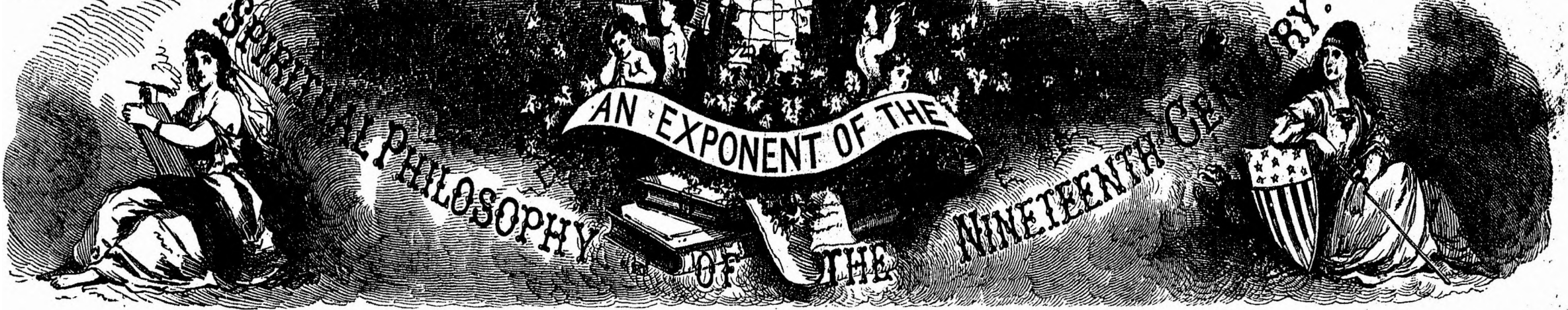


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SUMMER REST.

Released from toll, I wander o'er the hills;
In rural happiness I bathe my soul;
To Nature's sway I yield a glad control,
And drink of pleasure that creation fills:
Pure peace is in the woods, joy seeks the rills,
Music and grace with quiet rivers roll;
This is no world of jarring strife and dole,
But Eden, where high hope her bliss instills!
How blest to breathe the air the wild bird knows,
To rest in sunshine like the growing grain;
My soul has perfume as the smiling rose,
And knows her place, like daisy of the plain:
Now can I sense a state where peace is rife,
And have foretaste of love's unending life!

WILLIAM BRUNTON.

The Second Advent.

BY W. J. CUSHING.

In the far West, in the sunny clime of California at Los Angeles, a modern John the Baptist—one Henry S. Hubbard—has arisen and announced himself as the "Herald of the Coming King," in the following words:

"I take possession of this world in the name of THE GREAT JEHOVAH. Henceforth those powers that assume to rule it will have to reckon with me. The dial of the ages marks the hour for which the world has waited since prophecy had a name. Now is the beginning of the end. The Sons of God have all been chosen, and are known to Him. I call upon them to rally to the standard of the Most High, whose weapons are not the sword and spear, but mightier far for the pulling down of strong-holds.

The present worn-out arrangement of things has served its time. Out from it, as if from hell itself, the prevailing injustice has flowed until Heaven will endure it no longer.

It shall go down, and that right speedily, and the moral atmosphere of this world, which no pure soul, without divine protection, can now breathe and live, shall be purified by the lightning of God's wrath poured out on the head of every evil doer, who shall presume to interfere with the final breaking up of the existing disorder.

No man lacking faith in God may hope to become associated with this movement, none that fear death, nor any that desire the death of others. The band of the Most High is raised against the battlements of Satan, and they shall fall.

I have spoken, and it only remains to say who it is that speaks. My mother called me Henry when she drew me from my play and taught me to love God, and my neighbor as myself. My father bears the name of Hubbard, and has bequeathed it to me untarnished. There are those who know through what unearthly fires my body and soul have passed in times gone by. Let them testify whether this word of mine merits the attention of a thinking world.

I am

The Herald

of

The Coming King."

This I copy from a printed circular sent me by my friend and correspondent, and bearing on its title page these words:

"To the People of the Earth one word, voiced in Los Angeles, California, April 18, 1897."

That such an announcement as this would only seem wild and extreme in its purport to most minds may well be imagined; but in the light of Bible prophecy, the signs of the times and modern spiritual thought and manifestation, it has a peculiar significance. In a recent article I tried to set forth how the leading prophecies held by the church as bearing upon the end of the world, the Day of Judgment, Resurrection Day, and the second coming of Christ, were all really fulfilled in the very times we are now living in, as far as the general sense or meaning goes, and mentioned further the personal coming of Christ again as being gradually led up to as the public mind was prepared for it, by means of modern spiritual movements and the claims of different individuals for the Messiahship.

So we see it is not strange that, following upon all this, there should finally come one upon the scene who corresponds in his mission with John the Baptist, and that he should herald the second coming of the Master, and at the same time him also who would serve as the instrument of that coming.

In the year 1859 an old man, quite at the verge of the grave, and with that insight that often comes at such a time, thus prophesied of this looked-for character, the personal Comforter to come: "There must be one raised up who shall be so instructed in the ways of God, and so imbued with his spirit, as for the sake of the love of God and man and truth, he shall sacrifice all therefor—life itself if need be. He shall be the herald of the dawn of the reconstruction of society and the establishment of celestial government on earth. He shall become gifted with the power of speech to thrill the nations, and yet be so meek and humble as that there shall be none like him in all the land. He shall be universally gifted, so as to draw from all sources of knowledge to illustrate his teachings, and shall paint man's glorious destiny in colors beautiful to behold. He shall be like unto a woman in tenderness, sympathy and love; yet the strongest and proudest in all the land shall not have strength like unto him. He shall feel that of himself he is nothing, and that God is all in all. He shall become known as the Divine Messenger, through whom cometh heaven's mandates unto the people. The age demands such a one, and in due time such a one will come."

In this picture we see the feminine or womanly type of manhood illustrated—that advanced dual nature possible to the perfected man or woman, where the man has as much love as wisdom, and the woman as much wisdom as love—and this in the will and power of God, or Spirit, rather than simply as an individual acting from his own will. Further, we

see in the idea of the reconstruction of society and the establishment of celestial government on earth, as well as in that of one through whom should come heaven's mandates unto the people, some reason and argument for the claims made by Mr. Hubbard as the forerunner of that which is to come in the dispensation upon which we are now entering—truly a remarkable one.

That this coming will be in the nature of negative mediumship rather than that which is termed positive and receptive, we feel well assured; and Mrs. Cora Richmond's statement, in a lecture of some years ago, to the effect that "No matter what light or knowledge may have been yours in advance, a living impersonation shall yet walk in your midst, to show to what heights man can attain," would seem to verify such an assertion from a source beyond the veil.

I can imagine Jesus of old as having attained to that extreme degree of continuous control, where, being one with God and the power controlling him, he walked through his eventful life and ministry doing the will of Him who sent him, and being "equal in power with God because one with him"; and I can believe further that in like manner one will walk the earth to day a second time, in order to bring the truth of such a character home to mankind, and lift humanity to the worship and practice of all that is good and true and beautiful, rather than to continue in the worship of the individual.

The movement has become organized, and outgrown its disorderly and chaotic state. The arch has been reared from the earth as God's footstool to the high heavens as His throne, and it only remains to insert the Christ of Modern Spiritualism as its keystone, in order to complete the work of preparation, and pave the way for further developments.

The support for such a medium is not lacking, either locally, or in the general movement, or outside of it, where the second advent is looked for; so, like the play upon the mimic stage, all will go well and orderly upon this greater stage of life and action we call the world.

Brooklyn, N. Y.

Letter from Dr. J. M. Peebles.

To the Editor of the Banner of Light:

Only a few days since I returned from Southern India to Ceylon, the loveliest of islands. The rich tropical foliage, the feathery cocoanut trees, the chocolate trees, tamarinds, mangos, palms, cinnamon groves and tea plantations, all have a thousand charms. The monsoons have just commenced, hence there are showers nearly every day.

During my tour in India I suffered terribly from the intense heat, especially when in Madura and Tuticorin—thermometer standing in the shade at 99, 105, 111, 115, and up as high as 122. Though losing flesh, I lost none of my grit or determination. I saw crumbling castles, temples, tanks, ruins, Fakirs, Yogis and Brahminical life to my heart's content. The Fakirs are generally tricksters, and Yogaism has been decidedly overdone by transient travelers. The Yogas that I've seen on this trip, with one exception, were lazy, dirty, filthy fellows, squatting in straw-thatched huts, with ashes from cow-chips upon their heads, strings of beads around their necks, gazing at the sun, the tip of their noses, or their navels, with no discoverable psychic gifts. They are generally nearly naked. One, however, informed me that he was clairvoyant, and could travel in the "astral." He certainly had strong magnetic powers.

The Hindoo mind is naturally dreamy and speculative, while the Anglo-Saxon mind is scientific, inventive and practical. The Hindoo will look you coolly in the face and tell you that Yoga is a one-thousandth part of a Kalpa—that 2,000 Mahayugas, or a period of 8,640,000 years make a Kalpa, or 24 hours of Brahma, and that one hundred of Brahma's divine years must equal 312,040,000,000 of our mortal years. Ask him how he knows? And his imagination in connection with his sacred books will manufacture a still greater monstrosity to rationalize the previous one. The thinker demands facts, science, law and philosophy founded upon intuition and reason.

Authority is a back chapter. It is not what Moses said, what some unidentified spirit said, or what some questionable Mahatma said, but what does intuition, reason and the well-balanced judgment of the divine Ego say? External authority is becoming a pabulum for babes.

I remained over three weeks in Adyar, India, the headquarters of the Theosophical Society. The building is almost a palace, situated upon the banks of the flowing Adyar river, and embowered in tropical trees and foliage. My old friend and spiritualistic co-worker, Col. H. S. Olcott, is the presiding genius in this institution. The Colonel is now on a missionary tour to New Zealand and Australia. During the past few years he has organized one hundred and fifteen Buddhist schools in Ceylon, offsetting the mischief of the sectarian missionary schools. The Adyar library is one of the richest and rarest that I've ever seen.

The bitterest enemies of Spiritualist mediums, and Spiritualists generally, during the past ten years, have been Theosophists—such Theosophists as J. D. Buck, Hartzman, Griffith, Judge and the New York Tingly. I say this to their shame. A large majority of Theosophists were originally Spiritualists, and those still remaining in the branches honor the rock from whence they were hewn. Both Theosophists and Spiritualists unite in opposing materialism, in crushing sectarian creeds and in demonstrating a communion between the visible and the invisible worlds. And yet, no level-headed Spiritualist will forsake the truth, or lower the flag under which he has fought for nearly half a century. Just at present Theosophists (I joined them a number of years ago) have plenty of work in mending their own fences, sweeping their own gardens and cleaning their own Augean stables of deception, falsehood, schism, forgery and fraud. A New York daily illustrates the fight of the two factions by two "Kilkenny cats," with little left of them save fur and tails. How is this for "brotherhood"? Here in Ceylon I saw the King of Siam on

his way to the Queen's Jubilee—saw him (through the kindness of Col. Olcott and other officials) in the pavilion, by paying ten rupees, while most of the others, a thousand or more, went in free. Travelers must expect to be bled in such countries of beggars as Ceylon and India. Later in the day, with thanks to no one, I saw the King and had a pleasant conversation with him in the Queen's House. He is a genial, social, pleasant gentleman, speaking fine English. He was educated in the London University.

A prince of Siam has recently renounced the throne and all possible kingly honors, and become a Buddhist priest, donning the yellow robe. He owes nothing now but his robe and his rice-dish. I've visited his temple twice, in the suburbs of Colombo. He is a very intelligent man, and was at one time Siam's Ambassador to the Court of St. James.

It has greatly amused the scholarly Brahmins and the Englishmen of India to see what a lion my countrymen made of Swami Vivekananda, who was almost unheard of till he appeared in brilliant costume as an expounder of Brahminism at the Chicago Parliament of Religions. Americans, say Europeans, are ever hunting for a sensation. They got one in this Hindoo Swami. Let me disillusion them.

Swami Vivekananda is not a Brahmin, but belongs to the Sudra Caste, for which he is none the worse or better. Not only is he not a Brahmin, but he cannot be a Brahmin only by passing through death and a re-birth into a Brahmin family. Swami, in Sanskrit, means Lord; and this gorgeously-garmented (in silks of orange and crimson) Swami Vivekananda's real name is Novendra Nath Dutt, belonging to a Calcutta family. His father is a lawyer. In or about 1889 Mr. Dutt, who, instead of going to the law, with his father, appeared for a while on the stage. He is a natural actor, and very attractive to ladies, in his rich, Oriental garb. After the stage experience he became a Sannyasis, a sort of an ascetic monk, which monks in India, by the way, do not eat meat, drink wine, nor pose as Hindoo "shows." Mr. Dutt has considerable talent, and is a very fluent speaker, but does not compare in depth of thought and scholarship with plain, unassuming Babu, Pastab, Chunder Mozoomdar, who also (in an American dress) took part in the Parliament of Religions.

Speaking of show and sensation, would it not be well for some of our Spiritualist camp-meetings—as the agnostic Ingersoll is getting a little stale—to secure the services of this Hindoo as a "draw" or, what might still "draw" better, would be a tattooed New Zealand Maori, with a stone bracelet in hand, going through a war dance. Such a sensation would warrant a "fifty-cent gate fee." A Spiritualist camp-meeting should be for the cultivation of the social, the spiritual and the divine in humanity. Rightly conducted, they are of immense interest to the extension of Spiritualism.

I sail soon for Persia, Egypt and Palestine. J. M. PEEBLES, M. D.

Some Spiritual Pioneers.

Illustrations of Illustrations
Persons.

BY LYMAN C. HOWE.

In writing the sketch which appeared in THE BANNER OF JUNE 19, I realized the meagre nature of such an attempt, and anticipated a more extended and thorough work soon to follow; but as that may not be practicable, or else long delayed, I wish to suggest, that no attempt was made to present even an approximate list of the many noble workers who sacrificed all but life to introduce the new revelation to men, either among the writers or speakers, or the mediums through whose agency many astounding marvels were wrought.

Some whose names are not mentioned may not realize the impossibility of such a list in the limits of such a sketch, even if it consisted entirely of names; and as each worker is liable to regard himself or herself as the most important of all (and to themselves they are such) it is quite possible that some whose names do not appear may regard it as a personal slight. But a little reflection will show any one that no slight was intended, and, as it is said: "Prof. Hare, Prof. Mages, Prof. Denton, and others, with Judge Edmunds, Rev. John Pierpont, and many others like them," etc., it is evident that "many others like them" includes equally great names—names that are great—names that are not omitted should consider himself or herself as one of that illustrious group.

If the list were to be extended, it might begin with Dr. J. R. Buchanan, author and scientist, whose writings have added greatly to the store of human knowledge, and fertilized the domain of thought; J. G. Fish, M. D., geologist, author, and public speaker and debater; Prof. Edward Whipple, geologist, historian and lecturer; Hon. Sydney Dean, ex-clergyman, ex-member of Congress, and a powerful speaker and author; Prof. Payton Spence, M. D., writer for scientific journals and spiritual papers; Mrs. H. S. Lake, medium, author and speaker; Rev. Moses Hull, graduate from the Advent Church, and great biblical scholar and debater; Mrs. R. S. Lillie, a superior speaker, earnest worker, and inspirational medium; W. F. Jameson, once an inspirational speaker, and a noted debater, who switched off into the miasmatic swamps of materialism, and got worsted in a public discussion with Prof. W. M. Lockwood, a convert from the school of Agnostic Materialists; Cephas B. Lynn, whose brilliant talent was hypnotized into the Universalist Church; Dr. P. B. Randolph, erratic, but brilliant author and speaker; L. Frank Wadsworth, Professor in Rush Medical College, Chicago, for many years an advocate from the spiritual rostrum; Jennie Leys, beautiful, brilliant and highly spiritual, whose psychic experiences have puzzled many; Hon. A. H. Dailey of Brooklyn, President of Lake Pleasant Camp, and author of the "Biography of Mollie Fancher." The list is but just opened, and must remain open until some more extensive notice appears.

Dr. Buchanan claims to be the first medical professor to espouse the cause of Spiritualism. Of this I am not sufficiently posted to offer affirmation or negation. Prof. S. B. Brittan espoused it at its beginning, and was a conspicuous and powerful advocate and defender in its first years of trial. His writings are valuable educators, and fascinating to all lovers of literary and scientific excellence. If all Spiritualists would spend an hour each day in reading his writings, and the scientific and spiritual exegesis of Dr. Buchanan, the Cause would gain thereby.

The Philosophical Journal, originally The Religio-Philosophical Journal, now published in San Francisco, is a clean, high-toned expo-

THOMAS G. NEWMAN.

Thomas Gabriel Newman was born in Bridgewater, Somerset, England, Sept. 26, 1833, and ten years later was left fatherless. After leaving school he chose the trade of printer, and served an apprenticeship of seven years to learn it.

In 1854 he married his present wife, and came to Rochester, N. Y.

He was for some years a Methodist preacher, but was driven from that faith by the "eternal torment" doctrine which it endorsed. He became an Adventist, and spent seven years editing and publishing a paper called the Bible Expositor and Millennial Harbinger, in New York, and published a score or more of theological works, some written by himself.

He was ordained to the work of the ministry in 1862, and on Sept. 6, 1896, he was ordained a minister of the Gospel of Spiritualism, President H. D. Barrett officiating.

In 1864 he moved to Illinois, sold the publishing business, and for a "rest" took his family to England. Returning in 1869, he located at Cedar Rapids, Iowa, where he published and edited its first daily paper. In 1872 he sold this and moved to Chicago, where he embarked in the business of publishing The Illustrated Journal, a literary serial.

His attention was called to the Spiritual Philosophy in 1872, by Capt. H. H. Brown, in Iowa. He became a believer in the phenomena as well as the philosophy before he removed to Chicago.

In 1873, being interested in apiculture, he purchased the American Bee Journal, which he edited and published for about twenty years.

In 1879 he went to Europe as American representative to the various Bee-Keepers' Societies, and attended conventions in England, France, Switzerland, Italy, Austria, Germany, etc., and was awarded several gold medals for exhibitions of American apiarian implements. He is honorary member of fourteen Bee-Keepers' Associations, in America and Europe, and is also a life-member of the North American Bee-Keepers' Society, of which he was twice elected president.

For the past twelve years he has been the General Manager of the National Bee-Keepers' Union, to which office he has been annually elected almost unanimously.

He was for ten years Grand Commander of Illinois of the American Legion of Honor, and was also an officer of some ten different societies in Chicago, social, fraternal, insurance, etc. Early in 1895 he purchased the Religio-Philosophical Journal, and in May, 1896, removed it to San Diego, Cal., because of the failing health of himself and his wife.

In September, 1896, he attended the California State Spiritualist Convention at San Francisco, and was elected its President, the Philosophical Journal being made the official organ of the State Association, and he was unanimously invited to move it to San Francisco, which he did in the January following, with its printing plant and publishing business.

Mr. Newman has always taught that mankind can be benefited through Spiritualism. He feels that it should be placed before the children of men in its most attractive light, that all may be led to see its sublime beauty and helpful influence. He is and always has been an earnest advocate of organization among Spiritualists, that Spiritualism may be lifted out of the mire of chicanery and deceit, and placed upon the plane of pure spirituality.

He has made the Philosophical Journal one of the ablest, most readable and best conducted papers published in the interest of Spiritualism. He brought to his editorial work a mind richly endowed with scholarly attainments and an earnest desire for the truth. He is deeply sympathetic, highly intuitive, and has a keen sense of justice and right among men. As an editor, he is brave and fearless, yet a consistent builder of the temple of Truth. As a speaker, he is logical, eloquent and intellectually brilliant. As a man, he is true as steel, honest and sincere, and a credit to the Cause of Spiritualism.

nent of Spiritualism; good reading for all classes.

The Light of Truth has made several changes, and presents a unique variety of reading, differing from all other spiritual papers.

The Progressive Thinker is full of enterprise, enthusiasm, startling suggestions, radical analysis, sharp criticisms, tender sentiment, sensational headings, and bristles with newness and variety. Hudson Tuttle's page is attractive to thinkers, and very instructive. All are good in their way, and each has a class that regards it as the best representative paper published. None of them have, in my judgment, shown more improvement, up-to-date standard value, intellectual culture, push and progress than the BANNER OF LIGHT.

Eternity.

BY ED. S. VARNEY.

Eternity is a great word, a deep word, in its meaning. It is infinite in scope, all-comprehensive in its suggestiveness, and limitless in the length and breadth and variety of its manifestation.

In this life we are hampered by material laws and forces, by the environments of regulated routine existence, by imprisoning circumstances and barricading duties which so cripple the aspirational wings of the soul that they can only fly to the end of the tether, instead of soaring to the full orbit of glorious inherent possibility.

We catch a glimpse of the divine within us. We hear the music of the soul's sweetest breathings. Grand peans of praise and love and longing endeavor burst from the heart's deep-toned aspirational orchestra. We are living poems; we are spirituality personified; we are all that is grand and beautiful for the time being. But some care or pursuit or responsibility brings us back to earth, and we are hurried on in life's busy whirl by the relentless taskmaster, Materiality.

Time flies. It also presses. We do not have enough of it. We are cramped for the lack of it. There's so much we wish to do! There's a beautiful aerial castle we're going to build! But somehow we do not. Life's chapter draws



to a close and finds within us so many dormant powers, so many withered hopes!

"When flits comes, the book we close, And, somewhat sadly, Fancy goes, With backward step, from page to page Of that accomplished pilgrimage. The thorn lies bicker than the rose; There is so much that no one knows; So much undone that none suppose; What faults, what flaws, on every page When flits comes!"

But yet, does flits ever come? Ah, no! For the Angel of Spiritualism, pointing upward the while with the finger of demonstration, has gently whispered: "Some sweet day, by-and-by!" Oh, thought incomparable, reality most assured, that the hopes and the ambitions and the soul's noblest yearnings shall be satisfied in that Better Land, where we shall have plenty of time, and to spare, with no incompleteness caused by undue rush and hurry!

There is no flits. The boon of eternity, "world without end," is ours. As, like Victor Hugo, we may feel that we bear within ourselves the future life "over there," it will become real, and we shall know it. Eternity will unfold our dormant powers, unbiased by false criterion, unfogged by warped judgments. We shall pursue our darling avocations, we shall develop our noblest attributes, we shall follow the golden thought-threads of our ideal preachings, unfettered by the cruel demon of material necessity.

And in our sojourn in that house beautiful, with its adjacent fields and woods of corresponding glory, we shall not unfold or progress isolatedly. We shall not be alone, but shall move forward in sympathetic, congenial groups, with sacred inner circles made up of those household dear ones who, swept from our visible presence, have kept sweet and pure and fresh within us the healing waters of precious memory.

Then let every burdened soul, whether harassed by grief or trial, or repressed aspiration, look up, for in the language of Scripture, realized so sweetly in this latter day, "joy cometh in the morning."

Men are saner, healthier, wiser, since they began to find God in nature and to receive the facts of nature as a divine revelation. The soul has looked away from herself and out into the marvelous universe, and learned from a new teacher the wonder, the beauty and the greatness of her life.—The Outlook.

MAN THE MICROCOSM.

His Infinite and Divine Relations; Intuition;
The Light Within.



BY GILES B. STEBBINS.

We need the inner life of man, his divine relations, companionships and possibilities, set forth in clearer light and larger view. The century now near its close has brought more freedom and a wider range of thought, more of the discovery and application of truth in things material and spiritual, than any preceding century. The past is better understood and appreciated; the present offers a better field wherein to work for a better future. We have more light, and must use it. Truths which we have seen but faintly, and which we still treat in a half-hearted and perfunctory manner, can and should be so illustrated and emphasized as real, and, in the nature of things, that man's reason and his inner consciousness shall be satisfied and enlarged.

We must realize that the spirit of man is like a flowing fountain, not like a cistern fed only from without. Well said the poet:

There is an inmost centre in us all,
Where truth abides in fullness; and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than seeking entrance for a light
Supposed to be without."

A few great words, not new, but with modern meanings larger and nobler than their old significance, may summarize the dominant and advancing thought of our time—"the spirit of the age," using a familiar expression—a Supreme Mind, Evolution, Man the Microcosm, Reason, Intuition, the Inner Life, Immortality. These have large scope, and the meaning we give them is a shaping power in life.

For teacher or preacher the calamity is not to appreciate the higher tendencies of thought. Set a teacher before his class, with his mind possessed by the old notion that man has a soul, and his methods will be superficial compared to those he would adopt if inspired by the later idea that man is a soul. For preacher or poet this idea is of high moment. Without some glimpse of it the poet cannot be. With it the poem will be a sermon, the sermon a poem.

The crude notion that the soul is but a resultant of bodily chemical action is as poor and inadequate for the best culture as its equally crude companion notion that the unintelligent and impersonal potency of matter evolves and guides "suns and stars, paints the flower, shapes the eye of the eagle, and balances the insect in mid-air on wings of gossamer, is to solve the processes of nature. The spirit is inmost and dominant in man, the Supreme Spirit inmost and dominant in nature. The splendor and glory of that "kingdom of heaven within" us: the high possibilities of spiritual culture in our daily life; the conquering way of the soul over the senses; the puissance of the consecrated will, lighted by love and guided by wisdom, to subdue the unworthy thought or act and lift life here to diviner levels; a higher life beyond, real, natural, immortal; these are the ideals of to-day.

The gates of heaven become transparent, and we catch glimpses of the blessed immortals. In his inmost being man is of the same essence as "the power that makes for righteousness." Let him live truly, and his spiritual relations shall be celestial, divine and eternal.

THE SOUL FIRST—THE INNER LIGHT SAFE.

In our day, and in all coming days, we must go to the spirit within for light more sure and sacred than all outward authority. We have profited by our growing knowledge and ingenious use of the faculties which link us to the outer world. Plainly enough, we need to know more of our inner life, which links us to spiritual worlds, and to use that knowledge wisely.

The Friends, (Quakers) few in numbers, but in word and deed light-bringers, have illustrated the excellence and safety of obedience to a "divine light within." A great uplifting came to England and America when George Fox, William Penn, Elias Hicks and others bore testimony to "the voice of God in the soul."

High courage and a singular power led George Fox, a plain man, with no friends in court, to the door of Oliver Cromwell's chamber, "led by the spirit" to talk with him on the sufferings of Friends, saying as he entered: "Peace be with this house," having "much discourse with him," he saying, "That is very good," and "That is true," and, as Fox says, "Caught me by the hand, with moist-beaming eyes, and said, 'Come again. I wish no more harm to thee, than to my own soul.'" The parting words of Fox were: "Hearken unto God's voice within." Other interviews followed, moving the Lord Protector to kindness toward Friends.

These views of "Friends" were held by earlier illuminated thinkers as dazzling gleams amid thick darkness, or as a clear white light.

Jacob Boehme, and other old mystics, could have sat with Fox and Woolman in Quaker meetings, finding there "the precious covering" of a unity of spirit.

Three thousand years ago Manu, a Hindoo seer, said: "The soul itself is its own witness and refuge. Offend not thy conscious soul, the supreme internal witness of men! Oh, friend of virtue! the Supreme Spirit, which thou believest one and the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness and wickedness."

Christ asked his doubting disciples, "Why judge ye not, even of yourselves, what is right?" To him the tribunal within was higher than Talmud or Sanhedrin.

These great utterances are intuitive and transcendent. They inspire and challenge to right daily living. They open a boundless universe wherein to seek for the truth, which shall make us wise and free; like teachings come to us from every age, claiming no infallible authority, not always fully understood, but acting as wings to uplift, not as fetters to bind.

A CLUE LEADING TO LIGHT.

With our present attainments is there not some great truth, central yet far-reaching, following which we can make man's wide relations and his innate powers and destinies more clear? In old Cretan and Egyptian labyrinths, so we are told, those confused in their dark and intricate passages, by taking hold and following the clue of threads

laid along those winding ways, would walk surely toward the open ground. Have we no clue, no fact in the very structure of man, following which we can traverse labyrinthine mazes and find the kindly light and reach the blessed sunshine?

MAN IS A MICROCOSM.

This is no new announcement. It has been intuitively made in past ages. It is no unsupported theory, but a solid fact, in accord with the latest conclusions of science. The last message of the spectrum is: "Man, and all worlds, are made of the same stuff." Psychological science is verifying it in the spiritual realm.

We have known it as we knew electricity until this nineteenth century, as a wonderful force but of little use. Now we harness the lightning. So we must realize what possibilities are in man, the microcosm. Seize and follow that realization, and it will be our clue. We shall learn how rock and clod, and all flora and fauna, reach up to be wrought into the "human form divine"; how all subtle forces that hold and sway, suns and stars, vibrate through man. Ideas of Deity, freedom, justice, fraternity and immortality are in and of his spiritual being. So made up, he must have wide range of intuitive knowledge and discovery. Related to all things, he reaches and is reached by all. Intuition is his precious birthright, not to be disowned or slighted. George Herbert said:

"Herbs gladly cure our flesh
Because they find acquaintance there."

Derzhaven's great word was:

"For in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew."

It is as though millions of golden threads reached from man's inmost being, beneath the seas and above the stars, along which ethereal vibrations are ever pulsing, carrying and bringing messages to and from all types and grades of matter and life, all spiritual principles and powers by which the universe is controlled.

Telepathy and thought-transference must be, for waves of mental power go out from positive minds, submerging impressible persons, far or near.

Magnetism or hypnotism must be, for the strong tide of pure and healthy vitality, guided by a concentrated will, controls and heals. Thus, in many ways, we learn that spirit teaches and rules all.

Think of man as a spirit, served and clothed upon by a fleshly body here, and by an ethereal body hereafter, and spirit-presence and communion and manifestation must be, as they are and have been in every age. He is related to this earthly sphere, and to celestial spheres as well. The life and range of his outward senses is beautiful and indispensable to day, but transient and comparatively faint and narrow. The life and range of his interior senses is far wider; to them there is no death; they chiefly live and act here when the outer sensations are closed, as in trances. When the material eye is closed the clairvoyant eye opens with finer vision and wider scope. In the great to-morrow we may all be clairvoyant. Thus man faces two worlds at once, with something of the animal and something of the angel in him. That he holds relations only with this outward and transient life, and none with the vast spiritual realms within and beyond, none with the dear ascended friends who are our ministering angels, is impossible.

INTUITION, SCIENCE AND CLAIRVOYANCE AGREE.

Mary F. Davis, for years a member of Sorosis in New York, beloved and honored by the gifted women of that Society, wrote:

"On the very summit of her work Nature has reared the temple of Humanity. Low down, in the mineral kingdom, did she commence the pyramidal structure. Patiently, through long cycles of ages, she, our mother, wrought, forming, combining, dissolving and reconstructing, placing deposit upon deposit, and strata upon strata, building up the vegetable kingdom on a mineral foundation, causing the complicated animal structure to spring from the vegetable world, linking motion to matter, life to motion, sensation to life, and intelligence to sensation, until at length man stood upon the apex of that vast and glorious mountain. So perfect was that chain of being that there is not an atom or element, not a force or form in all that unimagined machinery of means, but finds itself duplicated in this wonderful human structure, which is the end and culmination of all."

This may be held as imaginative, but not scientific. A statement from Mary A. Proctor, daughter of an eminent astronomer, a scientific student of the starry heavens herself, confirms it. She says: "The spectroscopic has shown that the stars contain every one of the elements of the human body, and nearly all the natural substances found in the earth."

Thus is the unity of man and suns and stars made plain. The latest physiology tells us how, before birth, the human being passes through the rudimentary forms of all lower types of life. Fish, reptile, bird, beast and man succeed each other, and all this significant phantasmagoria has risen from inorganic matter, which is but the condensation and shaping anew of nebulae and star-dust.

A clairvoyant thus describes his vision of fifty years ago: "In each mineral, vegetable and animal I saw something of man. All nature was radiant with atmospheres, colors, breathings and emanations—all pulsing with an interior life-essence that seemed just ready to graduate, and leap into the human spiritual constitution. Everything emulates to be man."

Thus we see how intuition, science and clairvoyance (the X-ray of man's inner sight) agree.

Can rock and clod, and all lower types of life, be wrought into our physical bodies, and all divine or spiritual relations be cut off? Have we no kinship with the Supreme Spirit? Impossible, unless we limit infinite life. Man is intuitively conscious of the All-moving Spirit, immanent in him, as well as in suns and stars.

MAN A DIVINE INCARNATION.

Selden J. Finney, a gifted seer and teacher, said: "How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation; second, a representative divine or spiritual nature in man; third, the inspiration of the second by the first."

"The absence of either of these great fundamental conditions renders religion impossible. If the Deity be Zero, there can be no divine soul in man, no inspiration from God. If there be a soul in man, and no infinite soul, there can be no inspiration; no progress, no divine ideals of perfection to charm on to the spiritual levels. And if there be a God and a soul in man, and no vital connection between them, then there can be no progress toward perfection, no transcendent ideas, no march of man for the Morning Land, the New Atlantis."

"Religion as a historic fact, then, involves these three great central ideas: 1st, God, the all in all; 2d, a divine correlative element in man, and, 3d, a vital connection between God and man."

"The fraternity of souls and the paternity of God rest, at last, on the identity of the original substance of each being. If human spirits are the children of God—if the idea of the fatherhood of God be not a delusion—then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the Divine Spirit is the only logical basis; and it is on this foundation alone that religion itself is possible."

Thus is man a divine incarnation. "The substance of the Creator" within him may be faint in his primitive stage, buried under passion and pride, stifled by error or by absorbing external activities, but can never be lost. At last it will be "the power of God unto salvation," the redeeming light.

INTUITION

Is soul-knowledge, a spiritual faculty deeper than sense-knowledge? It reaches to external things, and to the things of the spirit. It foresees and foretells the wonders of inventive science. It sees and builds, for instance, the steamship in an interior thought-world, shaping there an airy structure, the invisible prototype of the massive ship that shall baffle wind and wave. It reveals natural laws, gravitation, for instance, and science follows in its path and experiments and verifies and utilizes in its light.

It is the far-reaching faculty, starting from a spirit-world within, and cognizing a spirit-world above, affirming immortality: knowing of the Soul of Things, and of right and wrong, of duty, justice and fraternity in daily life. How can this soul-knowledge be? Because man has kinships and relations, material and spiritual, with a universe "Whose body Nature is, and God its soul."

All grades and types of matter and life, all universal laws

and principles and ideas, are wrought into his microcosmic being. He can well affirm: "Nothing in the universe is alien to me." These relationships, and their resultant intuitive capacities, are greatly underrated.

In the soul of the first rude human being, born in prehistoric ages, were the germs of all our faculties, the prophesy of all our attainments. These germs grew: Reason, the judging and comparing power; Intuition, or soul-knowledge; Science, the experimental discovery and classifying of facts, and thus reasoning laws; Ethics, or intuitive morals; Religion, with its world-wide Anthem, "Nearer, my God, to Thee"; Immortality, unbroken, personal and continuous—the Soul's voice, verified by facts in all ages.

To drop out any of these would darken the sky, chill the air, dim the sight and confuse the mind. Their recognition and blended action will make life full-orbed and harmonious.

[To be concluded.]

A Glossary of Terms Pertaining to Spiritualism and Psychic Science.

BY HUDSON TUTTLE.

There are many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the loose manner in which these are used. The following list, which is by no means exhaustive, contains the most important words, with their legitimate meanings:

Altruism: A term first coined by Comte, expressive of the theory that the duty of each is to all, and that by doing for others in preference to self, the highest good and happiness is attained. Its most perfect expression is in the Golden Rule of Spiritualism, "Do all for others."

Animal Magnetism: Another name for mesmerism, or hypnotism.

Aura: Nerve-aure, spirit-aure. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

Automatic Writing: Writing executed by the hand, independent of the will, presumably by an independent intelligence or spirit. If this be the presumptive, the term is misleading and unwarrantable. If it is spirit-control, it is in no sense automatic, and if really automatic it must be concluded that the hand, independent of the mind, has intelligence, and often of a superior and astonishing degree. In automatic writing the subject may be entirely unconscious of what the hand is writing, or he may be more or less fully conscious of the words or ideas before writing. A division may be made into independent and conscious. A test of this phase may be made by standing by a table with a pencil in the fingers, the arm being held almost perpendicular to the surface of the same, on which paper is placed. The whole arm should then be perfectly lax, and allowed to yield to the slightest influence.

Catalepsy: A state of suddenly suspended vital functions, in which it is impossible to move. The term has been given a new meaning, the cataleptic state being used as synonymous with the hypnotic or mesmeric. The two are entirely distinct in their causes and manifestations, and should not be confounded by use of misleading terms.

Charming: Fascination; mesmerism.

Christian Science: The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the received sense of that word, and the methods employed are the very reverse of scientific. It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind. Consequently Christian Science is a series of denials as well as affirmations. It surreptitiously brings hypnotism to its aid, and accords a good share of Spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure and Metaphysics, is taken from Spiritualism, and what is not thus taken is of no value.

Clairaudient: Clear hearing; the faculty of hearing voices or sounds, independent of the physical ear.

Clairvoyance: Clear seeing; a sensitive state, of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences. This last phase of clairvoyance is often seen in the dying, death being the separation of the spirit from the body.

Clairvoyant: One endowed with the faculty of clairvoyance.

Cosmism: Belief that the universe, material and spiritual, form a unit, the All in All.

Dematerialize: The dissolving of a materialized form.

Demon: A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as devil, and its use in the New Testament has given the modern meaning an evil spirit.

Demoniac: A human being obsessed by a demon.

Diakka: A word first used by A. J. Davis to designate undeveloped, ignorant, mischievous and evil spirits.

Double: Double presence; the appearance of an individual at a distance from his physical body.

Dunamize: To mesmerize.

Ether—Psychic: A universally diffused medium similar to that of light, and by means of which psychic influences are propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conditions, and hence all manifestations therein are unamenable to physical laws or forces. Out of it comes life, and hence it has been termed *Psycho-ether* and *Zether*, the life ether.

Etherealization: The correct word for materialization, which conveys an erroneous idea of the method by which spirits may become visible to mortal sight.

Etherology: A treatise on mesmerism. This use of the word is unjustifiable.

Evolution: The theory that all forms of life on this earth are united by common parentage, and evolve by the accumulation of beneficial changes.

Fascination: The same as mesmerism, but undesirable, because suggestive of the influence serpents are supposed to excite over birds, etc.

Force: The energy which is cognizable to our senses through and by means of vibrations or waves which are included in the general term of motion.

Hallucination: A false perception without any material basis, being formed entirely in the mind.

Hypernesia: Fuller memory; quickening of the mind through its sensitiveness.

Hyperesthesia: Keener sensibility; sensitiveness.

Hypnotic: Subject to hypnotism; the recipient.

Hypnotic State: State induced by hypnotism. It is readily divisible into two stages. In the first the subject is not unconscious, and is controlled by the "dominant idea."

The second is a profound state, resembling clairvoyance or trance, in which memory is lost, and the mind becomes independent of the operator and of surrounding conditions.

Hypnotism: M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is "a peculiar psychological condition which can be provoked artificially, and which to varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys says: "It is an experimental, extra-physiological state of the nervous system." All these definitions but repeat each other. It is a strictly normal state, maybe spontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state, and it may be divided into three ascending stages—hypnotic, somnambulic and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to them all. Hypnotism would seem to apply to a state wherein suggestion dominated, and mesmerism to a broader state wherein suggestion is not apparent. The words are used indiscriminately and confusingly.

Hypnotist, Hypnotizer: The operator; one who practices hypnotism.

Illusion: A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is, while the latter is entirely a creation of the imagination, without external cause.

Impersonation: The control of the medium in such a manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

Levitation: The lifting or movement of physical bodies without visible means, or contact, in defiance of gravitation.

Magic: Divided into white and black. Is the supposed power to evoke the assistance of spirits, or superhuman beings, to work wonders. In white magic good beings are called for good works; in black, or gestic magic, the assistance of demons is invoked. Celestial magic asserts that the planets are controlled by spirits, and these have influence over mankind.

Materialize: The act of a spirit clothing itself with matter. This word is so expressive that it has become of general use, with a wide range of meanings, and yet it conveys an entirely erroneous idea of the method by which spirit becomes visible to mortal sight.

Materialization: The appearance of a spirit, in tangible, bodily form, differing from an apparition, which is supposed to be intangible.

Materializing Medium: One whom through the phenomena of materialization occur.

Matter: The matrix through and by which force is expressed, and of which all that is known, or can be known, is from the impressions of such force on the senses.

Medium: One who by sensitiveness is able to communicate with departed spirits.

Mesmerism: A term which has been loosely used, with a wide range of meaning. With Meemer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

Metaphysics: Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. In no sense is it metaphysical, except, perhaps, in the obscurity of its affirmations. All diseases are mental, and must be dealt with on the mental and moral planes.

Mind Cure: Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place. [See Christian Science.]

Mind Reading: Reading the thoughts of another by impressibility.

Neurology: A treatise on Mesmerism. As this word has been employed in an entirely different sense, its use with this meaning is not justifiable.

Obsession: The taking possession of a human being by a spirit. In a stronger sense, the dispossession of the rightful spirit of its body, and using the body as if it were that of the obsessing spirit. The "Waseka Wonder" was a remarkable instance of obsession by a well intentioned spirit intelligence.

Ocкульт: Mysterious, concealed; because applied to the magic of the past, its use, in descriptions of modern psychic phenomena, is misleading, and it should not be employed.

Od, or Odyllic Force: The force Baron Reichenbach thought he discovered in magnets, crystals, etc., of influencing sensitives.

Pathetism: Healing by the use of hypnotism or mesmerism.

Percipient: The psychic or mesmeric subject; the sensitive under experiment.

Phenomena, Objective and Subjective: Subjective phenomena are such as have no tangible existence: being impressions so vivid they seem realities. The suggestions made by the operator on the hypnotized are examples. Objective are such as have a real existence, outside the mind.

Physical Medium: One who receives manifestations in which physical matter is acted on by force beyond his control.

Planchette: An instrument for communicating with the spirit-world. It consists of a thin, heart shaped piece of wood, mounted on two pantograph castors, and carrying a pencil for the third point of support. The hand is placed on this, and the pencil writes automatically, or presumably by spirit control.

Prezistence: The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh.

Premomitions: Impressions of coming events, received by thought transference from some mortal or spirit.

Psychic: One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or hypnotic subject is a psychic, the word covering the whole field of sensitiveness, while a medium is one who has that degree of sensitiveness which can be controlled by spiritual beings.

Psychic Ether: An ether similar to light-ether. Pervading all space, which transmits thought by waves, as the light-ether transmits light. [See thought-atmosphere.]

Psychic Medium: One receiving communications through the mind or spiritual sensitiveness.

Psychic Science: The science of spirit. The term covers the new field of research, in which actual observation, after the methods of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

Psychodunamiz: A word introduced by Leger as a substitute for mesmerism.

Psychograph: An instrument, being a modified form of the dial employed by Prof. Robert Hare in his remarkable investigation of the phenomena in the early days of Spiritualism. It is formed of a rotating disc, carrying an index over the alphabet. The finger tips of the medium are placed on the disc. In his experiments it gave wonderful results.

Psychography: Writing, independent of and without mortal control, implied by spiritual beings.

Psychometry: The name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been found to be universal.

Psychometrist: One sensitive to such influences.

Receptivity: A state of mind favorable to impressions, either the result of passiveness, concentration or intense attention.

Reincarnation: The belief that the spirit passes through successive births until freed from the stains of earth by expiation—an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

Second Sight: Clairvoyance.

Sensitive: A: One capable of receiving impressions.

Sensitiveness: Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

Sixth Sense: The capability for spiritual perception; sensitiveness; the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions more or less awakened.

Somnambulism: Sleep-waking, sleep walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or hypnotism.

Somnambulist: One subject to sleep-walking.

Soul: In the old division of body, soul, and spirit, soul has no meaning except as one factor of the trinity which was sought to be established. Man is dual—a physical body and a spirit. The spirit is the spiritual form or body, with its accompanying conscious intelligence. If soul means anything it is exactly this, and is synonymous with it.

Spirit: The old definition is, an imperceptible, intangible nothing, capable of thinking and feeling, and God-created, by miracle. The new definition makes it created and sustained by law. It is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence. The celestial or spiritual body is composed of attenuated matter, not recognizable by any of the physical senses. It is organized, and has as real an existence amidst spiritual things as it had in mortal life.

Spiritism: Often used synonymous with Spiritualism, but really having a widely different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

Spiritist: One who accepts the doctrines of Spiritism; one who seeks and is satisfied with phenomena, rather than the scenes of spirit-life.

Spiritualism: The belief in the continuity of life after death, and its continual progress, and the application of this belief to the right conduct of living. Modern Spiritualism stands for the supremacy of law, in the realm of spirit as well as the physical. The departed are near, and communicate with their earth-friends, not by permission but by law. It is the Science of Life, and a religion which, inasmuch as it would build up the moral character on the foundations of knowledge, and is satisfied only with the attainment of perfect excellence, is superior to all others.

Spiritualist: One who believes in Spiritualism.

Subliminal Self: A certain part of our being, conscious and intelligent, into which our ordinary waking state does not rise: the spiritual.

Telekinetic: A theory to account for the moving of physical bodies without physical contact, by some unknown force originating in the minds of the sitters, as opposed to the spiritual theory.

Telepathy, or Thought Transference: The transmission of thought from one mind to another without tangible or physical means. This occurs without regard to distance, and is referred to waves sent out from one mind to another through the psychic ether.

Telo-esthesia: Clairvoyance.

Thesophy: The definition of this term given by H. P. Blavatsky is "Wisdom Religion, or Divine Wisdom: the substance and basis of all the world religions and philosophies, taught and practiced by a few elect ever since man became a thinking being." To this exceedingly abstract definition must be added the doctrines of reincarnation, the brotherhood

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?

Written for the Banner of Light.
AT EVENTIDE.

A mother sits, as the sun goes down
And flecks with gold the tree-tops brown,
Ere fall the evening shadows;
As the gorgeous clouds massed in the West
E'en by their motion speak of rest
And tinge the dark'ning meadows.

Then busy thoughts come thick and fast
Of lonely present and happy past,
When life lay all beguiling;
When toll but sweetened the nightly rest,
When the passing years oft on her breast
A babe laid, fair and smiling.

The house is hushed, the birdlings gone!
Each to its own bright nest has flown
On wings grown large and stronger;
And each has found a separate joy,
Too pure, as yet, for Time's alloy—
Her little ones no longer!

But with these thoughts of years well spent,
Crowned with the joy of full content,
Thanks to the gracious Giver!
Comes one of little garments white,
Of tiny shoes put out of sight,
Of one across the River.

And while she seeks with wistful gaze
To pierce far Beulah's purple maze
Of clouds but partly riven,
She asks with heart-strings' vibrant thrill,
As longing hopes her bosom fill,
How will it be in heaven?

Say, when the golden portals passed,
That radiant form be clasped at last—
The hope of life's endeavor—
Will be as maid divinely fair,
Or blue-eyed child with sunny hair,
Her own, her babe forever!

HESTER E. SHIPLEY.

A Rainy Day Picnic.

"Yes, it certainly is raining," said grandma, peering through her spectacles out of the open door.

The children sat at breakfast. They had been too busy, however, watching and talking about the weather to eat much.

"Then we cannot have our picnic!" exclaimed Bernie, thumping his feet against his chair.

"And we've got to go home to-morrow," wailed Lucie, her eyes beginning to fill.

Teddy and Daisy, the little ones, grew tearful at once.

"The basket is all packed, too. Such a pity!" said doleful Aunt Mary, who always looked on the dark side of things.

"We'll have a picnic, anyway," cried merry Aunt Mary, who never failed to see the bright side. She nodded at the children, laughing, and the sunshine crept back into their faces.

"Be ready in rubbers and waterproofs in half an hour," she added. "It's a secret, and I'll not tell any of you. No, mother; they will not take cold," as grandma began to inquire. Then she disappeared.

In half an hour, to the minute, the covered wagon drew up to the door, and the four children clambered in.

"Hurrah! hurrah!" they cried. "Good-bye, Aunt Mary. Good-bye, dear grandma."

It was a merry ride through the sweet, warm summer rain that stirred up the loveliest scents from grass and flowers.

"Why," exclaimed Bernie, after a while, "we're going back!"

"Oh! Aunt Matty, don't go back!" cried all. Just then Tim stopped the horses by the great barn, quite away from the house. They all jumped out, and Aunt Matty led them, laughing and talking, up the stairs to the second floor. The big door at one end was open, and they could look out into a mass of greenery outside. A few slats had been nailed across the open space to make it safe for the children.

There was yellow-brown hay stored at the side opposite the door. It reached to the ceiling. "That is the autumn woods," said Aunt Matty, waving her hand at it. "The leaves have turned, as you see, my dears. See how green and fresh it looks in the rain. Here in the center we will spread our tablecloth on this nice clean floor—ground, I mean. Now, first, let us play games until we are hungry."

"It was a capital spot for 'Blind Man's Buff,'" "Still Pond," "Puss in the Corner," and other lively favorites. When these were done, Tim, who had been busy in the barn below, was ready to go for fresh water, and to make himself generally useful. A jolly lunch they had in the big open space. There were sandwiches and tarts, lemonade, hard-boiled eggs, apples and cookies, and—stories. Each of the children told one after Aunt Matty had finished hers.

Lucie's pleased them very much. It was about a good fairy who went about changing everything dark and evil to things that were bright and good. She had read it, only the day before, in a new book.

"That's Aunt Matty," cried quick-witted Bernie, as she finished.

"Yes, yes, Aunt Matty," cried Teddy and Daisy. "She made a picnic out of a rainy day."

"Thank you, dears," said Aunt Matty, smiling, with something shining on her eyelashes. "You have paid me the best compliment I ever had in my life."—Annie Isabel Willis, in *Youth's Companion*.

Love and its Tokens.

IT IS THE SUFFERING ELEMENT WHICH MEASURES TRUE DEVOTION.

In an article entitled "Love and Its Tokens," in the *Woman's Home Companion*, Kate Upson Clark writes:

"There is in certain quarters a pitiable narrowness as to the importance which many attach to the formal expressions of love. In some families there is a constant stream of 'darlings' and 'dearlies,' accompanied with all sorts of personal caresses. In others, kissing and pet terms of endearment are almost unknown; yet the members of the latter might suffer hardships for each other which the more sentimental family would never think of bearing. These are matters of habit, of temperament, even of race.

"A class of mothers believe that they impress their goodness upon the world and upon their own children by making the latter feel as though they could have no pleasure away from home. In consequence, such children usually suffer agonies of homesickness when they are absent from the family hearthstone. Then their mothers point to them as examples of what properly affectionate children should be. In point of fact, though there are exceptions, the feelings of young people in such cases are largely a matter of training. Thus, another mother may feel it to be her duty to instruct her family that wherever they go they will find people who are to be made happy, and that making others happy, and not one's own peace and comfort, is the main business of life. She teaches her children that they must be separated often from those they love, but that there are many compensations in such separations. There are new people and new ways to be studied, and she tells them that it is the height of rudeness and unkindness to show to good friends who are trying to entertain one that one is homesick.

In a certain instance, where a mother had all her life taken especial pains to so teach her child that he should never suffer from this distressing malady, the comment was made, 'I never saw a child who cared so little for his home and his mother. Why, he was here a week, and he never seemed to be homesick once.' Yet there is probably no child in America who has grown up with more devotion to his home than this one, and no home in which the children are readier to deny themselves for each other and for their parents. Some one—was it Phillips Brooks?—once said, 'You never know how much one loves until you know how much he is willing to endure and suffer; and it is the suffering element which measures love.'

"Life and conduct are the test of love, and all the emotional demonstration in the world is nothing without the steady devotion, implied in the daily doing of the will of the beloved one—the father, mother, brother, sister, husband or wife."

Have a Hobby.

"What to do with your boys?" What, indeed? The subject is trite, but none the less is terribly alive. If the old order, which certainly took it for granted that the boy should have the best education, is giving away to the new—(well, perhaps to the new woman, though the phrase is obnoxious)—and the girls of the family are to be educated not merely on a level, but to a far greater degree than the boys, then the fathers and mothers, or rather, mothers and fathers, will have a bitter task to answer the above question. But, placing all considerations of feminine equality or superiority aside, surely one sees every day what can be done with our boys in one respect, and that is to let them have their own way as far as a profession is concerned.

How many times does it occur that a boy who has a hobby in electricity, engineering, or even, say, literature, is persistently opposed by his parents, who have set their hearts on his following in his father's footsteps, and becoming a lawyer? As well confine a little bird in a cage, and let it flap its wings against the wires till it dies from sheer exhaustion in its efforts to get free, as force a boy of agricultural tastes to sit in a stuffy office on a high stool for hours and hours each day. And yet for the sake of family pride this is continually being done. Most, if not all boys, have, or ought to have, a hobby. If your son has not a hobby, by all means and at all risks make him cultivate one. Begin when he is young, and so inculcate in his mind the desire to study at that hobby in his leisure hours, and you will know what to do with your son when he reaches the age of discretion. A boy without a hobby is like a girl without her sewing. Both are anomalies, and both ought to be impossibilities.—*Frank Leslie's Popular Monthly*.

MY MOTHER.

Some one I love comes back to me
With every gentle face I see;
Beneath each wave of soft gray hair
I seem to see my mother there.
With every kindly glance and word
It seems as if I must have heard
Her speak, and felt her tender gaze
With all the love of olden days.
And I am moved to take her hand
And tell her, now I understand
How tired she grew beneath the strain
Of feeling every loved one pain.
No further burdens could she bear;
The promise of that land more fair
Alone could tempt her from her child.
And now if I could keep her here,
No sacrifice could be too dear,
No tempered winds for her too mild.

Then I would smooth and kiss her face,
And by her side take my old place,
And sob my years and cares away,
The tears I have so long repressed
Would lose their ache upon her breast;
I think if I could feel her touch
Once more, it would not matter much
How sunny or how dark the day.

I love each mother that I see
That brings my own so near to me;
For though I never more may frame
Upon my lips that hallowed name
To any who will draw me near
And answer me with warm caress—
As long as there are mothers here,
No child can be quite motherless.

—Exchange.

Spiders.

Spiders are not insects, as most people think. There is precisely the same relationship between a spider and an insect that there is between a cow and a codfish. The cow and the codfish are both vertebrates, and the spider and the insect are both annulata, or creatures made up of rings; but there the resemblance ceases.

In every other point of structure they differ widely from each other. The spider has eight legs, whereas an insect cannot have more than six. The nervous system is constructed on a totally different principle, and so are the circulation and respiration. The eyes are different, the insect having many compound eyes, and the spider having never more than eight eyes, all of them simple. Then a spider has no separate head, as is the case with the insects.

Neither does the spider pass through the series of developments which we call metamorphoses, or changes of shape. When the young spider is hatched, it is a spider; and it retains the same shape through its whole life.

Again, no insect that is at present known can spin silk threads. Take the silk-worm as a familiar example; this silk is spun by the caterpillar, and not by the moth.—*J. G. Wood, in "My Back Yard Zoo."*

Beaver Families.

Ties of kindred seem to have little force among animals, wild or domestic, after the young are capable of looking out for themselves, but beavers are said to be an exception to the rule. With them the family instinct remains throughout life. A lady who lived in Colorado more than twenty years ago, at a time when all the streams in the mountains were full of beavers, gives her observations on this very point.

Two families of beavers took possession of the Fountain Creek, close to Manitou, and in a fortnight had built most of the largest trees. These were cottonwoods, some of them two feet in thickness. We were watching the beavers with pride and delight as one of the ornaments of the valley. When the upper dam was finished its makers came down and helped those at the lower one, who were slower at their work. The two companies must have been cousins, I suppose, for unless they are kinsfolk beavers never help one another.

New Use for Electricity.

Experiments conducted for the last five years at Cornell College, the results of which were made public recently, seem to prove that electricity may be used to stimulate the growth of plants.

Agricultural scientists had long recognized the valuable part that atmospheric electricity played in the life of vegetable growths, but the artificial application of it had never before been attempted. In addition to the application of electricity to the seeds of the plants and to the soil, the experimenters at Cornell used the arc light at night. The plants received

the bright electric rays at night and the sunshine in the daytime were found to grow much faster than those not thus supplied with the artificial stimulant. Lettuce, spinach, radishes and similar vegetables were brought to maturity in almost half the time ordinarily required. By applying the arc light direct to the plants, their growth was so accelerated that many ran to seed before the edible leaves were formed. Plants placed within five feet of the lamp died, and wilted shortly after being taken out of the soil.

The effect upon flowering plants, especially upon the daisy, petunia and violet, was equally remarkable. The blooms were hastened in their growth and their number multiplied. The colors were frequently made more brilliant. On the other hand, they faded sooner. A Mr. Rawson, who owns a fancy truck farm near Boston, and has tried similar methods, finds that the gain from one crop of lettuce is sufficient to pay the expense of operating the electric lights during a whole season.—*New York Herald*.

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

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

New York.

NEW YORK.—J. A. Robinson writes: "Being in Niantic, Ct., recently, I paid a visit to the camp-grounds of the Spiritualistic Association there. I found about eighty neat cottages built on the land just north of the State military encampment grounds, and on streets regularly laid out among the little pine trees. The grove is a delightful spot; the ground being high, they most always have a refreshing breeze. On the east we have the Niantic river, which is of considerable width, and well suited for bathing, boating and fishing. Niantic Bay, not far off, is on pleasant days covered with larger yachts, out for a sail across the Sound or to New London. The air is pure and healthful, and I regretted having to go back to the sweltering city. About one-half of the houses are occupied at present, but it is expected the greater part of the remaining ones will be taken. A few are for rent, and are in charge of Dr. Barrett, who asks only moderate rates for them. Mediums of all phases will be found there, and the first spiritual conference was held on Sunday, July 11, in the grove. A grand view of the surrounding country and Long Island Sound is obtained from the observatory in the midst of these grounds. We found a general store, where may be obtained family supplies and other necessary articles. Also, a 'bus' is run, connecting with all trains on the N. Y., N. H. and New England Railroad."

Tennessee.

NASHVILLE.—Dea Cahal writes: "Our city has had a rare spiritual and intellectual treat of late, through the mediumship of Mrs. Loe F. Prior. Gifted in mind and spirit, and graceful in delivery, she attracts from the other side a very high order of control. It seemed, when one listened to her, it was the within echoing the beyond. Delighted audiences enjoyed her lectures, which she completed with remarkable tests."

Mrs. Prior has left us for the camp at Minneapolis, and we shall miss her till she returns to her work in August, to be with us through the assembly of the National Spiritualists' Association, to convene in Nashville from Sept. 23d to the 26th. This occasion should bring a large assemblage of Spiritualists together, and will give them an opportunity of viewing our Tennessee Centennial, now in progress. Come one, come all, and enjoy a spiritual reunion and view the beauties of our centenary White City."

Massachusetts.

ONSET.—C. D. Fuller, Sec'y, writes: "The Wigwag will be opened on Thursday, July 15, and meetings will be held every day at 9 A. M. and 4 P. M. until Sept. 15. The grounds around the Wigwag have been cleared up and flowers planted, and everything looks very nice. All friends who come to Onset are cordially invited to visit the Wigwag."

PLYMOUTH.—H. E. Snell, Sec'y, writes: "Under the auspices of the Ladies' Sewing Circle, the Spiritualists' Hall of Plymouth was opened to the public for lectures May 2, and by the generosity of the following named speakers, five meetings have been held there: Mrs. C. Fannie Allyn of Stoneham lectured May 2; Chas. T. Wood of Boston, May 3; J. K. Juliette Yeaw of Leominster, May 30; J. Frank Baxter of Chelsea, June 13; Dr. F. H. Roscoe of Providence, June 20."

J. Frank Baxter is engaged to lecture July 18, also Chas. T. Wood is engaged to lecture on 'Astrology,' and give horoscope readings, July 22 and 23, at a fair which the ladies of the Sewing Circle are arranging to hold there on the above dates."

Imagination.

BY BERTILIA J. FRENCH.

A man without imagination is as interesting as would be an image made of dry dust stirred in water and molded into the semblance of a human being. Fancy is the halo which encircles solid thought. It gives to it the dynamic and vibrant quality that insures its mission and potency. A dainty touch of fancy is the poetic embroidery that changes the dull aspect of prose, charming the aesthetic faculties, while satisfying the mind.

When thoughts sweep the world on the bright wings of imagination, all the glory of the universe concentrates. The dim ages yield their treasures from the abysses of the past. We see the romantic panorama of ancient times; wonderful castles unfold eerie legends; histories and romantic episodes before us pass with the distinctness of the vitascope. We see courtly knights and stately dames of chivalric days; with the reactionary influence of time the tinsel-like brilliancy of an exaggerated chivalry is wrapped in the gloom of eclipse. We talk with strange ghosts; we shiver in the shadows of mediæval ages.

Through the blackness comes the mad magnificence, the music and misery of war. Artificial glory arrays itself in false and violent tints and grasps the sceptre of transient power. We see injustice carried to such mad extremes it defeats its aim, and from oppression's dire extreme Liberty is born; a liberty which gives vitality to action, which unlocks the barricaded cells of thought kept locked through superstition's night.

The fair young hand of liberty drops a seed of thought, and from effete monarchies and priestly powers springs a republic, containing elements for limitless growth, national and individual. Liberty! What an inspiration in the very thought! To speak the name is to imbibe a mental stimulant. About the intense individuality of its aura leap the desires and hopes of the imagination.

But liberty, if it would wear the rich robes of permanent power, must be of as spotless sheen as yonder cloud drifting along its June day sea; a liberty so liberalized that it interferes not with the liberties of others. A liberty like this is next to love, one of the most desirable attributes of life. Liberty and Love! a beauty blending; an expression of tenderness, beauty and strength.

About the fine-may, more, the impalpable something which we call love—twine the dainty tendrils, the sweet hopes of the heart, and imagination stars them with fragrant flowers. Love and fancy touch the brush of the artist,

and from dull technique flows an expression of soul, an uplifting power, inexpressible as are all the fine emotions of love, yet lifting by subtle threads of enchantment the beholders whose souls on thrill at the touch of the ooze out into a new atmosphere, where they feel and know—there is divinity in all.

The poet, with the stars and flowers of fancy, transforms the harsh angles of life into curves of beauty; his sensitive nature, uplifted by idealism into lofty realms, catches gleams from the over-soul of truth, and they fall from his pen in sparkling showers; broad streams, dainty rills and curving brooks make rich the intellectual fields as the clear waters of poetic thought flow onward to the sea. The poet has interpreted the material expressions of the universe, and the flowers are more than flowers, more than perfect form, perfume and color—they are God's words set to music. In the classic strains the receptive soul may hear and understand the purpose of life, with all its mysterious experiences.

The idealism of Walter Scott sensed the picturesque beauty of his native land. And what he saw and felt he had the ability to portray. His picture-poems aroused the sleeping idealism in thousands of souls, and they awakened in happy astonishment to the fact that their home—Scotland—was beautiful.

Oh! it is a blessed gift to have the genius to awaken the insensible to a sense of beauty; to draw souls close to the pulsing heart of nature, and let them read God's message. It is in simple, natural beauty, rather than in artificial pomp and pageantry, that we hear the whisperings of divinity. Cultivate idealism; it is the power which lifts us from animal moorings—from the shadows—into the true life; the life of the spirit. The dream the poet dreamed last eve, the ideal of yesterday, is the well known fact of to-day. Ever floating before us is a radiant form, which seems as diaphanous and unobtainable as the feeble clouds. With eager, steady pace we reach her side and take her hand, and at our touch she becomes a blessed reality, an indissoluble part of us. But always as one ideal becomes the real, a nobler ideal is born, a fairer vision springs to view, giving wings to our aspirations; it is this—the something yet to be, something to attain, to overcome, to learn and to love; that makes life, even with all its sorrows, worth living. It is the distant, circling horizon, with its enticing sheen of gold, which gives piquancy to the sphere.

Willimantic, Conn.

The Process.

BY THOS. H. B. COTTON.

I have lately adopted the habit of a fifteen-minute solitary sitting each morning just before starting out to my breakfast. On the morning of May 31, on sitting down, I dismissed all other thought from my mind, and centered it upon one. That thought was that "by the law of Infinite Love I am linked inevitably with the spirits of the highest spheres of all."

Knowing this to be true, I next proposed in my mind to address myself to them as such, in substantially the following message: "If it be possible, let this taken come to me: to realize that I am loved for my own sake by the brightest, purest, sweetest angel that ever roamed in the immortal spheres."

I then reflected what a task it must be for such to penetrate the coarser atmosphere of intervening spheres, until this earth was reached, when the coarsest element of all would be encountered. "Nevertheless," I said, "I will leave it with them, and only ask of them that, if it be possible, they will thus penetrate this coarser element, and come and bless me with their love."

THE EFFECT.

In much less time than it takes me to write it, or you to read it, there came a quiet feeling of ecstasy, which rapidly intensified, thrilling every fibre of my being, and shaking my entire physical frame. This delirium of heavenly joy was, of course, of brief duration. But the effect of it remains with me, and many times a day, in fact as often as I momentarily withdraw my mind from other things, to this never-to-be-forgotten event, I seem lifted from the earth, and wafted into an atmosphere of joy that never can be told!

THE LESSON.

Having reached this exalted frame of mind, it is interesting to reflect at this juncture that there is no standing still. To advance or to retrograde is inevitable. By a little neglect we may so grieve these heavenly visitants that they will feel repelled from us, and our loss be almost irreparable. On the other hand, by addressing ourselves to the supremely happy task of inviolable endeavor, to become and remain forever worthy of such companionship, it is inevitably follows that we are one with them in a much more complete and perfect sense than before. What was before undertaken as a mere or less irksome task, proceeding from a sense of duty, now becomes our chief joy, because the motive or moving energy within us has become more exalted and refined.

THE OBJECT.

Of thus writing so strictly of my own experience, dear reader, is, as usual, to point out the way, that others, who have never known it, may avail themselves of such simple means, and know at once the meaning of the sweet word HEAVEN.

Santa Barbara, Cal.

For Nervous Exhaustion.

Use Horsford's Acid Phosphate.

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

Passed to Spirit-Life.

From Duxbury, Vt., May 14, Mrs. MARGUERITE MONTGOMERY, aged 81 years.

Mrs. Montgomery was one of the oldest Spiritualists in town, and one of the most esteemed ladies. One after another of a large family of children, with the exception of one, Blanchard A., who lived with her, have gone into spirit-life. Also, her aged husband, and through all this great sorrow her faith and knowledge of Spiritualism sustained her. It can well be said of her she was a good and pure woman, greatly beloved by all who knew her.

By her request the writer officiated at her funeral, which was largely attended. Mrs. ANNIE W. CROSSITT.

From Denver, Col., June 26, 1897, the pure sweet spirit of little EDNA MACKAY, aged 7 years.

She was the daughter of Mrs. Sadie Mackay, and granddaughter of Mrs. Gondy, formerly of 275 Displace street, Chicago, Ill.

Services conducted by Rev. W. Martin, pastor of the Spiritual Church, at Union Hall, 1123 Curtis street, Denver, Col.

From 160 Ocean street, Providence, R. I., July 1, 1897, Mr. MARTIN HISCOX, aged 76 years.

He was a staunch old Spiritualist, and contributed liberally to the work.

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

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

Dr. J. C. CHEW & CO., Proprietors, Toledo, O. We, the undersigned, have known J. C. Chew for the last 15 years, and believe him perfectly honest in all his business transactions, and financially able to carry out any obligations made in his firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free.

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How it Receives and Imparts Knowledge; How the Soul Receives its Highest Impressions; The Record Book, or the Heavenly Ether; How to Cultivate the Sixth Sense; The Origin of Evil; The Nature of the Devil; The Future of Man; Spiritualism Proven by the Bible; The Bible and Christ; The Summary. Cloth, 12mo, pp. 384, price \$1.25; paper, 36 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

K. S. S. T. H. T. W. S.

King Solomon's Treasure.

A Sure, Safe, Gentle, Permanent and Harmless Restorative of Youthful Power and Virility in old or young of either sex. Purely vegetable. No minerals.

It has long been asserted by scientific men that the Ancients must have known of some combination of substances from Nature's laboratory that would renew the most potent of the forces of human life in both male and female, and that to the use of such substances was due their extreme longevity and inexhaustible reproductive power. Recent discoveries of Egyptologists have brought to light the fact that Pharaoh of the 21st Dynasty gave to King Solomon, whose principal wife was his (Pharaoh's) daughter, among thousands of other gifts, a formula for just this purpose, that had evidently been known to the wise men of Egypt for untold ages. The best translation that can be made of the Egyptian hieroglyphics representing its name is "Long Life and Strength," but it was known by the Hebrews as "King Solomon's Treasure," but its composition was kept a strict secret. Josephus relates the fact that a box of it was given by King Solomon to the Queen of Sheba, at the end of her visit to Jerusalem, and also that he sent a box of it each year to H. T. W. S. as a recognition and kindly recompense for his aid in building the Temple. Cleopatra also knew of it through her Egyptian ancestry, and owed to its use her marvelous power to charm and enthral her many royal lovers.

King Solomon was one of the wisest men in the world. He lived to the ripe old age of 94. He had 700 wives and 305 female slaves, and retained his lusty strength and powers of youth to the end of his life. He knew nothing of poisons, nervous prostration, or break-down and wasting away, or any of the modern results of over mental work or over indulgence.

King Solomon's Treasure is absolutely harmless, mild and gentle, but absolutely sure in its action and effect.

It is composed of rare, costly, but harmless vegetable nerve tonics, no minerals, and will in every case, when taken according to directions, give strength and develop wherever needed, and bring back to the tired and faded, and prematurely old of either sex, all that makes life most lovely, all that makes a perfect man a God—a perfect woman a Goddess.

Now, Brother, that which gave King Solomon his wonderful mental and physical strength; that which the Widow's Son asked and received from him, is offered you.

Madam or Miss, that which enabled the Queen of Sheba, Cleopatra, Sappho, and many other women of history to attract and hold the love of all men—to keep young and beautiful, loving and lovable for generations, is offered you.

A trial package will be sent you free of charge, a full-sized package, six times as large, for \$5, securely sealed, and post-paid to any P. O. address in the world upon receipt of price. We live in an age of humbug, but this is no humbug. We could give the names of thousands of the best known and most successful of the time who are our constant patrons, and who know the value of this tonic, were we not bound in honor and delicacy not to do so.

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The physical condition which this is so specific against has been gradual in its approach. The cure must be gradual; improvement will be noticed at once, and this should encourage you to persist in the treatment, which will delight you more and more each day in its results. It continued use makes you strong, and keeps you so. When you have proved the wonderful nature of this recuperative tonic in your own case, please see that your best friends, men or women, are made acquainted with it. It is necessary that you tell them of its benefits to you; if you object to do so, send us their names and we will mail them certificates without mentioning any name. It is as efficacious for women as for men, and can be given to either without their knowledge in advance of its particular properties. In all troubles of either sex, caused by youthful excesses, it is the only actual cure in the world. Agents wanted in every town.

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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

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Banner of Light.

BOSTON, SATURDAY, JULY 17, 1897.

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TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Covert vs. Hastings.

"When doctors disagree, who shall decide?" This question comes to mind when we read the challenge recently published in the *Church Advocate* over the signature of W. R. Covert to H. L. Hastings, of the Spiritualist Tract Repository of Boston. Mr. Hastings has recently edited a work entitled "Spirit Workers in Various Lands and Ages," by W. Ramsey, in which the agency of Satan, evil spirits, mediums and demonology are discussed in extenso.

Rev. Covert's ire is aroused by this work, and he proceeds to annihilate both Mr. Hastings and his book. He declares that if Spiritualism is true, Christianity must be false, and arraigns Mr. Hastings severely for admitting the genuineness of even one spiritualistic phenomenon. It is interesting to note this dispute, for both men are Christians, and in good standing in their church. The one affirms the truth of many of the claims of Spiritualism, while the other vigorously denies them *in toto*. "When churchmen disagree, who shall decide as to the truth?"

Rev. Covert figured prominently in a controversy of a similar character a year or two since in Indiana. He undertook to "expose" (?) Spiritualism, to crush the National Spiritualists' Association, to overthrow all camp-meetings, and local societies. To this end, he hired a man to come to Indiana as a medium to meet him (Covert) and go before the public, the one as a defender of Spiritualism and the other as its expositor. The medium (?) went upon the platform, performed his part as he had been instructed, and retired. Covert then came forward, performed the same feats, and declared the "medium" (?) an impostor. The latter arose, and confessed that what he had done was nothing but trickery, and that Covert had completely exposed Spiritualism. It is said that a forfeit of five hundred dollars had been laid by Covert that he could do this.

Covert now comes forward and reiterates the statements made by him in Indiana, as follows:

1st, I affirm that Modern Spiritualism is a delusion, a fraud and a lie.

2d, I affirm that all mediums of Modern Spiritualism are liars, frauds, knaves and ignoramuses.

3d, I will give five hundred dollars to any medium of this country or Europe that will publicly meet me, and demonstrate that any of the so-called spiritual phenomena are produced by either demons or the spirits of those who have died.

4th, I will give five hundred dollars to H. L. Hastings of Boston, Mass., or William Ramsey, if they will produce a single phenomenon, or find any medium in this country or Europe, that can produce a phenomenon that I cannot duplicate or explain, or demonstrate to be a fraud or delusion, if they pretend or affirm the phenomenon is produced by a "demon," or the spirits of those who have died.

These are Covert's propositions. He demands that all tests of phenomena must be given under his personal supervision, and subject to his own conditions. Such being the case, it is doubtful if one medium, possessed of ordinary self-respect, will ever take up the challenge. In Indiana he hired his tool, and had everything his own way. He would make a similar attempt now, hence it is like entering a den of infamy for a true medium to go into his presence.

In the first place, his second proposition that

all mediums are liars, frauds, knaves and ignoramuses is actionable at law, for it is a libel upon every genuine medium in the world; it should be brought to the bar of justice for this fearful slander. In order that the truth pure and simple may be given to the world, THE BANNER suggests that a commission of three persons shall be selected to manage a séance, under absolute test conditions, with some one medium who is willing to do a work for Spiritualism. Covert shall select one member, THE BANNER another, and the two shall choose the third. The three shall have full charge of this séance, but neither Covert nor any member of THE BANNER staff shall be members of the commission.

THE BANNER will publish the result in full, whether for or against Spiritualism, and will see to it that fair play is given in every respect. Mr. Covert shall deposit his five hundred dollars in some bank to be selected by the commission, and guarantee absolute fairness throughout the séance. Mr. Covert and the editor of THE BANNER shall attend the séance, but have no voice whatever in its management. THE BANNER submits this proposition in all fairness, and boldly challenges Mr. Covert and his friends to meet it. His slanders upon Spiritualists and Spiritualism have been most flagrant and indecent. He must, if he be an honest man, now prove his charges true, or publicly retract them.

Local Societies and Fraud.

In another column will be found a communication that speaks for itself. It is one of a particular type, hence is of interest to our readers and worthy of attention. If questionable methods prevail in the election of officers of some local societies, a remedy is easily found. Let all lovers of right and justice reunite themselves with said societies, and reform them from within. It is reprehensible, if not criminal, to attack people who are doing their best to serve our Cause, when nothing is known of the causes that induced them to act as they did.

Spiritualists should be well-posted in regard to the business affairs of their local societies. They have no right to this knowledge unless they are members in good standing, and should not feel aggrieved when they are refused access to the society's books or to the reports of its officers. By joining the society they become partners in its business, hence have a right to know how its affairs are conducted. This will enable them to proceed in the work of reform whenever necessary with open eyes, and prevent them from acting upon hearsay evidence.

When people give all their time and hundreds of dollars per annum for the support of any cause, they naturally wish to have a voice in the management of the society advocating the same. If they are good business men and women, personal differences should be forgotten, and the good of the cause as a whole alone considered. Star chamber methods have no place in Spiritualism, and when Spiritualists are united in one compact body, the voice of the majority will decide as to the methods best suited to forward the interests of the Cause. Competent people can be elected to office in every society, if the friends of decency and order vote to place them there. The incompetents cannot be removed by the grumblings of those who remain outside of the ranks for the express purpose of finding fault. It requires a genius to build, but the veriest idiot can destroy the most valuable of the world's treasures.

Our correspondent says he can look out for himself in regard to fraud. So can many others; but how about those who are just becoming interested in Spiritualism, or who have not the requisite discernment to enable them to form correct opinions? It may be that all mediums have been exposed, or that they have not. The fact yet remains that we have a vast amount of fraud in our ranks with which we have to contend. Some mediums, under absolute test conditions, will give a genuine séance; then, suspicion being disarmed, will perpetrate the most outrageous fraud. We know of many instances in which this has been done. There may be those who enjoy such deceit as this, but we enter our protest against it. THE BANNER must defend all true mediums, and can do its work best by making it impossible for the frauds to compete with them any further.

There should be no compromise with error. Evil has been condoned and apologized for by Spiritualists until even the angels feel half in despair at the outlook for our Cause. The idea of taking fraud with us into the séance room, that we get what we are looking for, that our hearts are full of deceit, and kindred excuses, have become a stench in the nostrils of all decent people. If we stand for truth, it will come to us under the open sky of honesty, and beneath the blue dome of integrity. But Spiritualism can never advance through the *laissez faire* methods now unhappily in vogue in far too many places in regard to criminality and fraud.

When Spiritualists organize themselves into business associations, when they have centres from which they can obtain the records of all questionable, as well as worthy mediums and speakers, when they cease to apologize for trickery and humbug, the frauds will depart for new fields of labor, and seek to find other dupes upon whom to practice their nefarious schemes. There is no crime so black, nor sin so deadly, as the one perpetrated by the fraud and the fakir against the human soul. To prey upon the holy love of a mother, the honest affection of a father, the devotion of a sister or a brother, is the very crime of human crimes. To apologize for them, or to excuse them on the pusillanimous plea of "fraud in one's heart," or "the spirits did it," is an insult to human intelligence, and an offense against the angels in highest heaven.

There is yet time to defend the Babe Will, but it will take money to do it. In response to THE BANNER's appeals to date, only thirty-four dollars have been received for this most important case at this office. Secretary Woodbury has received but little more than this. Such meagre returns are a shame and disgrace to the Spiritualists of America. Are there not fifteen hundred loyal Spiritualists ready and willing to give one dollar each to save an estate of over eight thousand dollars to Spiritualism? Who will be the first to respond to this appeal? Send in your money, be it one dollar, five dollars, ten dollars, or one hundred dollars. It will be held sacred, and used only in defense of the will. Send all moneys to Francis B. Woodbury, Sec'y National Spiritualists' Association, Washington, D. C.

The Church of the Unity.

This church, made famous by the twenty years' pastorate of the eminent Unitarian, Minot J. Savage, closed its doors on Sunday, June 27, with a farewell sermon by L. W. Sprague, who for the past year has been occupying its pulpit. The Church of the Unity is now no more. Its property has been transferred to the Benevolent Fraternity of Churches, which society has issued the decree to close services in that historic building.

It is a matter of peculiar interest to outsiders to note the fact of the decay and death of Mr. Savage's society. His personality was strong enough to draw around him a large congregation from Sunday to Sunday, but his teachings evidently did not sink very deeply into the minds of his people. If they had, the Church of the Unity would have been the strongest Unitarian society in the world. As it is, it is evident that the people who filled that church went there to hear Mr. Savage, to enjoy his thought, and to be warmed by his magnetic influence as a speaker.

Mr. Savage endeavored to be abreast, if not in advance, of the times, and always had some new and helpful thought to give to his people. As soon as he had gone, the magnet was also gone, hence the falling off of the audiences who were wont to feed at Mr. Savage's religious tables. He, perhaps, did not emphasize the necessity of working in cooperative harmony as one body; perhaps he failed to impress upon his hearers the essentials of Unitarianism (whatever they may be), hence they had nothing to cling to after his personality was removed. After a long pastorate by such a man as Mr. Savage, a pulpit would be hard to fill to the satisfaction of the people.

The congregation was generally a large one, but the membership of the church was evidently small. Rev. L. W. Sprague was assigned to Unity without any call from the people. Mr. Savage's personality, and the assignment of a pastor without a formal call, would have embarrassed an able man than Mr. Sprague, hence he had an uphill road. On Sunday, June 20, the audience in attendance, including the choir, organist and preacher, numbered exactly thirty-five persons. On June 27, the total number of listeners to the closing sermon was exactly ninety.

Our readers can see herein the influence of Mr. Savage. He wished his old church well; he gave Mr. Sprague his moral support, but with Hamlet missing, the drama was of no account to the public. To build successfully in religion, the edifice of thought must rest upon principles instead of personalities, no matter how great the latter may seem to be. The decay of the Church of the Unity is a pitiable confession of the weakness of the Unitarian principles. They failed to fill and stir the souls of the people who heard the eminent speaker every Sunday for twenty years.

The failure of the church may rest with his successor, although he emphatically denied it in his closing words. Mr. Sprague said that the church lived on, and would live on forever, through the influence of its former pastor's accomplishments. Mr. Savage's sermons had gone all over the earth, and the church was immortalized by the influence they had exerted over thousands of readers. If Mr. Sprague had had the power of Mr. Savage, no doubt the Church of the Unity would be a living factor in Unitarianism to-day. But he did not possess his magnetism, nor his spiritual illumination, nor his intellectual acumen, nor his fearless honesty of thought.

Mr. Savage had led his people step by step to a partial knowledge of the theoretical and phenomenal facts in Spiritualism. Mr. Sprague did not, as we understand the case, even try to present the spiritual truths of the living issues of the day to the people. He talked science, God, a vague immortality, reforms (at a distance), etc., all of which are interesting, but not palatable as a regular diet. The people longed for evidence, and evidence of religious or spiritual truth. Mr. Sprague failed to supply them.

He could have told them of a demonstrated immortality for all; he could have proved to them the truth of spirit-communication; he could have removed the sting of death from human hearts; he might have made religion a matter of practical daily living, with good deeds as the criterion of a man's spiritual advancement. Some there are who have not forgotten Mr. Sprague's clairvoyant, clairaudient and psychometric powers of bygone years. These are what make religion truly helpful to-day, for men wish to know if death ends all. The Church of the Unity was a factor in Boston's religious life, as well as that of the nation. Its death will be deplored by all, but its decay will not stay spiritual progress among men. Spiritualism is yet with us, and in this city it will receive a new impetus from the fall of Unity church.

Crimes and Criminals.

The subject of lynching is being vigorously discussed at present by the secular and religious press, as well as by the Governors of the various States of the Union. The consensus of opinion seems to be against lynching for any crime whatever, but in favor of capital punishment for murder and rape, the two crimes that give rise to the greater number of lynchings that occur in the United States. THE BANNER stated its position in regard to lynching and all forms of murder in a recent issue. It has nothing to retract from what was then said, nor apologies to offer for its opinions.

Rape is one of the most heinous of human crimes, and arouses both men and women to a perfect frenzy of anger. The colored race furnishes the majority of ravishers, and their victims are always white women and little girls, never women of their own race. Occasionally the rapist is a white man, as is instanced by the recent outrages in Harvard, Mass., and Willimantic, Ct. The colored people of to-day do not have the restraints that were placed around their ancestors in the days of slavery. They are the outgrowth of the wrongs and oppressions of those days, and feel, perhaps unconsciously, that they are only giving *quid pro quo*. They have mistaken liberty for license, and gone into the wildest of debaucheries in not a few respects.

Last year there were, in round numbers, ten thousand homicides in the United States, including two hundred lynchings and about one hundred and fifty legal executions, or State murders. There were also seventy-five hundred suicides in this country alone. To these murders must be added an untold number of abortions, performed in the most cruel and heartless manner by the parents of unborn innocents. These many murders give rise to much anxious questioning on the part of the

sociologists as to the future of the American people. If child murder by our American women does not cease, this republic will share the fate of the great nations of antiquity, that were overcome not by force of arms by foreign foes, but by the dry rot that destroyed their moral life.

Lynchings, homicides and suicides are on the increase in this country, as well as all other crimes of a less serious nature. How shall criminals be dealt with? If a ravisher must die, lynching is the least expensive and the surest method of disposing of him. But lynching is murder, murder by many instead of by one or two. Emasculation of all rapists, and imprisonment for life, at hard labor, without the possibility of a pardon, should be their fate. They should be forever deprived of the use of those functions they have so wantonly abused, then, in case of pardon or escape from prison, they can never again perpetrate a similar crime.

The hardest of all crimes to reach is that of abortion. The leading society women of the land practice it most frequently, and are called good Christians because they pay liberally to the church. Physicians of prominence in social, political and religious circles make abortion a specialty, and are considered great moral reformers by their fellow men. A young girl, the victim of some man's lust, who was sold to him by the cruel greed of some merchant-prince because of his failure to pay her a living salary; women who were overcome by drugs, or misled by insidious falsehoods, seemingly have an excuse for wishing to avoid their trouble. But what of those who, having loving husbands, with wealth at their command, resort to murder rather than to wear the crown of motherhood?

There are no words in any language strong enough to express condemnation of their sin. In the spiritual world they will face their crimes, and suffer the tortures of hell itself in their agony. Abortion is winked at too often by the legal authorities, and is connived at by nearly all classes in society. Every woman should bear the responsibility of motherhood when it comes to her. Every man should be compelled to do right by the woman whom he has involved in trouble. Abortion is a crime of far-reaching consequences. A mother plotting the murder of her child, who fails in her purpose, stamps murder upon her soul, and becomes a murderer through her. When will the American people arouse to a sense of their danger? If the ethics of Spiritualism are adopted by the majority of our citizens, they will awaken to a knowledge of the law of consequences, and will shrink from the responsibility thereby entailed. Men commit all sorts of crimes under the impression that somebody else has paid the penalty for them, and that they will go straight to heaven if they profess repentance at the last moment. Spiritualism is here to show the fallacy of that argument, and will lead men to see that no one can redeem them from their evil ways save themselves. Give a knowledge of true Spiritualism to the world, and the problem of crimes and criminals is solved.

The National Association.

The friends of the National Spiritualists' Association should remember its claims upon their generosity as they plan their summer vacations. No organization in any denomination has effected so much good, nor done so much for a cause as a whole, as the present National Association has wrought for Spiritualism. It has placed Spiritualism in a truer light before all religious peoples than it ever enjoyed before, and has given it a dignified standing in every community where its influence has penetrated.

It has pleaded earnestly, loyally and successfully for harmony in our ranks ever since its advent, and has shown the beneficial effects of cooperative effort on the part of all true Spiritualists. It has recognized the necessity of a more general distribution of spiritual literature, and has done a greater work in this one direction than has ever before been accomplished by any one Spiritualist Association. It has shown the necessity of preserving the records of Spiritualism, that an accurate history of the movement may be transmitted to posterity. It has proved beyond a doubt that missionary work is the surest and best method of establishing a more liberal sentiment in religion among the masses, and has made Spiritualism the central figure of this liberalizing influence.

This Association is yet in its infancy, and has only begun its work. Its missionary efforts should be extended and strengthened; the diffusion of spiritual literature made more general; local Spiritualist societies should be established wherever possible, and a more general constructive work carried on for the good of the cause as a whole. This work can be done by the National Spiritualists' Association if it is properly endowed. All true Spiritualists who love their religion and are interested in human progress should contribute to the support of this worthy Association. It needs aid now as it never did before, and asks and has a right to expect the loyal Spiritualists of America to step forward in its support.

It now has an important lawsuit on hand in the defense of the Babe Will. If the will is sustained, an estate of eight thousand dollars is saved to Spiritualism. If it is broken through the apathy and indifference of the Spiritualists of the land, a dangerous precedent will have been established, and no citizen Spiritualist will be safe in willing one dollar to the cause he loves. It will be a criminal act to permit this will to be broken without one word of protest or effort on the part of the Spiritualists of America. The treasury of the National Spiritualists' Association should be filled by generous donations from a loyal people, that right may conquer might, and justice be done to all. Send in your contributions, be they large or small, to Francis B. Woodbury, Secretary National Spiritualists' Association, Washington, D. C.

The grand Mass Meeting at Nashville, Tenn., will be held Sept. 23 to 26 inclusive. Eminent speakers and test mediums will take part in the exercises, and special attractions in the way of music, both vocal and instrumental, will be presented. Two meetings daily will be held in Howard Hall, at 2:30 and 7:30 p. m., on all days, while on the 24th and 25th, two extra meetings will be held on the Exposition grounds in the auditorium. The Exposition Meetings will open at 2:30 p. m., and close at 9:30 p. m.

Mrs. M. A. Goff, whose card appears in another column, will be out of the city after July 31, and will not hold séances during August and September.

Veterans' Day, Camp Progress.

Special days have been set apart at several of the Spiritualist camp-meetings, by the courtesy of the managers, in the interest of the Veteran Spiritualist Union. On such occasions a special program will be presented by the Union, and the public urged to assist it in its good work. July 18 will be Veterans' Day at Camp Progress, Upper Swampscott, and the Spiritualists of Boston and vicinity should not forget the fact. An interesting and instructive order of exercises will be presented, and the claims of the Waverley Home placed before the people. Many Spiritualists are suffering for the ordinary comforts of life, and the Waverley Home is their one hope. It is the bounden duty of all true Spiritualists to see to it that it is properly endowed and opened at an early day. Let the meeting at Camp Progress on the 18th be a rousing one.

The Elmira (N. Y.) *Daily Advertiser*, of June 28, devoted two columns to an account of a lecture on Spiritualism, given in that city on June 27, by Frank T. Ripley. The *Advertiser* tried its best to be facetious, and endeavored to present Spiritualism in its worst light to its readers. It knew nothing of organization among Spiritualists, and made no effort to be informed in regard to the essentials of Spiritualism. Mr. Ripley supplemented his address by a series of tests that gave the *Advertiser* reporter his opportunity to attack the religious belief of thousands who are his intellectual superiors. Such journalism belongs to a bygone age, and its occasional reappearance is but a sign that error of all kinds dies hard. If the Spiritualists of Elmira were organized into one compact body, no such attacks could be made upon them with impunity.

The Spiritualists of Maine are striving to organize a strong State Spiritualist Association in the "Pine Tree State." No little interest is now manifested by the people, and a rousing convention will no doubt be held about the middle of September in some convenient city, probably Augusta or Bangor. Due notice of the time and place of meeting will be given in all of the Spiritualist papers. For particulars, write Mrs. Viola A. B. Rand, Harland, Maine, State Organizer of the National Spiritualists' Association for Maine. This Convention should be largely attended, and full of enthusiasm.

In a private letter from E. W. Sprague, one of our most earnest platform workers, we learn that Bankson Lake, Mich., Camp-Meeting, of which he was Chairman, was a grand success in every respect. The camp closed June 27, having accomplished a great spiritual work. Mr. Sprague keeps busy all of the time, often speaking every night in the week, and twice on Sundays. He has been one of the staunchest supporters of the National Spiritualists' Association ever since its organization, and has held the position of Missionary-at-Large under its auspices. Mr. Sprague is a builder wherever he goes.

The program of the Cassadaga Lake Free Association for the present season is at last complete, and presents a galaxy of the brightest minds as its platform attractions. In addition to some of the most eminent speakers in the ranks of Spiritualism, we notice the names of Col. Robert G. Ingersoll, A. H. Dharmpala, Mary Ellen Lease, Rev. Eben L. Rexford and Mrs. May Wright Sewell. With such an array of talent both within and without our ranks, Cassadaga ought to have the most successful season in its history, and we believe it will.

Somersworth, N. H., is having a little unpleasantness over the new Sunday law. Its enforcement has led some of the citizens to forbid the ringing of the church-bells on Sunday, as the noise thereby occasioned violates the sanctity of the Sabbath day. Let the good work go on. Enforce an odious law to the very letter, and its repeal becomes only a matter of time. The noise of church-bells is far more obnoxious to many people than the rumbling of street-cars, carriages and bicycles.

W. J. Colville and Mrs. M. E. Cadwallader are now in England, and at work for the Cause to which they are so devotedly attached. The English Spiritualist papers have given them a warm welcome to England, and speak in the highest of terms of their good work. Mr. Colville was recently given a brilliant reception at the residence of Drs. Emmett and Helen Densmore, both of whom are well known on this side of the Atlantic.

In the transition of Senator Isham G. Harris of Tennessee, the nation loses one of its most faithful and conscientious servants. He has been a striking figure in our national affairs for many years, and his removal will be keenly felt even by his political opponents. He was a partisan, yet a statesman, and was possessed of a rugged honesty that is seldom found to-day among our public men. Tennessee loses her most distinguished son in his transition to the higher life.

The Springfield (O.) *Democrat*, in a recent issue, gives a brief but commendatory notice of the work of Mrs. Maggie Waite, the gifted test medium, in that city. It is encouraging to note the change in the attitude of some of the secular press in regard to Spiritualism and its workers. Truly the world moves, and the secular press moves with it.

The Middletown, N. Y., *Sunday Forum* publishes an able article from the pen of Hon. Luther R. Marsh, upon the topic, "Vox Populi, Vox Dei, the Late Judge Edmonds and Spiritualism." It is rich in suggestion, and full of thought for the careful student. The arguments advanced by Mr. Marsh are hard nuts for the skeptic and Christian to crack.

The fall term of Belvidere Seminary will begin Monday, Sept. 20. This is a refined home school for the children of Spiritualists and liberal people. During the past year it has received the patronage of some of our best mediums and lecturers, and all have expressed their entire satisfaction at the advancement and improved health of their children.

Dr. J. M. Peebles, the "Spiritual Pilgrim," has arrived in London from Egypt, on his third trip around the world. The Doctor delivered but one address in the metropolis, business of importance rendering it absolutely necessary for him to start for his home in San Diego, Cal., at the earliest possible moment.

Our esteemed contemporary, the *Progressive Thinker*, has our sincere thanks for reproducing in full our leader entitled "Our Position," with approving head-lines, in its last issue. The heaven is working.

SPiRiT Message Department.

SPECIAL NOTICES.

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 Consulting-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, eventually 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 expressions of Truth as they perceive—no more.

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

SPiRiT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held June 4, 1897.

Spirit Invocation.

Again do we approach our Spiritual Parent, seeking assistance and knowledge, and desiring the true light to lift our own spirit so that our influence may shine upon others, that they may get instruction, comfort and consolation. We ask the assistance and cooperation of both the spirit and the mortal combined in harmony, that we may have sublime knowledge and understanding; and may we feel here that the effort that has been put forth to assist them in the good work has not been lost, for truly as we look back over the past ages we see how humanity has struggled for freedom—struggled to unfold the spirit out of superstition and darkness, and, to a certain extent, have accomplished much.

We come in contact this morning with mother life; we as individuals would comprehend more, for it is the thoughts that oftentimes leave deeper imprints than the words that are spoken. We ask assistance from the higher power for all those who are laboring for humanity, under whatever denomination or whatever work they may be laboring for, provided they are laboring with the true spirit of helpfulness, and helping each one to demonstrate according to the best they know how. The spirits say that when the material life falls upon them the recognition will be instantaneous, that the movement, the expression and the ideas will carry the personality of the individual that is manifesting.

Guide us and direct us now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Louis H. Hobbs.

Well, good morning, Mr. Chairman. I find it is very hard to control the material brain so as to handle it as one can handle one's own faculties, but I was informed this morning that I might have the privilege of coming in and communicating with the loved ones of earth-life, and I feel very happy over it. When we are in earth-life, and are visiting other places, or if we change our location to other countries, it is always natural that the ones we have left behind are desirous to know what we have found, and what our idea of the place is, and to me death was a good deal like being transferred to another sphere, where the only thing I saw a decided change in was the living down the old frail body and the environments that surrounded us while in earth-life. I was well prepared for the change, as I was conscious while in the body of the beautiful philosophy of Spiritualism, and the continuation of life, and I could within my own heart realize how beautiful it would be to communicate with them after I was gone. My reception in spirit was more than I could express, or really more than I could expect, and I am only waiting and watching for the others to come to see it and comprehend it. They must be with me to understand, as I cannot convey in language so that they will behold the beauties of the situation that the spirit feels after it has been called home, and especially when one has used what little faculties they had while in earth-life to improve their spirit-life.

I was very much interested while in earth-life with all advanced thought, and I always loved to help my fellowmen as far as I knew how, but sometimes I could not do as much in earth-life as I desired to do because circumstances prevented me many times, but this morning I have returned especially to comfort the dear ones of my home, my family. I know they are conscious of the spirit-return, and the spirit around them, and yet they seem to be lonesome after the change of the body. I know it is much easier to grasp the material body than it is to grasp the spiritual body, because that is not so tangible as the material; but say to them time is only limited, and it will not be a great while before those I left will join me, and then we will be more comforted, but also say to my friends and relatives and co-workers that I have not given up my interest in humanity, although I have passed beyond those struggles, but I feel an interest in all yet. I see you are preparing for the new era maybe this season, and I hope harmony will prevail, for although we cannot be with you in the body we can be with you in the spirit, and I should say that although I have only been a little while out of the body I have observed many changes, and I see many yet to come, but would like to say to all, I am with you in heart and in soul, and will try and do better when I gain more strength, and am able to control the various mediums that I may be able to come in contact with. I feel there are many things I would like now to remind you of, but I will do that in private, and not through the public press.

I am glad that this Message Department is open, because it gives the opportunity to all classes of people to become encouraged so as to give the dear ones in life a few words of comfort. The one that I have left was dear to me, and time is limited when we will all be together. I wish also to say that coming in contact with my fellow workmen, that I was conscious that in years gone by they did not believe in Spiritualism, and used to ask me, would I be as satisfied when I got out of the body as I seemed to be in, and I wish to say to them, "Yes," I have found it all satisfactory, and I will welcome them all, every one of them, and they must see for themselves.

Say to Emily and my four children that I am still with them, and I wish them to know that I have not left them entirely, but will sustain them as far as my influence goes.

You can put me down as Louis H. Hobbs, and you will find my home in Clackamas Co., Canby, Ore.

Lucinda Thayer.

Well, Mr. Chairman, I would like to come in for a few minutes this morning and send a few words of encouragement to those who are still struggling in life, and I would like to reach my own family, for I feel there are so many times they miss mother's advice; but the physical body was too weak to hold the spirit, and it was well. I was anxious to assist others, and I know the good angels helped me while I was in the body healing diseases—for I was a healer while I was in the body. I feel that I can help those who are now in the body, and I have those who do not believe much in Spiritualism, but still I wish to draw near them, and I wish to assist them, because I feel they need to be guided, and I know they will not rebel, because all humanity responds to kindness, and I return with the heart and spirit of kindness, and I wish to help all, whether they belong to me or whether they are some one else's friend, for we all belong to the great fatherhood of God and the brotherhood of man. I have been out of the body some time, and there has been quite a number of changes among our friends, but I have an opportunity of speaking this morning, and I wish to let them hear from me. We know that the work of the spirit through all ages has only been received by some, for if all received it, it would stop progress; so, dear loved ones, it is all right; each one of you have a right to your own opinion, to your own judgment. I have so many loved ones on earth, and I met so many of the old workers of years and years gone by, and many more have joined me since I have come over to the spirit side, but I feel just like reminding them that time to the spirit is not as to the mortal, that we do not forget things, and that is why I have been here a great many times, and I have hovered around other instruments, trying to manifest as I would like to, and to some extent I have, and to some extent I have not done what I ought to have done; but I have done the best I could. Many have joined me in my communication this morning to encourage those in earth-life, and just say that Lucinda Thayer is here this morning, and you will locate my home in South Thomaston, Me., where I shall be remembered, I think, by many.

Julia E. Helmer.

Good-morning, Mr. Chairman. I am so happy because I have the privilege to come in and send a letter to my mother and father and brother and sisters, because I feel that it will do them so much good. I would like to lift the terrible shadow from off of their mind, because while they seem to a certain extent to be reconciled to my death, yet at times I am sad, and I find others sad. They are interested somewhat in Spiritualism, yet they don't get what they wish to; they don't seem to understand how to get the communications themselves, for I tried to manifest around mother, and I think at times she feels me, and then there are other times I find her mind doubting, so I thought I could come in contact with this medium, for you send your paper to so many places that mamma gets it away out West. I don't know but what I was somewhat of a Westerner, for my home was in St. Louis, Mo.

I was never this way in earth-life, but I found when I came in contact with other brains I got my own mixed, and I find my spirit-life has been short, but has been quite a school after all, for there are so many things that look to us real in earth-life that when we get to the spirit-life look differently. There is so much more reality in spirit that it seems that earth-life is merely the shadow of the spirit, and I wish to let my friends know I do live, and I have met a great many of the loved ones on the spirit-side, and I am anxious to prove my identity to those I have left in earth-life, so that they will not be sorry I went away. I want them to know we shall meet again, that by-and-by when we shall all meet in that bright summer-land we shall know each other, and we shall receive each other, even better than we did here.

There are so many things I want to say I hardly know how to word them. I wish you all to know I am here, that grandma and grandpa are with me. I wish to make myself more known through those at home, and in doing that I have others I would like to come in contact with that I love also, but I cannot hold the medium too long. Just say that Julia E. Helmer is here, and my father's name was Ernest and my mamma's is Cora, and I know they will be pleased to hear from me, for my people belong to the church, but they have got interested in Spiritualism somewhat, and I wish to encourage them, for I know they will feel better by and-by.

Nancy C. Stearns.

Good-morning, Mr. Chairman. I, too, am glad I am here this morning. I have been waiting and watching to get in and see if I could not help my friends that are still in earth-life, for I am so anxious to be understood, and especially by the dear companion and friends, that I feel sometimes I would like to come closer and make them feel me with more consciousness. I think at times I do, but do not get the interest I want; perhaps I am too sensitive, for I feel sometimes I cannot do as much as I want to, for I see there are so many things that ought to be done; yet I do not want to find fault, for if I was in earth-life I probably would not have done so well as he has done, but I want to say—I mean to all, for I say it with the kindest of feelings to the ones I was in earth-life with, and know what I was—that I have gotten over my nervousness. I have not gotten over the little ambitions I was born with, but I am trying to do what I can, or what, as it looks to me, is best, and I know my husband is quite meditative himself, and is very sensitive, and I know when we were in earth-life we misunderstood each other, but I think to day we understand each other better; and I don't mean by that that there was any trouble, but the mortal always misunderstands mortal, and it is only when we get to spirit life that we can understand things as they are. I have seen it since I passed out of the body, for if I had had the same conception of things and understood things as well then as I do now, I think I could have improved others and made them more happy, and myself also, although I tried to do the best I knew how.

I want all to know that I was satisfied with my reception in spirit, although there are many things I would have liked to have seen accomplished in earth-life before I went; but God knowest best, and I only wish now for the happiness of others, and to work with the

spirit of helpfulness. I wish them all to know I am happy, and will be more so when I can see others happy.

If any of my dear loved ones see this message I hope they will respond to it, for I would like to come closer to them, and perhaps be a benefit to them if I can talk to them in private.

You can put me down, Mr. Chairman, as Nancy C. Stearns, and my husband's name is Theodore. We give the name, because sometimes when we get away we see it is not right; and my home was in Wayland, Mass.

Flora Schooley.

Well, it seems, Mr. Chairman, that this must be a female meeting, because it seems that we are all in line this morning, and we seem almost of one mind. I am not so familiar in this section of the country as some of those who manifested, but I feel that your paper goes everywhere, and that it will be able to carry my letter, for truly, I have those in earth-life whom I am extremely anxious about, and I lived to a good old age; it seems as if there was so much crowded into my life that it was really longer than it was, yet I want to say I was thankful, for I had many blessings while in earth-life, and one of the greatest was when I became conscious of spirit-power. I would like to draw near my own family, to those I left unprotected, for I left a family of children behind; but it doesn't make any difference how old a child is, it always wants a mother's care, and I feel the care even now, and I wish to have my children realize that I am watching over them and caring for them the best I can, and I wish each one of them would become more sensitive and more positive to the mortal conditions. I think they would be a great deal benefited by it.

I was quite sick before I passed away, so I find the body much weaker than the brain; but my will power held me longer in the earth-life than really the strength of the physical body. I feel the effects somewhat this morning as I return, and I wish to try to overcome them, so that I can approach my friends without giving too much distress; because, you see, when I approach the instrument, I am liable to throw my physical conditions over it more than the spiritual. I have been out of the body but a little while, and I wish to have them know that I am satisfied, and will be more so when I see father and mother and all the dear loved ones are with me, and my companion is with me in spirit, and we will all understand why the happy family circle is broken. I wish to be remembered to all of my friends who were so kind to me in my sickness, for their encouraging words and the good things they gave me. I wish to be remembered by all, but as I cannot make a long speech, for lack of strength this morning, just say that Flora Schooley is here, and my husband's name was Charles. I shall be remembered in Ohio, where my people live, but my own home is in Chicago, Ill.; and I hope when my friends read this message they will feel happy, for this has been one of the happiest moments of my earth-life or spirit life.

Lizzie J. Ryder.

Well, good morning, Mr. Chairman, a beautiful morning this is. How lovely it is to approach our loved friends in earth-life, to send a communication, and for them to get encouraging words from the spirit sphere. I think if there is a consolation left to the mortal soul, it is to hear a kind word from some one that has left them, and I have been drawn often-times into the atmosphere of those I have left behind me, although there are many on the spirit side. There are many I have an interest in, and one especially that seems to be trying to draw near to the spirit sometimes.

When we find our time is limited as years and years go by, we feel as if we could have improved it much more while we had health and strength. I have been out of the body some little time, and I have seen many changes since, and I would like to send a word of cheer to those yet in the body, for I am not forgotten, and I know that they oftentimes watch your valuable paper, and look over the messages, and wonder why somebody don't come that they know. Then I have others that are interested in Methodism, and I feel it is all right, for I know they are intending to meet us in spirit life.

Just say my husband is in spirit with me this morning, and we both join in sending our love and assistance, for we are trying to assist struggling humanity, whether they belong to us through blood ties or through other relationship, for we have learned in spirit that by assisting others we can assist our own development best. I would like to say to those that were so good to me in my last hours of sickness, compensation shall return, although I have never been able to do what I would desire to do, yet I feel that the spirit always brings back, in some way or other, the equivalence of assistance, and I thank them very much, and I wish to do all I can for them, and others, and say, that as they have done unto others, so it shall be done to them; and say to the dear ones that you cast your bread upon the waters, and it returns after many days.

I shall be remembered in Boston, and in New Hampshire, but my home was in Taunton, Mass., and you can put me down as Lizzie J. Ryder, and I want to thank you, and as time is limited I will just say good-by, and I hope the good angels will sustain you in your work.

Messages to be Published.

June 11.—William S. Wall; Charles W. Johnston; Maggie Dooley; Susan L. Atkins; Mrs. Thomas Tew; Mary A. Stow.
June 18.—Mary C. Fletcher; Mary Ann Marshall; Capt. William Perry; Joseph P. Brown; Jessie Palmer; Benjamin F. Senbrook.
June 25.—Barry Haskell; Mary Simmons Veze; George F. Dunbar; Mary F. Gay; One of the Universal Brotherhood; Susan Allen.
July 2.—Abbie Pitch; William P. Bennett; Lucian L. Sumner; Sarah E. Willbur; Laura Eldred; Charles Sinclair.
July 9.—Isabelle Smith; James Campbell; Rufus Butler, Jr.; George Foster; Elizabeth Marshall; Emmeline F. Harris.

AN ACROSTIC.

BY SADIE BEULAH.

To those who, in the quest of what is true,
Have dared to trust a vision all their own,
Each fact is given as the truth is due

Beside the fallacy to Error known.
And those who, of life one barren page,
Need no regret which hampers while it grieves,
Nor pause at shadows on their pilgrimages,
Employed a phantom that Tradition leaves.
Rest easy here, if you are good and kind,

Oh, friend of truth and love in Wisdom's way,
For you have gained the meek and lowly mind

Learned of a teacher of the present day,
Inspired with truth, from childish guesses free,
Go on, go on, as God is truly great;
Halt not for bigots till they come to thee
To gain that light they now repudiate.

A Letter from W. J. Colville.

To the Editor of the Banner of Light:

I am sure you will kindly permit me through your ever hospitable columns to say just a word across the stretch of ocean to my numerous friends among your readers.

I can say with truth that since leaving America I have met with only the most delightful experiences, and so where I may I find that spiritual matters are more than ever engrossing the attention of the traveling public.

On the good ship *State of Nebraska*, which made the passage from New York to Glasgow in ten days, I met many very intelligent and progressive people who insisted on my delivering two addresses on shipboard, besides taking part in a fine entertainment given in aid of a worthy charity.

On Sunday, June 20, the Queen's Diamond Jubilee was solemnly celebrated by special exercises at 4 P. M., conducted by the captain and a bishop of the American Episcopal church, who, in addition to reading the prescribed service, spoke beautifully upon the friendly relations which should ever exist between the two great English speaking nations of the earth.

As I always enjoy an ocean voyage, I have no experience of discomfort to refer to, as I enjoyed all the varied weather, and appreciated the truly excellent table, for which the Allan line is justly famed. The weather was favorable, though not ideal; we saw some splendid icebergs off the coast of Newfoundland, and enjoyed two or three magnificent sunsets and risings of the moon, though there were several cloudy, misty days; but these must be expected even at midsummer when one travels by an extreme northerly route.

On the last day of the trip (June 21) we were sailing up the Clyde, where the scenery is lovely, and on reaching Glasgow about 5 P. M., we found the city in holiday attire and the sun shining brightly. Quite to my astonishment, Lord Bennett met me at the landing stage and carried me off to Edinburgh directly I could pass the Customs.

As I had never visited the Scottish capital before, my visit to Edinburgh was a great treat, as it enabled me not only to see the city, but to enjoy a view of the charming country lying between it and Glasgow. As June 21 is the reputed longest day in the year, and the sun is in no haste to set in summer in Scotland, it was fully ten o'clock before darkness set in.

The following day (June 22) being a public holiday, on account of the Jubilee, I had a good opportunity of seeing Edinburgh in gala dress, and though the morning was damp, with occasional showers, the sun appeared at midday, and the processions and evening fêtes came off uninterrupted.

It seems rather unreasonable to appreciate warm clothing and fires in the evening near the end of June, but Scotland is never very warm, and I am told that this is an unusually cool summer. Glasgow and Edinburgh are both large, handsome cities. Most of the houses are substantial and very comfortable, while the public buildings are, some of them, majestic.

Mental and spiritual healing is taking a deep root in Great Britain, and though there is a large conservative religious element everywhere, progressive thought is making rapid strides, and enchainment the attention of all classes of society.

As the Scots are celebrated for their loyalty to good Queen Victoria, the Jubilee celebrations in Edinburgh and Glasgow were second only to those in London itself, where I understand the crowds were so immense that only those who had purchased seats along the route of the procession weeks in advance had any fair chance of witnessing the pageant.

All the London and provincial newspapers of the following day (June 23) were filled to repletion with glowing accounts of the entire success of the Jubilee celebrations, and, considering the enormous crowds which gathered everywhere, the number of accidents was exceedingly small, and the amount of misbehavior very slight.

On Wednesday, June 23, I went to Manchester, and was most cordially received by that earnest worker, Mrs. R. Morgan, who has hospitably entertained Mrs. Brigham and Mrs. Wallace, of New York, and many another worker from America, a land with whose institutions—though an Englishman by birth—she is in perfect sympathy.

My first lecture in England this summer was given in her house, 36 The Crescent, Peel Park, Manchester, on the evening of my arrival in that city, which, though of smoky reputation, was bright, warm and sunny when I caught sight of it.

The meeting on that Wednesday evening was a large and representative one, and included many prominent members of the various Spiritualist societies in and around Manchester.

As I was obliged to go to London on Thursday, June 24, I had no opportunity of calling on Mrs. Hardinge-Britten, who is still active on the lecture platform, but I hope to meet her after my duties in the metropolis are fulfilled.

Hoping very soon to see a resumption of Questions and Answers in the BANNER OF LIGHT, with best wishes for all your numberless readers,
W. J. COLVILLE.

He Demanded a Test.

Napoleon Bonaparte boasted that he completely put Dr. Gall to rout, by demanding that he tell, by the science of phrenology, what number would draw a prize in a lottery the next day, or predict some event that would occur in eight days.

That prince of egotists, and inveterate foe of progress, was scarcely more absurdly unreasonable in his demands on Dr. Gall than some of the self-styled emperors of science are in their attitude toward spiritual mediums.

Napoleon said: "All the humbug of Cagliostro, Mesmer and Gall is swept away by this one argument, simple as it is: All this can be, but it is not."

This seems very silly, but it is scarcely less absurd than some of the tests demanded of mediums by prominent scientists, or the stock argument of the materialistic scientists. These do not say with Napoleon, "All this can be, but it is not." They go further, and assert

that "Spiritual phenomena are scientific impossibilities, hence they do not exist."

If such scientists would calmly reflect upon the matter they would see that this assertion is unscientific. A scientist is one who seeks to know, one who investigates phenomena to find their meaning, one who never gives an opinion on any subject until he has first investigated it, one who is never dogmatic.

The plain honest man of common sense, who investigates the phenomena of Spiritualism with a sincere desire to find out whether or not it is a truism, or a delusion, whether its phenomena are produced by our spirit friends or by the professed medium, he is a true scientist in spirit and method. There are thousands, ay, millions of such scientists who have declared in favor of Spiritualism, hence Spiritualism is firmly established upon a scientific basis. It would have been established if Hare, Crookes, Wallace, and other distinguished scientists, had not declared in its favor. But such names give it character and prestige which should outweigh all the dogmatic and unscientific assertions of pseudo-scientists, of whatever pretensions.
T. A. BLAND.

Spiritualists' Camp-Meeting,

Sylvan Beach, on Oneida Lake, N. Y., July 25 to Aug. 8.

Location.—In a beautiful grove on the lake, with hotels and boarding-houses near by, eight miles from Durhamville, thirteen miles from Canastota, eighteen miles from Rome, twenty-three miles from Syracuse, twenty-five miles from Utica, thirty miles from Auburn. The State of New York affords no better place nor more central to its citizens, than does the location we have selected at Sylvan Beach.

Note.—We desire to establish here a permanent camp ground, and invite all friends of the Cause of Spiritualism to cooperate with us. A permanent organization will be effected at the meeting this season.

PROGRAM.

Sunday, July 25, forenoon, opening addresses by G. W. Kates and others; afternoon, G. W. Kates, followed by test meeting; 26, Conference and business meeting. 27, Wines Sargeant of Brooklyn, N. Y. 28, forenoon, Conference; afternoon, lecture by James T. Morrison of Ithaca, N. Y. 29, forenoon, Conference in charge of Will C. Hodge, who will also lecture in the afternoon. 30, speakers and mediums; 31, addresses by various speakers: Sunday, Aug. 1, forenoon, G. W. Kates; afternoon, Mrs. Z. B. Kates will lecture and give tests from platform. 2, Rest Day. 3, forenoon, Conference; afternoon, Mrs. S. A. Walters of Auburn, N. Y. 4-5, Lyman C. Howe of Fredonia, N. Y., the veteran worker and speaker, will lecture. 6, Woman's Day, led by Mrs. Kates. 7, Conference for all who desire to speak. 8, (Closing of meetings), Mr. G. W. Kates, Mrs. Z. B. Kates and all the speakers and mediums.

For further particulars, apply to H. C. Sessions, Cortland, N. Y., or F. C. York, Lee Center, N. Y.

A Correction.

To the Editor of the Banner of Light:

Thanks for your courtesy in publishing my article on Dr. Montezuma. I regret I gave you the impression that he was a graduate of Carlisle. He was never a member of the school, although a loyal friend to it, denominated it "The heart of the Indian question." It is a matter of pride to him that he has never received anything from the government save what he has given full equivalent for in faithful service under contract.

His band, the pinal Apaches, had never received government aid prior to his capture by Indians hostile to his people. His grandfather had never seen a white man, and he never knew of them, but thought them a terrible people. Will it be asking too much that you briefly correct the impression in your next issue? I shall send him a copy of this issue, and I know he will be grateful for your kindly notice.

The Doctor's education was obtained entirely outside government schools, largely due to his own efforts. He took no position under government until his graduation from a medical school, in 1889. He respects the government, and is truly loyal to it, but has a commendable spirit of independence, which is one great secret of his success.

Doubtless his example, as well as Capt. Pratt's precepts, have encouraged Carlisle's pupils, many of whom are working in the same spirit.
L. M. POMEROY.

Sterling, Mass., July 8, 1897.

Queen City Park.

To the Editor of the Banner of Light:

I have just returned from Queen City Park, and would like to say a few words with regard to that very pleasant place. The hotel has been open since June 15, and the new landlord, Mr. S. T. Storrs, is giving excellent satisfaction, setting a fine table, and is most attentive to his guests. The cottages are all open, and the merry talk of children is heard on all sides. We hope for a large addition to our Lyceum this season. The grounds are being cleaned and many improvements made.

I never saw the Park look so beautiful, so fresh and green. Several new cottages are built, one in ancient log cabin style, quite picturesque looking. Letters are coming in every day, inquiring about my excursions, and asking for rooms at the hotel. I have had great difficulty in securing reduced rates this season, on account of changes in the different railroads over whose lines my excursions go, but I hope it is now arranged so as to suit all intending visitors. I think and hope we shall have a very successful camp.

Though not a large camp, Queen City Park is a most harmonious one. We are united, and all work together for the good of our noble Cause. I think our efforts are not in vain.

E. A. SMITH, President Queen City Park.
Brandon, Vt., July 9, 1897.

"It is far easier to see through a stone wall than through prejudice."

How Old are You?

You need not answer the question, madam, for in your case age is not counted by years. It will always be true that "a woman is as old as she looks." Nothing sets the seal of age so deeply upon woman's beauty as gray hair. It is natural, therefore, that every woman is anxious to preserve her hair in all its original abundance and beauty; or, that being denied the crowning gift of beautiful hair, she longs to possess it. Nothing is easier than to attain to this gift or to preserve it, if already possessed. Ayer's Hair Vigor restores gray or faded hair to its original color. It does this by simply aiding nature, by supplying the nutrition necessary to health and growth. There is no better preparation for the hair than

AYER'S HAIR VIGOR.

Banner of Light.

BOSTON, SATURDAY, JULY 17, 1897.

MEETINGS IN BOSTON.

Appleton Hall, 94 Appleton Street.—Paine Memorial Building, entrance, The Gospel of Spirit Return Society, 11:30 a. m., 2:30 and 7:30 p. m. Pastor, will hold services every Saturday and Sunday at 2:30 and 7:30 p. m.

Holt Hall, 780 Washington Street.—Meetings Sunday, at 11 a. m., 2:30 and 7:30 p. m. Mrs. H. L. Tobin, Conductor.

Myrian Hall, 220 Washington Street.—Meetings Sunday, 11:30 a. m., 2:30 and 7:30 p. m.; Wednesday, 3 p. m.; Friday, 7:30 p. m. Mrs. A. R. Gilliland, Conductor.

Eagle Hall, 616 Washington Street.—Meetings at 11:30 and 7:30 p. m. Dr. W. H. Amerige, Conductor.

Hiawatha Hall, 241 Tremont Street.—(near Eliot Street).—Meetings Sunday at 11 a. m., 2:30 and 7:30 p. m.; Wednesday at 2:30 p. m. for speaking, tests and readings. Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings.—Every Sunday evening, at the Woman's Journal Building, 3 Park Street, L. L. Whitlock, President.

Harmony Hall, 724 Washington Street.—10:30 a. m., 2:30 and 7:30 p. m. Tuesday and Thursday afternoons at 2:30 p. m. N. P. Smith, Chairman.

Commercial Hall.—Meetings Tuesdays and Thursdays, at 3 p. m. Sundays at 11:30 and 7:30 p. m.

Good Templars Hall—1 Johnson Avenue, Charlestown.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Wednesday at 7:30 p. m., at 32 Foster Street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 a. m., 2:30 and 7:30 p. m. Mrs. L. J. Akerman, Conductor.

COMMERCIAL HALL. Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, July 11, session began at 11 with song-service, led by Prof. Peak. Developing circle conducted by Mrs. Wilkinson, Mrs. Collins and Dr. Badger. Mr. Davis recited a poem. Mme. Carbee made a few good remarks; also several mediums gave tests. Dr. A. P. Weber gives free healing treatment to those in the circle who so desire it; every one treated derives a benefit.

Afternoon session began with the usual religious exercises, after which Mrs. Rosie Wilson sang. Mrs. Nutter opened the meeting with a short address, and also a number of excellent tests and readings. Mrs. Peak, tests. Mrs. Wilkinson, Miss Sallie Jones and Mrs. Robbins gave some good tests, interspersed with singing by Mrs. Wilson and others.

Evening session, half hour song service, Mrs. Rosie Wilson soprano. Mr. Scarlett gave the opening address. Mr. George Cutler sang several solos, which were very beautifully rendered. The following mediums took part in giving readings, tests and messages: Mrs. Lizzie Butler of Lynn, Mrs. Nutter, Mr. George Cutler, Mrs. M. Keating Cutler, Mrs. Nellie Thomas, Mr. Farham and Mrs. Wilkinson.

Meetings will be held all summer, three times Sunday; also on Tuesdays and Thursdays.

BANNER OF LIGHT for sale on Sundays and Thursdays.

HIAWATHA HALL.—A correspondent writes: Sunday, July 11, the morning circle was large and full of interest; mediums were Mrs. J. A. Woods, Mrs. E. R. Brown, Mrs. C. B. Hare, Mrs. I. Jones, E. H. Tuttle.

2:45, piano solo, H. C. Grimes; invocation, remarks and poem, Chairman; excellent remarks, tests and readings, Mrs. E. R. Brown, Mrs. J. E. Davis, Mrs. M. Knowles, Mrs. J. A. Woods, Mrs. A. Woodbury, Mrs. C. B. Hare, J. Hillings, E. H. Tuttle.

7:45, piano solo, H. C. Grimes; invocation and remarks, Chairman; Mrs. J. E. Davis, Mrs. E. R. Brown, Mrs. N. Thomas, Mrs. Tracy, Mrs. F. Gough, Mr. Durgin of Everett, E. H. Tuttle, clear and correct tests and readings; Mr. Tuttle answered mental questions. While Mrs. Thomas was giving readings spirit raps were heard by many in the audience.

Don't forget to buy the BANNER OF LIGHT, our friend, which is for sale Sundays and also Wednesday afternoons.

EAGLE HALL.—W. H. Amerige, Conductor, writes: We had quite a large healing, developing and test circle, Sunday morning, July 11, and a great many fine tests were given and fully recognized. The three sessions were well attended; the speaking, tests and readings were of a very high order, and were fully recognized, the following mediums kindly taking part throughout the day.

Mrs. M. A. Graves of Everett, Mrs. Robbins, Dr. White, Dr. C. W. Hall, Mr. H. B. Hersey, Mr. C. W. Quimby, Dr. Newton, Mrs. Rich, Mr. May Moody, Mrs. Frankie Wheeler, Mrs. J. A. Woods of East Boston, Mrs. Putnam, Mr. Thos. Jackson, Mr. W. Hardy, T. L. Dean, Mrs. A. Forrester, Mrs. F. Fox and many others. These popular circles and meetings are increasing in numbers every Sunday, and the very best of harmony prevails.

These meetings continue every Sunday. BANNER OF LIGHT on sale at the door.

HARMONY HALL.—A correspondent writes: 10:30 a. m., tests and conference; Mr. William Haynes, invocation; Mrs. A. P. Guiterrez, tests; Mrs. A. Woodbury, Dr. J. M. White, readings; Mrs. Austin, address and tests; Mrs. Lewis, remarks; Mrs. M. F. Lovering, pianist.

2:30 p. m.—N. P. Smith, address and readings; Mrs. Guiterrez, Mrs. J. Hillings, Mrs. Lewis, Mrs. Woodbury, Mr. T. Jackson, Mrs. Miller, readings; Mrs. Lovering, Mr. Huxley, Prof. Rimbach, cornet, in musical selection.

7:30 p. m.—N. P. Smith, psychometric delineations; Mrs. Miller, Mrs. Guiterrez, Mrs. O. A. Robbins, Mrs. Woodbury, Mr. T. Jackson, tests and readings; music by Mrs. Lovering and Prof. Rimbach; Mr. L. W. Baxter and Mrs. Lovering, selection; Mr. Cohen, tests.

BANNER OF LIGHT for sale.

ELYSIAN HALL ASSOCIATES.—A correspondent writes—held three very interesting and instructive sessions. The morning and afternoon circles were full of spirit power. Evening session well attended. Many friends united in giving proof of spirit return. Public mediums who assisted: Mrs. Mellen, Dr. Milton White, Mr. Jackson, Mr. Quimby, Mrs. Robbins, Mrs. Gilliland's remarks on the "Work of Mediums and Their Need of Protection," were well handled. Solos by Miss Parker; songs by Mrs. Carleton, Miss Parker, Miss O'Brien. Cornet solo by Prof. Rimbach.

We intend to keep open all summer; our hall is cool and quiet.

Our Peace Council will be held on Friday, July 16; all friends are asked to unite with us at that time, 8 p. m.

BANNER OF LIGHT always for sale.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—F. W. Peak writes: Sunday, July 11, notwithstanding the warm weather, we had a very good audience. Meeting opened with song service, led by Prof. Peak, organist; invocation by the Conductor, Mrs. E. J. Peak; Prof. James Hilling occupied the platform for the first part of the evening, giving very good tests; Mrs. Peak devoted the remainder of the evening to tests; E. F. Pierce sang a solo.

Next Sunday Mrs. Lizzie S. Butler of Lynn will be with us.

Mediums welcome. Meetings open all summer.

Earncliffe Grove, Lowell.

To the Editor of the Banner of Light:

The First Society held services at its grove, with Chas. H. Dane as speaker. Mr. Dane is a local medium, rapidly developing as a trance speaker, this being his first appearance in public work, and he certainly did achieve success. The lecture was followed by tests by Mrs. Anna Coggeshall and Mrs. S. L. Hand.

Speakers desiring engagements with this society would do well to come here some Sunday.

BANNER OF LIGHT on sale.

The Secretary's address is

Geo. H. HAND,

34 Lincoln street, Lowell.

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held its usual interesting services Sunday evening, at the hall, 33 Summer street, with a good and appreciative audience. Seekers after spiritual knowledge and all were well repaid for coming, and many received positive proof of their spirit-friends returning.

Appropriate musical selections were given by Misses Lena and Elsie Burns; Mrs. D. E. Matson gave an invocation and remarks on "Spiritual Laws"; Dr. I. A. Pierce, on "Harmony"; Capt. J. Balcom, on "Spiritual Knowledge"; Mrs. C. B. Hare, on "Spiritual Progression"; tests and spirit messages, Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. Annie J. Brennan, Mrs. C. B. Hare and others; magnetic treatment, Drs. Murray, Warren, Pierce and others.

Next Sunday, at 7:30, the same and other good mediums. Everybody is invited. Come and help the cause along.

The good work at Mrs. Dr. Dowland's Tuesday evenings still continues. Last Tuesday evening Mrs. M. V. Lincoln of Boston did much good work.

BRIGHTON.—D. H. Hall, Conductor, writes: The Occult Phenomena Society held a very interesting meeting Wednesday evening, July 7, at 32 Foster street.

Mrs. G. M. Chapman gave a very interesting discourse under spiritual control. Several phases of mediumship were presented, one of them for the first time, by Mrs. Chapman's controls; it was called "Spirit Palms." This phase is one by which the medium reads the front and back of the hand with eyes tightly closed. This phase, like the thirteen others that have been given by Mrs. Chapman's controls, proved in every way a success.

Meetings will be held every Wednesday evening at 32 Foster street, Brighton.

Mrs. G. M. Chapman will also accept engagements for platform work or séances during the summer months. Address 34 Foster street, Brighton.

ONSET.—A correspondent writes: Fire District Hall was again well filled Sunday evening, July 11. The services opened with singing, followed by an invocation by Dr. C. D. Fuller, after which Mrs. S. M. Thomas made an earnest plea for the Waverley Home, in the interest of which the meeting was held.

Mrs. Kenyon also made an earnest plea for the Home, followed by a recitation by Miss Elma Thomas, which was finely rendered. Singing, followed by remarks by Dr. Lee Webster of Brockton, Mass. Singing, after which Mrs. Kenyon and Mrs. Thomas gave some tests.

A collection was taken for the benefit of the Waverley Home, which amounted to \$6.20.

The BANNER OF LIGHT is always for sale at these meetings, and subscriptions taken.

MAINE.

PORTLAND.—H. C. Berry writes: Mrs. Edith E. Nickless of California opened meetings in the First Spiritual Society's hall about the first of June. They have been largely attended, and by her eloquent and logical lectures and convincing tests she has aroused a great deal of enthusiasm among those interested in the higher phases of Spiritualism.

The directors of the Society were so well pleased with Mrs. Nickless as a lady and speaker, that they invited her to remain with us as the regular speaker of the Society. Mrs. Nickless will labor with us until the spring of '98, and in September will become the regular speaker of the Society. She will have entire charge of the Sunday services.

In this new departure we feel that we have taken a step in advance of the old methods of conducting our meetings, and we are sure that under the direction and ministrations of the wise spirits that use Mrs. Nickless as their instrument a good work will be done in our city, and that Spiritualism will be placed on a higher platform than heretofore.

Our hall has been newly carpeted and painted throughout, and seated with comfortable chairs, and we now have one of the pleasantest and cosiest halls in the city.

Sunday, July 4, Mrs. Nickless gave us a very thoughtful lecture upon "Spiritism versus Spiritualism," closing the service with descriptive tests of a most convincing character.

Sunday, July 11, her subject was, "Is the Spirit Pure?" which was given by the audience. The lecture was one of the best ever given from our platform.

Mrs. Nickless will probably visit Lake Pleasant Camp Meeting during August, returning to Portland in September.

CONNECTICUT.

HARTFORD.—Mrs. Dillingham Storrs writes: Mr. and Mrs. Dowd conducted successful meetings from October to the last day of March, which being Anniversary Day they had services for the occasion. It gives us satisfaction to know that many young people became interested in Spiritualism through their efforts the past season.

They had for speakers from abroad, W. H. Bach of Springfield, Mass., Lizzie Harlow of Haydenville, Mrs. Lincoln of Boston, who did a grand work. Home mediums were Mrs. Tracy, Mr. and Mrs. Merriam, he being a fine speaker, and Mrs. Merriam being a fine psychometrist and magnetic healer. Mrs. Dowd gave tests and readings from articles. I would say right here that her best work is done in giving private sittings, in which line of work she is second to no medium in the land. She will be at Lake Pleasant this season, where people can avail themselves of the opportunity of consulting her if they wish. My hope is that she will ever remain faithful to the work.

As for my own work we have kept up our Sunday evening meeting, also Thursday afternoon and evening, and once a month a social and supper, with Helen Brigham and Lizzie Harlow speakers; said socials were a success. In May we had A. E. Tisdale, who is always a power. I then took a run to New London, stayed over two Sundays, working during the week, came home with the knowledge that I had done a good work. Have been in Norwich one Sunday.

Next Sunday will close my meetings at the house, and I shall then be ready to answer calls for spirit work.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association held its Cottage Meeting on Sunday evening, July 11, at the home of Mr. J. Cooper, 46 Zone street. Quite a goodly number were present, and good results ensued. Sister Cooper is sick, and confined to her bed, suffering from results of a fall three weeks ago.

Sunday, July 18, our meeting will be held at the home of Bro. John North, 1168 Chalkstone Avenue, when it is expected that Mrs. Ida P. A. Whitlock will sprinkle two infant children, which will make the meeting very interesting.

THE SPIRITUAL INDUSTRIAL SOCIETY of Cambridge will have a basket picnic at Echo Bridge, Thursday, July 22. Take Newton Boulevard or Watertown and Newtonville cars at 10 A. M. E. I. SMITH, Vice-President.

Read the advertisement of Mason Chemical Co. in this issue. They claim to have what the whole world wants, a preventive if taken in time, a cure in any case.

Onset Notes.

To the Editor of the Banner of Light:

"The human mind is Nature's keyboard, on which her harmonies and discords are sounded by the touch of invisible fingers."

The exercises at the Auditorium on the 5th were of a patriotic nature. Singing by Mr. Maxham and Mr. C. W. Sullivan. Remarks by Mrs. C. Fannie Allyn, Dr. C. D. Fuller, Prof. Kenyon and Dr. George Fuller. A large audience present.

A dance in the Temple Mouday evening, which was well attended. Ferguson's Bridge-water Band of eight pieces, including the harp, discoursed sweet music on that occasion.

A fire occurred the morning of the 5th at Point Independence, destroying a nice cottage and barn. The Onset Fire Department was on hand, and prevented further damage.

Tuesday P. M., meeting held in the grove. Mr. Maxham's songs were rendered in his usual expressive and pleasing manner. Mrs. Allyn lectured upon "The Ideal Marriage, and How Obtained." When men and women proclaim that there can be an ideal marriage, they say it is nonsense; there must be contentions, discords and strife. It is said ninety-five per cent. of business ventures are failures, but that does not prevent people from going into business. So long as there are failures, there is a reason found why, and the remedy; but let us take up the causes, and do away with the bad results. Fifty and one hundred years ago it was considered an ideal marriage to love and obey your husband, because he was the head of the house. The old idea was "What God had joined together let no man put asunder." Unhappiness and misery were entailed upon this world. Children were born in ignorance and with all kinds of deformities—deaf and dumb, filled with disease and with ungovernable dispositions and much unrest. The minister said, "The Lord sent the calamity upon you, He has done this for a wise and holy purpose." The sorrowful mother was told that her darling child must ever remain so because it was "God's work." Step by step men and women began to comprehend there was something wrong with themselves.

Thomas Paine's "Age of Reason" opened the eyes of the people, and they began to reason among themselves, and to search for the cause. With heart, hand and brain, we span the rivers and battle down the Rocky Mountains; they are as nothing when the brain of man and capital are set to work. God works through agencies, and we deduce the idea that if man's soul comprehends through natural law, does away with ignorance and evil, shall marriage then be done away with? Some say we must always have jails, but they used to say we must always have slavery. An ideal marriage is to have decency, courtesy and love at home. Love, religion and freedom are born out of physical, mental and spiritual conditions. A true marriage will take place on a physical, mental and spiritual plane.

It has been a great mistake to insist that women must be frail, weak and delicate. We want them trained in athletic exercises, to be strong and healthy mothers. We want men to be healthy, physically and mentally; to avoid using tobacco, and to learn self-control. When they have self-control they will not fear temptation. When they understand themselves, there is nothing going to injure them. When girls learn these things they will not slip when a young man comes round, reeking with tobacco smoke. We plead that your souls may be awakened, so that better children may be born, and truer marriages made, and the whole world join hands for the uplifting of all humanity.

The steamer *Martha's Vineyard* came in with a party from New Bedford Wednesday. The Musical Exchange Band gave a concert at the Auditorium at 1 o'clock.

Prof. Kenyon lectured in the Temple on Wednesday. Mrs. May S. Pepper gave some fine tests that were marked and unmistakable. Prof. Kenyon's subject was "Psychometry." We regret that space cannot be afforded us to give a synopsis of this instructive lecture. In the evening Mrs. Allyn gave readings in the Temple to a small audience, for the benefit of the Association.

The Brockton Cadets, who are encamped at the Point, held a dance in the Temple Thursday evening. Meeting held in the grove Thursday. Mrs. C. Fannie Allyn lectured upon subjects given by the audience.

Friday evening the Onset Dramatic Club gave an entertainment in the Temple. Prof. Kenyon lectured in the grove, gathering inspiration and taking his subject from the song just sung by Mr. Maxham, entitled "What is Religion?"

Saturday afternoon services in the Temple. Singing by Mr. Maxham. Lecture by Mrs. Juliette Yeaw, pastor of the Independent Liberal Church of Greenwich, Mass., followed by fine tests from Mrs. May S. Pepper. Mrs. Yeaw's text was, "The Spirit of the Living Creature was in the Wheels." The theological dogmas that we are outgrowing, and believe to be a baleful doctrine, are based on a great natural truth. Man is the noblest, grandest, most divine expression of soul, spirit and matter. This great trinity of forces is in every form of animal life. The living creature is in all the wheels of life. It is in the nature of man to regard everything he cannot understand as an enemy; but truth is many-sided. The spirit of the living creature is moving along. It is in all the countless processes of evolution. It is in all life by which we are surrounded. Man is part of the infinite—God-like, divine co-worker with the self-existing universe. We are in the primary school, and let us learn in patience and in love the everyday duties, never more to doubt, facing the sunlight of the future, grasping the good of to-day, made glad by the thought that we, too, know that the spirit of the living creature is in all life.

Some of the Brockton, Middleboro and Taunton cadets, who have encamped here the past week, left, it is said, a record behind them for rowdiness unequalled in the history of Onset.

And they bound up his wounds and sent him on his way rejoicing. The Wigwam meetings for free healing and tests will open Thursday next.

E. A. Blackden, of Boston, writing and translating medium, is at Richmond cottage, corner Ninth street and Longwood Avenue. James W. Withell, of Montreal, magnetic and automatic writer, at Marcy House. Mrs. A. M. Zoller, of Washington, trance and test. Eighth street, near West Central Avenue. Mrs. M. A. Chandler, Longwood Avenue. Dr. and Mrs. Bland, Central cottage, West Central Avenue.

Sunday morning, July 11, a thick fog, with occasional rain, had set in, which necessitated holding services in the Temple. Bro. Maxham sang "I Shall be Satisfied," after which he acted as Chairman of the meeting. Dr. Geo. A. Fuller read a poem and delivered an invocation. Song, "That Sweet Rest Further On," by Mr. Maxham. Dr. Fuller then proceeded to deliver the morning lecture: When Spiritualism came, the world was ready for it. It came in answer to the desire of millions of human hearts. Many other religions had been undermined, revolution was in the air, science was already advancing, the day of miracles was well nigh over. Myths and fables hid their faces for shame and speedily retired. No borrowed light of star or sun shone above the cradle of Spiritualism. Star-eyed science fresh from the new fields placed its seal of approval upon it. Brave men and women, innovators in the true sense of the word, met with social ostracism. Mesmerism, the precursor of Spiritualism, had already been accepted by Church and State alike, and science has christened it with the name of hypnotism. The phenomena we have to investigate are the product of natural law. Psychology, as taught in the schools, only reveals the action of the mind while encased in the body. Spiritualism is the other half that reveals the action of disembodied mind. In building our new science of Psychology that demonstrates spirit return, we do not

reject the old, providing it is sound and fit. Ours is the great conservator of the true, the beautiful of all ages. We have thrown off the different systems of religion, but we do not discard the good that has come from them. There are things in our own religion that we would blot from the memory of man if we could. We desire the good that has come from all systems that has helped to make man better. We cannot be wise so long as we are intolerant.

Spiritualism is all-embracing; it is broad enough to take all in. So long as we are intolerant, bigoted and self-conceited, we cannot reach the loftiest heights; we cannot hope to untill intolerance alps from our shoulders. We are not so egotistical as to think we have the whole truth. Spiritual Phenomena are as old as man. We have been called mentally unbalanced because we accept the modern phenomena; but if so, are not our Christian friends unbalanced because they accept the phenomena of the Bible? Then all are lunatics. Spiritualism means more than the phenomena; it means a sacrifice, a life of purity.

How many who accept the phenomena ever get any further, ever attempt to purify the house of their indwelling spirits? The great poets are with us, and are our associates, Jesus of Nazareth, Socrates, Cicero, Mozart, Mendelssohn, Shakespeare, Goethe, are all with us, so we are fortunate in our associates. All literature originated in trance utterances. Grave problems confront us now. Men and women who through suffering and spiritual experiences have grown wiser, should be put to the front, and kept there, as the exponents of our beautiful philosophy. I hail the day when schools in the name of Spiritualism shall be established here. Spiritualists, what have you done for your old and retired workers? You need schools and colleges, you need homes. Our religion must keep pace with the masses. The music we generally have in our circles is terrible in its inharmonious. The churches have their classical music that is inspiring. We need educating in this direction. The policy that what is good enough for us is good enough for those that come after us will never do. The winnowing process should go on. Carefully and critically investigate, and keep a record of what you get; by-and-by it will be of value to the world at large. Much effort has been put forth in the last four years in the value and importance of organization. The Massachusetts State Spiritualist Association was chartered in 1894, and has held meetings all over the State with a view to that purpose. The ordaining of speakers, and settling them over societies, is important, as at present there is a great waste of nerve force, and means, and time, and no time for social work, which is important. I believe in the settling of speakers for one year at least over a society. Spiritualism has made monstrous strides during its forty-nine years. It is the culmination of all philosophy. Its teachings appeal to man's highest ideas of justice, and reflects upon him the true light of genius.

"When the Daylight Softly Faded," sung by Mr. Maxham, closed the morning exercises. Band concert in temple at 1 o'clock. Lecture by Prof. Peak at 2, followed by Mrs. May Pepper with tests. Prof. Peak's subject, "Spiritualism as the Coming Universal Religion in its Adaptability to the Needs of the People." We regret that we cannot give a synopsis of this excellent lecture, but space forbids.

AUGUSTA FRANCES THOMP.

Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

We were very sorry, Sunday morning, July 11, to see the weather so threatening, which gave us the appearance of a stormy day, and we were not wrong in our prediction.

We began our meeting at 2 P. M., as follows: Singing by the quartet, "When the Mists have Cleared Away"; invocation and remarks, L. D. Milliken of Lynn; singing, quartet, "Near Home"; remarks, which were very interesting and instructive, Captain Balcomb of Lynn; song, Messrs. Pierce and Gardner, "Larboard Watch, Ahoy"; remarks, Dr. L. Pierce of Lynn; singing, Miss Amanda Bailey of Salem, and quartet, "My Mother's Own Beautiful Hands"; instrumental music, Mrs. Merrill of Lynn; address, J. M. Kelly of Lynn; singing, Miss Amanda Bailey of Salem, "The Mystic Veil."

Second meeting commenced at 4 P. M., as follows: Remarks, Mr. Abbott of Boston; remarks and tests, Mrs. Lucy S. Berry of Lynn; remarks, Will Estes and Dr. Furbush of Lynn; singing, quartet; remarks, Mr. Pierce of Boston; duet, Messrs. Pierce and Abbott of Boston; remarks, Mr. H. A. Baker of Danvers; recitation, Miss Bessie Chase of Salem; recitation, "St. Peter at the Gate," N. H. Chase of Salem; remarks, James Balcomb of Lynn; remarks, Mrs. H. A. Baker of Danvers.

Next Sunday, July 18, will be Veterans' Day at the camp, and at 2 P. M. the Veterans will have full charge and conduct the meeting, Mr. H. D. Barrett, President of the National Spiritualists' Association, and Editor of the BANNER OF LIGHT, will address the meeting, with many prominent mediums. All money collected at that meeting will be given for the Veteran Spiritualists' Home, at Waverley. Come one, come all Spiritualists, who believe in a Home for our worthy and worn-out veterans. Put your hand down deep in your pocket, and give freely for this grand and worthy object.

BANNER OF LIGHT for sale and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

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

Oneida Lake Camp.

To the Editor of the Banner of Light:

The prospects for this camp are improving. The arrangements seem to be very well perfected. Good speakers and mediums are engaged, and ample provision made to entertain all who may attend, at very low rate of cost.

The Lehigh Valley Railroad has agreed to stop its trains at Rockaway, the station on the camp grounds. Go to Canastota, N. Y., and change there to the Lehigh Valley Railroad for Rockaway.

The officials of the Camp will give every possible attention to visitors, on arrival.

G. W. K.

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Lake Brady Camp.

To the Editor of the Banner of Light:

Fourth of July was not neglected at this camp. Our celebration covered a period of three days. Saturday Hon. O. P. Kellogg gave us an old-fashioned oration, brilliantly studded with new ideas. Sunday, the real fourth, brought excursion trains from all parts. Mr. Kellogg gave two more of his inimitable addresses. Following each lecture was a fine test séance by Mrs. Crilly of Allegheny City. July 7th Mrs. Crilly gave a test well deserving special mention. A gentleman, Mr. Sidney Starkey of East Liverpool came upon the grounds carrying a mysterious package. He asked the writer for a newspaper. Said he: "I have something here I want to wrap in two packages, and take to the rostrum. I want no one to see them till they are uncovered." They were placed there upon the table still covered. After giving several other tests the medium turned to the table, and began describing two ancient spirits whom she said helped to mold the clay of which these jars were made, clay brought from various parts of the earth. She singled the gentleman out of the audience, and told him of an invention upon which he was secretly working, and gave the names of spirit friends. Upon removing the papers two beautiful Egyptian jars were displayed of unique design, bearing the names of Yarmo and Jeano Morado. The gentleman said these were the names of his guides, the two spirits who had directed the making of the jars.

Our telegraph medium, Mr. M. Henry, is making converts daily. His test conditions obviate all possible doubts from the minds of his sitters, and the messages are of undoubted psychic origin. Harvey Chase of Cleveland, independent slate writer and spirit photographer,