an invocation; after another song the Leaders talked to their children upon the lesson, which was: "Why do we come to the Lyceum?"

After the ten minutes' talk the children were called upon to answer the question for the les son, and almost every child in the school had an answer; several of the Leaders also an swered the question, showing the interest that is being taken by the adults. The hall could not be arranged to give room for the children to march, so it was agreed to dispense with that service, and in place of it Mrs. Helen Stuart Richings was introduced to the children, and favored them with one of her select recitations, which was received with loud ap Mrs. Richings is very popular with the children.

The following took part in the program: Gladys Atwood, Clara Weston, Lloyd and Maud Loomis, Mollie Blinn, Hazel Coyle, Ruby Sauer and Edna Cook. The school closed with singing and a benediction by Mrs. Richings.

Sunday evening a very fine stereopticon and musical entertainment was given in the Temple by Ross and Myers of Troy, N. Y.

Monday morning a conference was held in the old grove. At 2 P. M. Mrs. Sarah A. Byrnes gave her last lecture of the season, and it was a grand one. At the close the audience gave Mrs. Byrnes a rousing vote of thanks. Mrs. Byrnes was followed by Mrs. May. S. Pepper. Tuesday P. M., at 2 o'clock, Mrs. Richings

gave a lecture in the Temple to a large audi-

INSPIRATION-MEDIUMSHIP-PSY-CHOMETRY.

BY HELEN STUART RICHINGS.

[Reported for the Banner of Light by Maud Knight.] Mr. President and Friends: I have selected for my subjects this afternoon, "Inspiration," Now you 'Mediumship," and "Psychometry." may say that you are perfectly familiar with those subjects, having listened to and read of them. But I think this will be interesting to some personally, and renew your interest. am about to present also that egotism should do all that you would know, by suggestion. You may know by the preservation to conse cration of the subject that it will not inspire the people as it did years ago through inspira-

I am frequently asked—and pardon the first person singular—if I am controlled, or inspired, while on the platform, in the sense of the word

that Spiritualists are so familiar with. I am not controlled at all. I am my own person-Mrs. Richings-as my husband often said if I was controlled it was more than he ever succeeded in doing. I claim I am subject to inspiration. I do not believe in standing and hammering it into the very heads of the people, or pouring it out in wooden buckets into the brains of the people. I am not a wooden bucket. I would not be one if you offered it to

We are in a spiritual world and a spiritual atmosphere—that has been repeated from every rostrum, dinged from every platform; for your physical body you require a physical atmosphere. The normal man (or man's physical will) has life; in order to exist he must have pure atmosphere. He can live on spiritual atmosphere many days. If the air be impure, see how quick he fades away. So it is with the lungs. If filled with pure air, how quickly they will make the man strong physically and

My friends, I do not wish to dwell too long on these subjects. Remember, I do not pro-fess to know it all; there are mediums who know more than I do, but when I see different ones discussing about inspiration, psychometry and mediumship, I feel that if I could only express my thoughts in regard to the different subjects—sift them out, label them, and put them separately—I could impress upon your minds what I mean.

A great many Spiritualists believe that psychometry belongs to mediumship; now, psychometry does not have anything to do with it. Mediumship is in harmony with hypnotism. I was present at a house once where there was an entertainment—I being included in the party not because I was a medium, but because I was Mrs. Richings. One of my pa tients was there also, but she was not aware that I was in the company. During the later part of the evening a lady came to me and asked me if I would not hypnotize a subject, just to entertain the guests. I replied in the affirmative, and told her that I would use for the subject my patient—telling this lady not to allow the patient to know I was there. Making arrangements with the gentlemen to look at their watches to tell the direct time that the subject became influenced by the hypnotic power; also that the lady being stationed in the library and I in another room, so that when I said "Now" that they should

require that the hypnotist should see the sub-ject at all, nor that the subject should know that the hypnotist is even on the grounds at

Dr. Hidden or any other hypnotist can hypnotize a subject just as well if the patient or subject slis before a curtain, the hypnotist sit-

My friends, you all possess that power. You all shake your heads! "Oh, no!" but I say you can if you only develop that power—your will. If I say I will accomplish a thing I will—It is your will. As J. J. Holland says:

"Heaven is not reached by a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount its summit round by round."

So, my friends, no matter how long it takes us, if we have that will we can reach the highest summits.

I believe in spirit-return. If Spiritualism be not true, then I am the first one to wish it made known to me, as I do not care to live under a colusion and a snare.

Mrs. Richings closed with a recitation.

Mrs. Pepper followed with tests.
Wednesday morning a conference was held, as was also on Thursday, Friday and Saturday mornings—H. A. Buddington being the Chair-

Thursday evening a dance was held in the Temple.

Thursday afternoon at 2 o'clock, a large audience gathered in the Temple to welcome Mr. J. Frank Baxter—J. B. Hatch. Jr., acted as Chairman. After singing by Mrs. Hattle C. Mason, Mr. Baxter read a poem and then sang, much to the satisfaction of the audience. At the close of the song, Mr. Baxter took for his subject, "True Heroism, or An Object in Life." The more we study Spiritualism, we learn that our spiritual growth and welfare, not alone in this life but as well in the future life, depend much on our physical health. We easily must see that all departments of human improvements and practical reform, naturally come within the broad scope of Spiritualism. Hence it is, that earnest and philanthropic Spiritualists cannot fail to take a deep interest in all matters-not only of religion and science, but in matters of reform-though they may differ in regard to modes of action.

They are interested in all physiological reform, whether relating to habits of food, drink, dress, labor, indulgence or to stimulation, or to system of medication, treatment for disease, or erroneous practice, like that of vac cination, for instance, to the end that every human body may be a fit temple for the in-dwelling spirit, and a healthful instrument for its use and development.

Surely a change is coming over the world. Men, yes nations, may remain for a time dumb and blind to their own interests and temporarily false to the rights of enslaved and weeping humanity, but the sun of wisdom is rapidly rising, and long-blinded eyes are beginning to see, and long-sealed lips are led to speak accordingly, and declaring, truly, all constitutions, institutions, theories, theologies and laws valuable only just so far as they sub-serve to the common welfare and feed the progressive life of the whole family of man. Thomas Paine was not far from right in his definition of religion:

A religion that banishes all unduly small measures and lead-loaded weights from counters, the too small basket of coal from the coalyards, pebbles from the cotton bags, rocks from wool, sand from sugar, chicory from coffee, alum from bread, lard from butter, and water from milk cans. Justice is the true religion—a religion that will advance the world, and will not put the biggest and nicest strawberry on top.

Let humanity become better acquainted with itself, for, believe us,

"There is no dearth of kindness In this world of ours;
'T is only in our blindness
Pluck we thorns of flowers. Cherish God's best giving,

lecture. Space and time do not allow it to be given in full. Mr. Baxter closed his lecture by giving a great many convincing proofs of spirit-return. In the evening the Ladies' Improvement

Association gave an entertainment (particulars next week).

Wednesday evening a grand Lyceum entertainment was given by the children under the direction of W. H. Bach, which we hope to speak of more in detail hereafter.

Success to the Queen City Park Lyceum! Every camp meeting should follow suit. Mrs. Soper is doing a good work. Keep it up. I will give a helping hand. The children must be educated. A grand good start has been made this year. Onset ought to reorganize its Lyceum.

Fifteen hundred dollars toward the Mediums' Home is not bad for Lake Pleasant this year, is it? It has been offered to the writer for the Veteran Spiritualists' Union.

George A. Bacon was seen in camp yester-Weather fine. HATCH.

The Closing Saturday and Sunday

at Cassadaga Camp, N. Y.

[Reported for the Banner of Light.]

The unabated interest manifested up to the very last hour of the session of 1896 at this ideal resort is of itself a prophecy of its future success. It seemed during the last two days that everybody was striving to make the very most of every precious moment of

At the conference hour in the A.M. questions of moment to the spiritual upbuilding of the Camp were discussed, the speakers and thinkers of the Camp entering with earnestness and valor into the intellect ual and spritual areua, equipped with the armor of truth and practical suggestions.

Mrs. R. S. Lillie occupied the lecture hour in the after oon, and gave forth valuable and exalted thoughts upon the true mission of Sprilualism. Sunday A. M. Mrs. Jennie B. H. Jackson charmed

her large audience by her characteristic simplicity and eloquence in de-ling with the subjects given her by the people. She also gave improvisations. She was followed by Mrs. J. J. Whitney, whose wonderful tests have been one of the great attractions of the Camp the present season, and have sent conviction to many of the most obdurate and captions skeptics. In fact, the pointedness, accuracy and dignity of her messages have been simply irresistible, and her value to the world as a woman of integrity and honor, and as an instrument in the hands of the angels, cannot be overestimated. She has received an earnest call from the "management" at Cassadaga to return and minister unto the people another season, and this invitation was vehemently and unantmously seconded by all who have known of her ex-

Sunday P. M. A most profound and comprehensive address was given by Hon. A. B. Richmond of Mead-

He was followed by Mrs. M. J. Crilly of Allegheny City, Pa., who has made an excellent reputation at Casadaga as a test medium, both for private and platform work. The tests given were of the most convincing character, and were immediately recog-

Bunday evening a "love feast," or good-bye conference, was held in the Auditorium. Lyman C. Howe, Mrs. J. B. H. Jackson, R. W. W. Hicks, Mr Brooks, the Chairman, and others, participated. Hon. A. Gaston made the closing speech, which was replete with vigorous thought, and after a benedic-tion by Mrs. Jackson, the President declared the camp of 96 adj urned sine die

camp of '96 adj urned sine die

A musical and literary entertainment was given at
the Auditorium by Madam Bourgeois of Chicago,
many of her pieces being improvisations. It was excellent, and wis highly appreciated.

On Friday evening, Aug. 21. a choice program was
prese-ted for the benefit of the Lyceum, and was listened to by a large and appreciative audience.

On Saturday afternoon the famous Blogar Duet gave

On Saturday afternoon the famous Singer Duet gave their third and last entritainment, which was received with hearty applause by their appropriative audience. By invitation, Mrs. Jennie B. H. Jackson gave a po-etic improvisation upon "The Mission of Music," which, in polit of graceful rend time and exalted sen-timent, was in perfect keeping with the inimitable musical program which had just been listened to.

Prof. Singer has long been known as a thinker and writer. He is a close thinker, and his knowledge of spiritual phenomena is widespread. Spiritualists are to be congratulated on the advent of the Singers into a professional spiritualists.

public work. so that when I said "Now" that they should let the other party know the time which the subject became influenced.

The moment I said "Now," the subject at once threw back her head and fell into a hypnotic sleep. So you see, my friends, it does not been steadiast in defense of mediums and to the cause

of Spiritualism. Many poor and needy mediums have had cause to bless them during that time, and they have richly earned the tille of "mediums' friend." Mr. Hill has been a Trustee of the National Spiritualists' Association since its organization, and has given largely to its support, financially and otherwise, Many are the deeds of kindness and helpful charity that have come to the knowledge of your correspondent which Mr. Hill and his ever-loyal energetic and outspoken companion have bestowed upon the feedly. outspoken companion have bestowed upon the needy, and always done in a quietand unprefoutions manner. May they live many years to carry out their nobis

work.
The career of Mrs. M. E. Oadwallader as a champion of Spiritualism and the cause of modlumship is too well known, through the press and otherwise, to need

well known, through the press and otherwise, we used to be canvassed by us.

She has carned her reputation by indefatigable and untiring perseverance, and is justly classed among the most earnest defenders of the cause of Spiritualism. During her stay at Cassadaga her work in behalf of the petition to be presented to the Penusylvania Legislature has cullsted the sympathy and coperation of many prominent people.

many prominent people.

We are glad to be able to say that Mrs. R. S. Little is greatly improved in health, and the probabilities are that she will be able to go forward in her noble and praiseworthy work as a lecturer and defender of the truth. She is engaged to speak in the Spiritual Temple in Rayle direct the mention Santanhar. ple in Buffalo during the month of September.

The program of Casadaga would be incomplete without Mrs. Lillie and her good husband, whose artistic and soulful music has been a prominent and charming feature of the platform work and of the en-

charming reactive of the places.

F. Corden White of Chicago, the famous platform and test medium, was at the camp during the entire season. He did platform work during a portion of the time, giving the best of satisfaction, and his time outside of their was complete'v filled in giving private side of that was complete'y filled in giving private stitings, which were of a remarkable character, scarce-

ly ever failing to send conviction to the mind of the P. L. O. A Keeler and the Campbell brothers also had piency to do in their special lines of mediumship, and gave universal satisfaction. ORPHA E. HAMMOND.

onset Bay, Mass.

To the Editor of the Banner of Light:

September, the most delightful month of the year at Onset, is about to be ushered in, while the majority of the summer visitors are about to leave. No doubt but that if the schools of the cities opened one month later, September would be the month of the year at Opset.

The coming year will no doubt bring more changes and improvements than this. Electric cars may replace the horse car of the present, and a telephone system will probably be put into operation.

Mrs. Bullock, a former director of the Association and worker in the Cause, has passed to the higher life, and will be missed, as her going out repressions of the old landmarks as well trooms to

moves one of the old landmarks so well known to all who have sought Onset for either pleasure or

nisiness. In the words of D. George A. Fuller, who presided at the services on Thesday last, "She was a worker in the interests of all reform, for years president of the 'Prisoners' Reform Association,' one of the founders of the Oaset B y Grove Association, one of the charter members of the On-i-set Wigwam Society of Co-workers, and we meet to celebrate the birth of one into the higher life who has walked with us many years We are selfish to speak of our loss—let us speak only of her gain." At the meeting of the Wigwam Co-workers, galled to

make arrangements for the funeral services. Mrs. Bul-l. ck controlled, and talked to those assembled through

Mrs. H. V. Ross.
One beautiful_feature of the services was the decoration of each Co-worker with a white flower, making a pleasing contrast to the somber black, representing

a pleasing contrast to the somber black, representing gloom, which, no doubt, will at no far distant day be set aside to a large degree.

Preliminary steps have been taken to form a Ladies' Aid early the coming season, and they will work hand-in-hand with the Association.

Although the Brid.e.water Band has closed its season's engagement, those who remain will not be without music or the dance. Poole's Orchestra will further with music for dance on the aventure of Sant 5.7.19

out music or the dance. Process Orenestra with in-nish music for dances on the evenings of Sept. 5, 7, 12 and 19. The 7th being a Labor Day double session, dancing will be in order both afternoon and evening. The Harvest Moon Festival, the 19th and 20th, bids

The narvest Moon reservat, one rota and zoth, ones fair to eclipse all former attempts.

The conferences the past week have been very interesting indeed. One topic discussed was the "Children's Lyceum," and surely this is a most vi. all substitute the Course of Sourcesteen when you court to ject to the Cause of Spiritualism when you come to look over our audiences and see the lack of little faces. Where are they? in the church or street?

Failing from above.

Life were not worth living
Were it not for love."

The above is only a part of Mr. Baxter's

Where are they? In the entired of street?

Another subject will be fully understood by reading the following resolution, passed unanimously by the conference of Friday, Aug. 28, and offered by Capt.

E. W. Gould of Washington, D. C.:

E. W. Gould of Washington, D. C.:

Whereas, The question is often asked by those who are anxious to learn of the truths of spiritualism, What are the principles? What do Spiritualists believe? What are the theories taught? etc., etc.; and

Whereas, There seems no good reason why a short declaration of principles should not be formulated for the information of all honest inquirers; and

Whereas, The National Spiritual Association is the proper authority to determine such questions; therefore, be it Resolved. That we hereby respectfully petition that Association at their next Annual Convention, to be held at Washington, D. C., i October next, to formulate and publish to the world such a code of principles as they, in their judgment, may determine will best express in few words the teachings and objects of Modern Spiritualism.

Mr. Willard Hull was unable to appear, as adver Mr. Willard Hull was unable to appear, as adver

tised, on Friday and Sunday, and Friday the platform was occupied by Dr. J. W. Kenyon, and Sunday fore-noon by Mrs. M. E. Cadwallader of Philadelphia.

The lectures, under the auspices of the Association, were closed yesterday by Mrs. Gara L. V. Richmond and Joseph D. Stiles. The platform will be occupied during September by Dr. T. A. Bland on Sundays, and Dr. J. W. Kenyon on Tuesdays and Thursdays. H. E. GIFFORD.

ONSET NOTES.

Drs. T. A. and M. Cora Bland each gave a brief lecture-the former on mental and the latter on physical culture—in the Temple, on Monday evening, Auc. 24.

The interest of the occasion was heightened by the beautiful song, "When You and I Were Young, Muggie," rendered by Miss Gertrude Ludlaw, accompanied by Mrs. Merrill.

Although camp-merting is over the people who re-main through September at this lovely spot are not to suffer for want of mental food, as arrangements have been made with Prof. Kenyon and Dr. Bland to deliver a series of lectures on both week days and Sun-

days.
One of the most charming entertainments of the season was the benefit concert tendered by her admirers to Miss Gertrude Laidlaw, on the closing Sunday evening, Aug. 30, in the Temple.

OCCASIONAL.

Maple Dell (O.) Camp. To the Editor of the Banner of Light:

The five weeks' session for 1896 closed last Sunday, with weather very disagreeable, which unquestionably prevented as large an attendance as had been expected; but those present were full of cheer, true fraternal feeling and hope for the future of the Cause in general, and for the perpetuity and prosperity of Maple Dell Camp in particular.

The prevailing hard times, which have been so severely felt by all camps this season, have had their effect in reducing the receipts of the Association below the amounts received in more prosperous years: but despite this unfavorable condition, and to the great credit of the management be it recorded, the current expenses have been kept within the limit of the receipts, or practically so, and a careful auditing of the assets and liabilities of the Association shows Maple Dell Camp to be in a sound financial condition with bright prospects for future success and useful

On Wednesday evening, the 19th inst., Miss Katherine Dickens Cole gave a special entertainment in the Auditorium to a very appleciative audience. Her work here as teacher of elecution, oratory, the Del-sarte system of physical culture and kindred branches, has been especially meritorious, and by her quiet and womanly ways she has endeared herself to all with whom she has come in contact, and it is the hope generally expressed by the campers that she may labor with us in future seasons.

may labor with us in future seasons.

At the conclusion of her program, Mr. and Mrs. C. B. Gould were induced, by a clever ruse, to come upon the platform and were presented with a slight floral offering. True to the emblem worn by many Spiritualists, the central feature of the bouquet was a huge bunch of sunflowers, upon stalks fully seven feet long, and to which had been bound innumerable stems of gradiolas and other flowers. After the audience had enjoyed a hearty laugh at their expense, the snokesman, Bro. D. M. King, referred to the fact the spokesman, Bro. D. M. King, referred to the fact that it was the fifth anniversary of their marriage, and expressive of the desire of the campers to celeand expressive of the desire of the campers to defe-brate their wooden wedding, he produced, as if by magic, a bandsome parlor table. Mr. Gould replied in a feeling manner, and with voice trembling with evident emotion. Mr. and Mrs. Gould have filled a special engagement throughout the entire season as press representatives, and have sent out over five hundred newspaper reports carrying the name and fame of Maple Dell Camp, and some facts regarding its high standing, mentally, morally and spiritually, to thousands of readers.

The special speakers for the closing meetings were Moses and Mattle Hull. We have previously written of their successful work and great popularity here. Suffice it to say that they were fully up to their usual

The Board of Trustees are planning for something which they hope to make one of the grandest and greatest undertakings in the history of Modern Spiritualism. They contemplate no less an achievement than the founding of a permanent summer school for fitting our young speakers and mediums for the better performance of their public labors. It is intended to make it something of a normal training-school in

character, with a thoroughly competent faculty of trachers, and do systematic school work for a special term of six weeks annually, beginning the first of each June, and closing in time for the opening of the requiar camp season. Special classes will be provided in closule in, cratery, physical culture, rheteric, logic, parliamentary law. Hiblical exages and kindred branches. In addition to six weeks portained drill in class work, arrangements will probably be made to carry the work throughout the cultre year, somewhat upon the Chautanqua plan. It is hoped that flower liuli can be engaged as principal of this achoul, and we will no doubt be able to give more definite information on the subject at an early date.

Although Dr. D. M. King is the enganger of Maple Dell Camp, this is the first season that he has been in attendance here throughout the entire session, owing to his labors to connection with an many other camps. Last fall the Trustees made Bro, King the General Manager of the camp for laws, and in addition to his unsuffold duties in that capacity he has been compelled to do a great deal of platform work, and has been very successful also with his special leasons in psychic science. The work and the demonstrations have been very practical, and many of the students have made marked progress in their study. The Trustees were unwilling to take any onances on transfent teachers, therefore they engaged Bro. King to give these lessons in the Auditorium, under the patronage of the Association, and made a indesion free to all campers.

Our Chairman, M. C. Danforth, has given excellent satisfaction as a presiding officer, and his kind, pa-Our Chairman, M. C. Dunforth, has given excellent satisfaction as a presiding officer, and his kind, patient and fatherly ways have endeared him to all of

At the closing session Mrs. Mattie Hull, who went from here to Ashley camp, which is associated with Maple Dell, was instructed to extend to the Society there our fraternal greatings and assure them of our hearty cooperation. Fraternally yours.

hearty coöperation. Fratern Mantua Station, O., Aug. 26, 1896.

Niantic Camp.

To the Editor of the Banner of Light:

Sunday, 16th, A. M. Mrs. Carrie F. Loring was the speaker for the day, and after the opening exercises of music and reading a poem, "Not Understood," she opened with this remark: "Strangers we are and yet not so, for the same spirit reveals to us the same truths." Her subject was on the theme of invisible not so, for the fame spirit revens to us the same truths." Her subject was on the theme of invisible agencies outside of the common manifestations of the every-day life.

She spoke of the different coloring of the auras of

each one, some going out and blending with others, whilst some did not blend but returned to its own again, and how often by the handclasp we sensed this blending of our spirit-atmosphere. She spoke of the food one partook of, how it entered into the elethe food one partook of, now it entered into the ele-ment of the individual, and how it affected us in our spirituality, or, in other words, "the power of the invisible agencies." Mrs. Loring gave some tests at the close of lecture.

close of lecture.

2 P. M. After the preliminary exercises Mrs. Loring took as her subject, "Spiritualism as an Educator," showing that it taught us the law of adaptation to some line of work where might best be unfolded the capabilities of the child. Lot parents and teachers understand more of the laws of life and health, and live this life here by taking up the line of aspirations, and you will avoid many failures. She spoke of many of the avocations of life, and how some were a success others a failure on the same line. Natua success, others a failure on the same line. Natural healers, unnatural ones, natural teachers, mechanics, artists, milliners, cooks, etc., but the unnatural ral one would spoil it all; so, in summing up, she advised us to see if we could not better our condition by looking in the glass. Mrs. Loring closed with tests, all recognized.

Conference in the evening, and then we had some

fine character-readings of some of our audience. Mrs. Loring made us a short stay, but left many admirers of her and her beautiful gifts. We hope to meet her

again some day.

Monday, Aug. 17th, the annual meeting convened at 9 o'clock, for the election of charter officers: President, A. T. Boon, New London, Ct.; First Vice-President, T. J. D. Eager, Niantic, Ct.; Second Vice-President, Mrs. A. E. C. Merriam, Hartford, Ct.; Secretary, Miss Mary Hatch, South Windham; Treasurer, C. M. Platt, Waterbury, Ct.; Board of Management, A. T. B 1901, D. A. Crocker, G. W. Plerce, S. F. Brunson, A. E. C. Merriam, A. T. D 1901, N. H. Fogg, E. M. Lyman; Auditors, James E. Hayden, D. A. Lyman.

Monday evening, the Ladies' Aid Society held its Monday evening, the Ladies' Aid Society held its

annual fair.

A social was held one evening, the proceeds to go

A social was held one evening, the proceeds to go toward a bathing dock and float, some of the y unger portion of the camp sojurners helping out the same.

Sunday, 234, Mr. W. J. Hull disappointed us at the last moment, and, as there was no time to telegraph for a speaker, we were very fortunate in having Mrs. Spaulding, of Norwich, Ct., on the ground, who kindly filled the place to the best of her ability.

The Ladtes' Aid held over its officers, with this exception—Mrs. N. H. Forg being chosen to fill the place made vacant by Miss Mary Hatch's resignation, she taking the place of the former Secretary of the Association. Mr. Jonathan Hatch. are | ciation, Mr. Jonathan Hatch.

Thursday evening a social was held in the Pavilion by the young people, the proceeds to go toward finishing the bathing dock, which is now a very desirable place for all lovers of that art. Mr. George Eager, who is our musical celebrity, gave some fine plane music. Then there were readings, etc., that helped to make the evening a very pleasant one. They took in \$11.60, which, for so sudden an inspiration, spoke well tor the effort.

The Ladies' Aid anticipate some improvements another season. Our next speaker is Mrs. Eva Walcott.

Many will stay after Sept. 1, but I shall return home. MRS. N. H. FOGG.

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

Sunday was a beautiful day. It was lovely in the grove. A very large, attendance-two thousand persons were present.

We had quite an array of talent, and excellent meetings were held all through the day. Many strangers were present and pronounced our meetings

strangers were present and pronounced our meetings a perfect success.

Exercises commenced at 11 A.M. Singing by the Quart-t; invocation and remarks, L. D. Milliken of Lyun; song, quartet, "Beckoning Hands"; address, Dr. Huot. Boston, subject, "The Lesson that Nature Teaches Us through Her Many and Varied Expressions," also excellent tests; poem, "My Angel Lyunds and teach by Mars. D. P. Partette. sions," also excellent tests; poem, "My Angel Mother," and tests by Mrs. R. B. Robertson, Boston; remarks, Mr. William King of Boston, in which he gave many interesting facts regarding spiritual manifestations; singing, quartet, "There Are No Days Like Old Days."

2 P M .- Singlag by the Quartet; invocation and re marks, Mrs. H. A. Baker of Danvers; singing, Lynch Sisters and Quartet remarks and tests, Mrs. Dr Brown of Boston; violin solo, Lynch Sisters; Mrs Abby N. Burnham of Malden delivered an excellent ddress, which was frequently applauded (she is one address, which was frequently applauded (she is one of the ve'eran stalwarts, and long may she be spared to administer her views to all earnest investigators); song, "Little Barefoot," C. H. Legrand, Salem; song, Miss Amanda Bulley of Salem; fine address by C. Fannie Allyn on "The Dutles of the Spiritualism of the Now, not walting for the other side, but being practical ev ry day—and the importance of good health"; singing by the Quartet; reading by Mr. N. H. Chase of Salem; remarks by Mrs. Dr. Chase of Swampscott; solo and chorus. Amanda Bailey and Quartet; remarks and chorus, Amanda Bailey and Quartet; remarks and tests, Mrs. T. L. Hausen Caird of Danvers; song, "The Flag that Waved a Hundred Years Ago," by the Lynch Sisters of Salem: remarks and tests, Edgar

N. Thille of Dosion, mediants.

Sisters.

On Monday, Sept. 7, Labor Day, we shall hold another basket picnic all day. There will be dancing in the afternoor.

We hope that all mediums who are willing and would like to come and take part in our meetings will do so during the few remaining ones this season.

Electric cars pass the grove every fifteen minutes from Lynn and Salem.

Banner of Light for sale at the grove and subscriptions taken.

N. B. P.

Lake Brady, 0. To the Editor of the Banner of Light:

Our conferences continue their interest from day to day. Facts, phenomena, personal experiences and inspirational thoughts are freely given, and frequently tests are added. Mrs. Dr. Kenyon has given a number of fine tests, and to day Mrs. Cooper of Akron and Charles Barnes

and to day Mrs. Cooper of Akron and Charles Barnes both went under control and gave descriptions of what they saw clairvoyantly.

The Lyceum also is a pleasant feature.
Trixy, the little control of Mrs. Archer, is a favorite at Lake Brady. A little altar, draped in white, bearing crescent crown. "Immortality," in honor of Trixy, was strewn with flowers by the children, while the Conductor, Mrs. Mr., repeated this acrostic verse on her name:

"T ouch us with your angel fingers,

R are, sweet child, we love so dear;

I n our hearts your memory lingers,

X rays from the heavenly sphere.

Y es, we now adopt you, Trixy

Woodburn to our Lyceum here."

C. E. Purcell, Secretary of the Southern Cassadaga Spiritualist Association, Lake Helen, Fla., is here this week. Almost immediately upon his arrival he received tesis from Miss Gaule—one from his wife, deceived tests from Miss Gaule—one from his wife, describing her trip to California, of meeting loved ones there, and then passing peacefully through the vell, and one for his brother, from a distracted spirit wife, imploring him to cast off his creed-bound lifeas and come out into the gloric us light of liberty and truth—begging him to give her the opportunity of communicating with him, as his disinclination to do so was keeping her back in spirit development. Other tests were given, which were corroborated by Mr. Purcell.

Charles Barnes has just given a trumpet scance under test conditions—his hands being tied firmly down der test conditious—his hands being tied firmly down to his knees. The manifestations under these severe conditions were quite satisfactory to all present. Most

MRS. MCCASLIN, Official Reporter.

of us received tests.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphor Theatre fullding, Bedford Avanue, opposite South Tents street. Meetings sunday evenings, \$ 0 clock. Good speak ers and medicuis. Mrr. M. Bvans, Freedent.

Spiritumi Moetings are held in Mrs. Dr. Blake's par lors, 1934 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock.

The Advance Spiritual Conference meets every Saturday evening in Bingle Tax Hall, 188 Bedford Avenue, Good speakers and mediums always in attendance. Beats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Beaty.

The Women's Progressive Union holds meetings every Hunday afternoon and evening at 3 and 3 o'clock. Suchil meetings every Friday evening at 3 clock, at the hall, W Frankila Avenue, Small's Pariors, near Greene Avenue. Mrs. E. F. Kurth, Frenklont.

Avenue. Mrs. E. F. Kurth, President.

Fraterpity Halt, 559 Redford Avenue, near Myrtle
Avenue., Meetings Sunday at 3 r. M. Mrs. L. A. Olmstead,
Medium. Other mediums remisrly provided.

Mediums? Progressive Meetings.—Sundays, 3 r. M.,
Single Tax Halt, 1518 Redford Avenue, near Putnam Avenue. Mrs. E. A. Outting, Marager.

Juckson Halt, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday evening at
8 0'clock.

Mestigna in Voltage N. V. Voltage Suithbullet Control

8 o'clock.

Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society
holds its meetings in the College of Music Hall, it Gettys
Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

Woman's Progressive Union — E. F. K. writes: "Season of 1896: O tober. Mr. Edgar W. Emerson; November. Mrs. Helen Stuart-Renings; December. Mr. Thomas Grimsbaw: January, 1897, Mrs. Ida E. Downibe; February, March. Rev. J. C. F. Grumbine; April, Mrs. Adeline M. Glading; May, Mrs. May S. Pepper.

Meetings are held every Sunday afternoon and evening at 3 and 8 o'clock at hall 327 Franklin avenue, near Greene avenue. Social mertings every Friday evening at 8 o'clock."

Buckingham's Dye for the Whiskers is a popular

preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowbill streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Succretery, Frank H. Morrill. Services at 10½ A. M. and 7½ P. M. Lyceum at 2½ P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 24 and 7½ P. M. Hon. Thomas M. Locke, Pres. MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at Irwin Hall, corner of Wast Madison and South Paulina streets, entrance 107 South Paulina streets, Services every Sunday II A.M., 14 and 74 P.M. Mrs. Mary C. Lyman. speaker. Harmonial Circle, III South Paulina street, every Wednesser 4 P.M.

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

WASHINGTON, D. C.
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M.O. Edson, Pres

MILWAUKEE, W18.

Spiritual Unity Society meets at Ethical Auditorium, 558

Jefferson, street, every Sunday at 74 P. M., and Thursday

at 8 P. M. J. C. Bigler. President.

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