

officials) in the pavilion, by paying ten rupees,

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Written for the Banner of Light. SUMMER REST.

Released from toil, 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 strongholds

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 hand of the Most High is raised against the battlements of Satan, and they

see in the idea of the reconstruction of society | his way to the Queen's Jubilee--saw him and the establishment of celestial government | (through the kindness of Col. Olcott and other and the establishment of celestial government on earth, as well as in that of one through while most of the others, a thousand or more. whom should come heaven's mandates unto went in free. Travelers must expect to be the people, some reason and argument for the bled in such countries of beggars as Ceylon 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 knowl edge 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 yeil.

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 be lieve 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 wor ship 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 and it only remains to insert the Christ of Modern Spiritualism as its keystone, in order pare in depth of thought and scholarship with 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 land Maori, with a stone batchet in hand, the world.

Brooklyn, N. Y.

BOSTON, SATURDAY, JULY 17, 1897.

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TO 10.1

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.

N. Y.

a lion my countrymen made of Swami Vive-kananda, who was almost unheard of till he He was for some years appeared in brilliant costume as an expounder a Methodist preacher, Brahminism at the Chicago Parliament of but was driven from Religions. Americans, say Europeans, are ever hunting for a sensation. They got one in this Hindoo Syami. Let me disillusion them. that faith by the "eternal torment" doctrine 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 which it endorsed. He became an Adventist, Brahmin, but he cannot be a Brahmin only and spent seven years y passing through death and a re-birth into a editing and publishing Brahmin family. Swami, in Sanskrit, means Lord; and this gorgeously-garmented (in silks of orange and crimson) Swami Vivekananda's a paper called the Bible Expositor and Millenni. 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 use attracting to Indian in his wish Ori al Harbinger, in New York, and published a score or more of theological works, some and very attractive to ladies, in his rich, Oriwritten by himself.

ental garb. After the stage experience he be-came 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, He was ordained to the work of the ministry in 1862, and on Sept. a minister of the Gospel bain, 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 campof Spiritualism, Presiofficiating.

In 1864 he moved to Illinois, sold the publishing business, and

a little stale-to secure the services of this Hindoo as a "draw," or, what might still "draw" better, would be a tattpoed New Zeagoing through a war dance. Such a sensation would warrant a "fifty-cent gate fee." A Spiritualist camp-meeting should be for the

6, 1896, he was ordained dent H. D. Barreit

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

THOMAS G. NEWMAN

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 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 owns nothing now but his robe and his rice dish. I've visited his temple twice, in the suburbs of Colombo. He is a very intelli-gent man, and was at one time Siam's Ambas-endor to the Court of St Lamos In 1854 he married sador to the Court of St. James.... It has greatly amused the scholarly Brah-mins and the Englishmen of India to see what

his present wife, and came to Rochester,

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 Hub-bard, and has bequeathed it to me untar-nished. 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 1850 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 wish dom as love-and this in the will and power of God, or Spirit, rather than simply as an indi- this for "Brotherhood"? vidual acting from his own will. Further, we

Letter from Dr. J. M. Peebles.

To the Editor of the Banner of Light:

Only a few days since I returned from South ern 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 Ma dura 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 trickstors, 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 fe lows, 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 Mahayngas, or a period of 8,640,000, 000 years make a Kalpa, or 24 hours of Brahma, and that one hundred of Brahma's divine year must equal 312,040,000,000,000 of our mortal years. Ask him how he knows? And his im agination in connection with his sacred books will manufacture a still greater monstrosity to rationalize the previous one. The thinker de mands facts, science, law and philosophy found ed 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 through Madame Blavatsky or W. Q. Judge, but what does intuition, reason and the wellbalanced 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 em-bowered in tropical trees and foliage. My old friend and spiritualistic co-worker, Col. H. S. Olcott, is the presiding genius in this insti-tution. The Colonel is now on a missionary tour to New Zealand and Australia. During the past few years he has organized one hunlred and fifteen Buddhist schools in Ceylon, off setting the mischief of the sectarian mis-sionary schools. The Adyar library is one of the richest and rarest that 1 '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. Esay this to their shame. A large majority of The-osophists 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 pres-ent 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

ation of the social, the spiritual and the divine in humanity. Rightly conducted, they are of immense interest to the extension of

meetings-as the agnostic Ingersoll is getting

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

Some Spiritual Pioneers. Illustrious Names of Illustrious 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 approx imate 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 mary els 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 lia-

ble 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. Mapes, Prof. Denton, and others, with Judge Edmonds, Rev. John Pier-pont, and many others like them," etc., it is evident that "many others like them "includes equally great names-if names can be greatand each one thus omitted should consider him self or herself as one of that illustrious group. If the list were to be extended, it might be gin with Dr. J. R. Buchanan, author and sci entist, 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 speak er 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. Jamieson, 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 Col lege, Chicago, for many years an advocate from the spiritual rostrum; Jennie Leys, beautiful, brilliant and highly spiritual, whose psychi experiences have puzzled many; Hon. A. II. Dailey of Brooklyn, President of Lake Pleas-ant Camp, and author of the "Biography of Mollie Fancher." The list is but just opened, and must remain open until some more exten sive notice appears

Dr. Buchanan claims to be the first medical professor to espouse the cause of Spiritualism. of this I am not sufficiently posted 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 valua ble educators, and fascinating to all lovers of literary and scientific excellence. If all Spir-itualists would spend an hour each day in reading his writings, and the scientific and spirit ual exegesis of Dr. Buchanan, the Cause would

gain thereby. The Philosophical Journal, originally .The Religio-Philosophical Journal, now published

Chicago.

In 1873, being interested in apiaculture, 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 klways 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.

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, sen sational headings, and bristles with newvess 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 reards 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 neaning. 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 pwans 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 re-sponsibility brings us back to earth, and we are hurried on in life's busy whirl by the re-

lentless 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! Here in Ceylon I saw the King of Siam on in San Francisco, is a clean, high-toned expo- But somehow we do not. Life's chapter draws

nent of Spiritualism; good reading for all to a close and finds within us so many dorman powers, so many withered hopes!

"When finis comes, the book we close, And, somewhat sadly. Faucy goes, With backward step, from page to page Of that accomplished pilgrimage. The thorn lies thicker 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 finis comes!

But yet, does finis ever come? Ah, no! For the Angel of Spiritualism, pointing upward the while with the inger 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 finis. The boon of eternity, 'world without end," is ours. As, like Victor Hugo, we may *feel* that we bear within our-selves the future life "over there," it will become real, and we shall know it.

Eternity will unfold our dormant powers, unbiased by false criterions, unbefogged by warped judgments. We shall pursue our darlng avocations, we shall develop our noblest attributes, we shall follow the golden thoughthreads of our ideal upreachings, 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 aspira-tion, look up, for in the language of Scrip-ture, 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.

BANNER OF LIGHT.

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 | pensable to day, but transient and comparatively faint and 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 fuliness; 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

rinthine mazes and find the kindly light and reach the tuitive capacities, are greatly underrated. blessed sunshine?

MAN IS A MICHOCOSM.

This is no new announcement. It has been intuitively fact, in accord with the latest conclusions of science. The last message of the spectrum is: "Man, and all worlds, are in the spiritual realm.

We have known it as we knew electricity until this nine teenth 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 and blended action will make life full-orbed and harmorealization, and it will be our clue. We shall learn how nious. 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 im-

mortality 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 indis. 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 he 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 unimaginable machinery of means, but finds itself duplicated in this wonderful human structure, which is the end and culmination of a

laid along those winding ways, would walk surely toward and principles and ideas, are wrought into his microcosmic the open ground. Have we no clue, no fact in the very being. He can well affirm: "Nothing in the universe is" structure of man, following which we can traverse laby- alien to me." These relationships, and their resultant in-

In the soul of the first rude human being, born in prehistoric ages, were the germs of all our faculties, the prophecy of all our attainments. These germs grew: Reason, made in past ages. It is no unsupported theory, but a solid the judging and comparing power; Intuition, or soulknowledge; Science, the experimental discovery and classifying of facts, and thus reaching laws; Ethics, or intuitive made of the same stuff." Psychical science is verifying it 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

[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 he theory that the duty of each is to all, and that by doing for others in preference to self, the highest good and hap piness is attained. Its most perfect expression is in the Golden Rule of Spiritualism, "Do all for others."

Animal Magnetism: Another name for mesmerism, or ypnotism. Aura: Nerve aura, spirit aura. 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, in-dependent of the will, presumably by an independent in-telligence 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 surrep-

titiously brings hypnotism to its aid, and accepts a good share of Spiritual sm. In fact, all that is valuable in Chris tian 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 de grees of acuteness, from that where the personality pre dominates and modifies the perception, to that wherein the mind is independent of the physical body and its sur roundings, and is in direct contact with superior intelli gences. This last phase of clairvoyance is often seen in the dving, death being the separation of the spirit from the body

Clairvoyant: One endowed with the faculty of clairvoy-

ance. 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

Mesmerism : A term which has been loosely used, with a wide range of meaning. With Mesmer 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 im-pressibility.

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 "Watseka Wonder" was a remarkable instance of obsession by a well intentioned spirit intelligence.

Occult: 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 sensi-

tive 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 con- trol

Planchette; An instrument for communicating with the spirit-world. It consists of a thin, heart shaped piece of wood, mounted on two pantagraph 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.

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

Premonitions: 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. Pervad-

ing all space, which transmits thought by waves, as the light-ether transmits light. [See thought by waves, as the 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.

Psychodunamu: 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 contact, impliedly 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 explation · 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 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

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 innermost and dominant in man, the Supreme Spirit innermost 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 sway 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 breathings and emanations-all pulsing with an interior man is of the same essence as "the power that makes for | life-essence that seemed just ready to graduate, and leap 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 destiny 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

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 spectroscope 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 rudimental 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 nebulæ and star-dust.

A clairvoy ant 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. 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 na-ture in man; third, the inspiration of the second by the

"The absence of either of these great fundamental con-ditions 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 God. 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 perfecion, 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 senseknowledge? 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

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, in and by means of which psychic influences are propagated Its existence is proven by the har mony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conlitions, 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 Zæther, 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.

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

Hyperathesia: 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 in-

dependent 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 psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys says: "It is an experiment-al, 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, charac-

ter, disease, etc., of that spirit. Levitation: The lifting or movement of rhysical bodies without visible means, or contact, in defiance of gravita-

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 gen-eral 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 ex-

prossed, 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.

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 imponderable, intangi-ble nothing, capable of thinking and feeling, and Godcreated, 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 ttainment 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-Æsthesia : Clairvoyance.

Theosophy: 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, etc., the conjecture of ages long since past.

Thought Atmosphere: Same as psychic ether. A thinking being in this atmosphere is a pulsating centre of thought waves, as a luminous body is of waves of light. Trance: When persons fall into a sleep resembling death,

in which they may or may not be conscious, it is said they have fallen into a trance. This is not a correct use of the term. If in this state, resembling death, their spiritual perception or sensitiveness is quickened, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

Transfiguration: Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

Visions: A term of wide meaning. In the sense derived from the Scriptures, a revelation of supernatural appear-ance. The state in which these are received may arise from physical or mental derangement or exhaustion. They may be simple phantasms, or the state may be a truly sen sitive one in which impressions are received from other intelligences.

Zæther : Neur aura, nervous fluid. Supposed to hold the same relation to spirit that the ether of gravitation does to matter.

BANNER OF LIGHT.

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 toil but sweeten'd 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-Wilt be as maid divinely fair, Or blue-eyed child with sunny hair, Her own, her babe forever!

HESTER E. SHIPLEY.

A Rainy Day Pienic.

"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!" ex-claimed 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 tear-

ful 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 our picnic, anyway," cried merry Aunt Matty, who never failed to see the bright side. She nodded at the children, laughing; and the sunshine crept back into their faces

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 chil-

dren clambered in. "Hurrah! hurrah!" they cried. "Good-bye, Aunt Mary. Good-by, dear grandma." It was a merry ride through the sweet, warm

umer rain t t stirred up the loveliest scents

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 devo-tion to his home than this one, and no home in which the children are readier to deny them-selves for each other and for their parents. Some one-was it Phillips Brooks?-once said, 'You never know how much one loves un-til you know how much he is willing to endure and suffer; and it is the suffering 'element.

"Life and conduct are the test of love, and all the emotional demonstration in the world is nothing without the steady devotion, im-plied in the daily doing of the will of the be-loved 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 fam-ily 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 consider-ations 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 opon 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 agricul-tural 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 of late, through the mediumship of Mrs. Loe 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 impossi-bilities.—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 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's 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 scerifice could be too dear, No tempered whose for her too mild. No tempered winds for her too mild.

ing 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 ordina-rily required. By applying the arc light di-rect to the plants, their growth was so accel-erated that many ran to seed before the edi

The effect upon flowering plants, especially upon the daisy, petunia and violet, was equal-ly 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 sconer, 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.

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



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

New York.

NEW YORK .- J. A. Robinson writes: "Being in Njantic, Ct., recently, I paid a visit to the camp-grounds of the Spiritualistic Asso-

ciation there. I found about eighty neat cot-tages 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 in 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 vachts, out for a sail across the Sound or to New London. The air is pure and healthful, and I regretted having to co healt to the sweltering site. 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 moder-ate rates for them. Mediums of all phases will be found there, and the first spiritual confer-ence 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 'buss' is run, connecting with all trains on the N. Y., N. H. and New England Railroad."

Tennessec.

NASHVILLE.-Dee Cahal writes: "Our city has had a rare spiritual and intellectual treat 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 Minne-apolis, and we shall miss her till she returns to her work in August, to be with us through the assemblage 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."

rect to the plants, their growth was so accor-erated that many ran to seed before the edi ble leaves were formed. Plants placed within five feet of the lamp died; and wilted shortly idealism into lofty realms, catches gleams from the over-soul of truth, and they fail from his the over-soul of truth, and they fail from his pen in sparkling showers; broad streams, dainty rills and ourving 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 flow-ers, 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 pic-

he saw and felt he had the ability to portray. His ploture-poems aroused the sleeping ideal-ism 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 artiit 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 fast of to dow. From floring he well known fact of to-day. Ever floating before us is a radiant form, which seems as di-aphanous and unobtainable as the fleecy 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 fifteenminute solitary sitting each morning just be-

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.

THINGO UT ACHOLY UMAVES. It, or you to read it, there came a quiet feeling of costasy, 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 for-gotten event I seem lifted from the curve.

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 Anclents 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 turesque beauty of his native land. And what that Pharaoh of the 21st Dynasty gave to King Solomon, he saw and felt he had the ability to portray. 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 Hebrew as Life and Strongth," but it was known by the Hebrewt as "King Solomon's Trensure," but its composition was kept a strict secret. Josephus records the fact that a box of it was given by King Solomon to the Queen of Sheba, at the end of her visit to him at Jerusalen, and also that he sent kindly recompense for his aid in building the Temple. Cleopatra also knew of it through her Exyptian ancestry, and owed to its use her marvelous power to charm and en-thral 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 hard 700 wives and 305 female slaves, and retained his lusty strength and pow-ers of youth to the end of his life. He knew nothing of paresis, nervous prostration, or breaking down and wasting away, or any of the modern results of over mental work or over induigence. King Solomois's Treasure is absolutely harmless, mild and gentle, but absolutely sure in the action and effect. It is composed of rare, costly, but harmless wegetable nerve tonles, no minerals, and will in erery case, when taken according to directions, give strength and develop wherev-er needed, and bring back to the tired and jaded, and pre-maturely ol of either sec, all that makes life mode lovely, all that makes a perfect man a God-a perfect woman a God-dess. Now, Brother, that which gave King Solomon his wonder-

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minute solitary sitting each morning just be-fore starting out to my breakfast. On the morn-ing 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 token come to me: to realize that I am loved for my own sake by the bright. OWH.

THE MASON CHEMICAL CO.,



WORKS OF KERSEY GRAVES.

from grass and flowers. "Why," exclaimed Bernie, after a while, "we're going back!"

"Oh! Aunt Matty, do n'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 Daisy.

day." "Thank you, dears," said Aunt Matty, smiling, with something shining on her eyelasbes. "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 MEAS URES TAUE 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 'dailings' and 'dearies,' 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 thiuk 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-ever 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 chil-dren 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

Then I would smooth and kiss her face, And by her slde take my old place, And sob my years and cares away. The tears 1 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 ballowed 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 annulates, 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 The nervous system is constructed on a totally different principle, and so are the cir culation 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 se

ries 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 felled 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 applicatells 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. used the arc light at night. The plants received Love and fancy touch the brush of the art

Massachusetts.

ONSET.-C. D. Fuller, Sec'y, writes: "The Wigwam 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 Wigwam have been cleared up and flowers planted, and everything looks very nice. All friends who come to Onset are cordially

invited to visit the Wigwam.'

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 16; Mrs. 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 BERTHA 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 asthetic faculties, while satisfying the mind.

When thought sweeps the world on the bright wings of imagination, all the glory of the universe concentrates. The dim ages yield their treasures from the abysms 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 mag-nificence, 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 bar-ricaded 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 in-dividual. Liberty! What an inspiration in the very thought! To speak the name is to imbibe a mental stimulant. About the intense indi viduality 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 Juneday sea; a liberty so liberalized that it inter-feres not with the liberties of others. A liberty like this is next to love, one of the most desira-ble attributes of life. Liberty and Love! a rare blending; an expression of tenderness

beauty and strength. About the fine-nay, more, the impalpable something which we call love-twine the dainty tendrils, the sweet hopes of the heart, and im-Love and fancy touch the brush of the artist,

gotten 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 ad-dressing ourselves to the supremely happy task of invincible endeavor, to become and remain forever worthy of such companionship, it in evitably follows that we are one with them in a much more complete and perfect sense than before. What was before undertaken as a more 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.

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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. MARGUERETTE MONT GOMERY, aged 81 years.

GOMERY, aged SI years. Mrs. Montgomery was one of the oldest Spiritualists in town, and one of the most esteemed ladles. One after an-other of a large family of children, with the exception of one, Blanchard A., wholived with her, have gone into spirit-life, also her aged husband, and through all this great sor-row 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 odiclated at her funeral, which was largely attended. MRS. ABBLE W. CROSSETT.

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 grand-daughter of Mrs. Gondy, formerly of 275 Displaines street, Chicago, Ill.

Services conducted by Rev. W. Martin, pastor of the Spir-itual Church, at Union Hall, 1712 Curtis street, Denver, Col.

From 160 Ocean street, Providence, R. I., July 1, 1897, MR

He was a stanch old Spiritualist, and contributed liberally

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

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BOSTON, SATURDAY, JULY 17, 1897. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Covert vs. Hastings.

"When doctors disagree, who shall decide?" the challenge recently published in the Church genius to build, but the veriest idiot can esty of thought.

all mediums are liars, frauds, knaves and ignoramuses is actionable at law, for it is a libel upon every genuine medium in the world; He 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 sé ance, but have no voice whatever in its man agement. The BANNER submits this propo sition 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 hun dreds 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

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 oo oupying 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 coöperative 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 abler 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 decease 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 those who remain outside of the ranks for the magnetism, nor his spiritual illumination, nor This question comes to mind when we read express purpose of finding fault. It requires a his intellectual acumen, nor his fearless hon-Mr. Savage had led his people step by step to a partial knowledge of the theoretical and Our correspondent says he can look out for 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 liay to the people. He talked science, God, a vague immortality, reforme (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-communion; 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 BANNER must defend all true mediums, and the criterion of a man's spiritual advancement. can do its work best by making it impossible | 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 jzing influence. men wish to know if death ends all. The Spiritualists until even the angels feel half in Church of the Unity was a factor in Boston's despair at the outlook for our Cause. The idea | religious life, as well as that of the nation. of taking fraud with us into the séance room, Its death will be deplored by all, but its decease will not stay spiritual progress among men. Spiritualism is yet with us, and in this have become a stench in the nostrils of all de- | city it will receive a new impetus from the fall

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 foreigu foes, but by the dry rot that destroyed their moral life.

Lynchings, homioides 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 to be informed in regard to the essentials of 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 ance is but a sign that error of all kinds dies 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 his soul, and he becomes a murderer through her. When will the American people arouse to a sense of their danger? If the ethics of Spiritualism is 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 Spirit-

Veterans' Day, Camp Progress.

JULY 17, 1897.

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 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 reappearhard. 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, Hartland, Maine, State Organizer of the National Spiritualists' Association for Maine. This Convention should be largely attended, and full of enthusiasm.

1 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 stanchest 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.

27 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. Dharmapala, 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.

Advocate over the signature of W. R. Covert to H. L. Hastings, of the Scriptural ures. Tract Repository of Boston. Mr. Hastings has recently edited a work entitled "Spirit Workings 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 stand. of many instances in which this has been done. ing 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 campmeetings, 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 exposer. 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 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 | D. C.

destroy the most valuable of the world's treas

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 sé ance; then, suspicion being disarmed, will per petrate the most outrageous fraud. We know There may be those who enjoy such deceit as this, but we enter our protest against it. THE for the frauds to compete with them any further.

There should be no compromise with error. Evil has been condoned and apologized for by that we get what we are looking for, that our hearts are full of deceit, and kindred excuses. cent people. If we stand for truth, it will of Unity church. 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 of opinion seems to be against lynching for from which they can obtain the records of all questionable, as well as worthy mediums and punishment for murder and rape, the two speakers, when they cease to apologize for crimes that give rise to the greater number trickery and humbug, the frauds will depart of lynchings that occur in the United States. for new fields of labor, and seek to find other | THE BANNER stated its position in regard to dupes upon whom to practice their nefarious | lynching and all forms of murder in a recent schemes. There is no crime so black, nor sin issue. It has nothing to retract from what 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 acme of human crimes. To apologize for them, or to excuse furnishes the majority of ravishers, and their them on the pusillanimous plea of "fraud in victims are always white women and little one's heart," or "the spirits did it," is an insult to human intelligence, and an offense against the angels in highest heaven.

Will, but it will take money to do it. In response to THE BANNER's appeals to date, of slavery. They are the outgrowth of the only thirty-four dollars have been received for wrongs and oppressions of those days, and this most important case at this office. Secretary Woodbury has received but little more giving quid pro quo. They have mistaken lib than this. Such meagre returns are a shame | erty for license, and gone into the wildest of and disgrace to the Spiritualists of America. | debaucheries in not a few respects. Are there not fifteen hundred loyal Spiritualists ready and willing to give one dollar each thousand homicides in the United States, into save an estate of over eight thousand dollars cluding two hundred lynchings and about one case, it is doubtful if one medium, possessed of to Spiritualism? Who will be the first to re- hundred and fifty legal executions, or State spond to this appeal? Send in your money, be murders. There were also seventy-five hunit one dollar, five dollars, ten dollars, or one dred suicides in this country alone. To these hundred dollars. It will be held sacred, and murders must be added an untold number of used only in defense of the will. Send all abortions, performed in the most cruel and moneys to Francis B. Woodbury, Sec'y Na- heartless manner by the parents of unborn intional Spiritualists' Association, Washington, nocents. These many murders give rise to July 31, and will not hold scances during Au-

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 concensus any crime whatever, but in favor of capital 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 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 peo-137 There is yet time to defend the Babe ple of to day do not have the restraints that were placed around their ancestors in the days feel, perhaps unconsciously, that they are only

> Last year there were, in round numbers, ten much anxious questioning on the part of the gust and September.

ualism. 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 coöperative 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 liberal-

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 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.

FT 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

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.

197 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 encoursustained, an estate of eight thousand dollars | aging 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.

> 17 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.

107 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.

ST 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.

B 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 leaven is working.

LIGHT. BANNER OF

Basket Picnic, Waverley, Mass.

The backet pionic and spiritual meeting, held Saturday, July 10, at the Waverley Home of the Veteran Spiritualists' Union, was a grand success, and much credit is due Mrs. Kittie Russell, Vice-President of the Spiritualistic Industrial Society of Boston.

Tables were set under the trees, and hot coffee served, and young and old sat on the grass and had a real pionic lunch, every one enjoying the outing.

In the afternoon over seventy people con-vened in the large parlor-Mr. N. P. Smith, Chairman-and the following program was taken part in with a great deal of interest:

Congregational singing, "Shall We Meet Beyond the River?" Mary F. Lovering, pianist; opening remarks, Chairman; address, Mrs. N. J. Willis; recitation, Miss_Millie Odlum; inspirational singing, Mrs. H. E. Fuller; reci-tation, Mr. Webster; remarks, Dr. William Lowe; recitation, "Alaska," Miss M. F. Willis; song, "Let the Lower Lights, be Burn-lig"; remarks, Mrs. M. L. Sanger of Waltham, Mr. N. B. Perkins (Treasurer), Mrs. Wheeler, Miss A. J. Webster, Mr. James H. Lewis, Mrs. Kimball of Waltham, Mrs. Dade, Mrs. E. F. Smith, Miss I, B. Sears.

At the close of the meeting a collection amounting to six dollars was taken up to buy chairs for future meetings.

Chairs for future meetings. Waverley is an ideal place for a pionic, and permission can be had by societies to hold pionics there, by applying to the Trustees of *** the Home.

Frof. Fred P. Evans, the well known Californian psychographer, is located at Onset for a few weeks. He met with excellent success in New York City, but the extreme heat has led him to Onset at an earlier date than he anticipated. His card in another column gives his post-office address. He should be kept busy throughout the season.

Mr. J. J. Morse announces in the columns of our esteemed contemporaries, The Two Worlds and Light, that Mrs. Clara Watson of Jamestown, N. Y., now visiting friends in England, will be unable to fill any lecture engagements during her sojourn abroad.

55 We take pleasure in calling the attention of our readers to the advertisement of Mrs. Susan G. Horn's valuable work, "Strange Visitors," in another column. The price of this excellent book, bound in cloth, is now \$1; limp cloth, 50 cents. For sale at this office.

Re-Incarnation.

To the Editor of the Banner of Light:

In your issue of July 10 last is a "query," by Julia A. Bunker, in which she tells us that reincarnation is not agreeable to her, etc.

Now I am not familiar with theosophy, but as an interested student of the philosophy of Spiritualism I have done some thinking in the past twenty years, and intend to keep on. I strongly believe that reincarnation is possible, and optional with the spirit, and I fail to see, as yet, any other way which will be just to all those born into earth-life and pass out without knowing they have been here. If human life has an object it *must* be happiness. Now to be happy we must attain that which the soul most strongly desires. I understand that the experiences of earth-life serve to not only round out and make us charitable, but by it we gain a power or will-force that can be imparted to us in no other way.

If this be so, when a spirit that passed out in infancy comes to see it lacks power to ever attain an eminence in any direction which it feels it must attain to be happy and useful, it cannot only be "born again," but can choose its own surroundings, where the conditions are such that its physical and mental unfoldment will be assured. There is no immediate danger of human life being swept from our planet by any "mundane cataclysm," what-ever that is, but if so, I would remind the lady that there are very many other planets teem-ing with human life which can be reached by the same law. I have seen trouble enough to sink one so low and deep that he would almost have to go up-grade to get into the fabled "Hades," but yet I love life and this beautiful world.

The Children's Progressive Lyceum. BY E. W. GOULD.

Written for the Banner of Light.

I was very glad to see in the BANNER OF LIGHT of the 20th of May, an editorial on the subject of "The Lyceum." It was a criticism well suggested, and I trust read by every one who appreciates the value of Lyceum work.

In considering the causes that have obstructed the progress of this great work since its introduction by Andrew J. Davis, some thirty or more years ago, and the necessary remedies that ought to be applied to its teachings and management at the present time, the editor quotes a remark from Dr. Geo. A. Fuller, as follows: "The Lyceums were talked to death." I have heard Brother Fuller make the same remark. All who know Dr. Fuller appreciate his worth and his opinions, and I will not presume to say he was not right in this case. But I think he should have qualified the remark by explaining what the general character of that talk was.

My recollection carries me back to the time before Lyceums were introduced in the West, and the orthodox Sunday-schools were as popular as they are now, although perhaps not so uniform in their system of teaching. The most attractive and interesting Sunday-school I have any recollection of, and one some of my children attended, belonged to an orthodox church, and was under the direction and man agement of one man, who selected such assist. ants as he thought necessary (and they were very few) except those he could utilize as singers, and they were many. He assumed the po-sition of *teacher*, and taught the whole school by talking and telling stories, illustrating them by object lessons, and such explanations as the mind of the youngest child in the school could comprehend.

This, together with the selection of that class of music adapted to children's taste and understanding, filled the large school-room to its uttermost capacity, every Sunday afternoon. (Suppose we try that system?)

Now, Mr. Editor, while you are possibly right in saying "one of the principal causes in this country for the decline of the Lyceum is poor and indifferent teachers," if that is true, it is the fault of the Society. As a rule, they neither attend the Lyceum, nor send their children to its meetings, nor give much, if anything, to support it. The children that are members of the Lyceum are generally brought into it through the influence of the Superintendent, and the few faithful teachers that devote their time and best energies for the benefit of those who never come to the Lyceum, or even express their thanks for the efforts made to advance the Cause, or to educate their children. No, Mr. Editor, the fault is not with the officers, nor the teachers, nor the scholars, but with the Society for whom they labor. They do not appreciate the value of those efforts to educate and to build up their Society. In what way can a society so well and so effectu-ally advance the cause of Spiritualism, as by contributing their means, their influence and

their personal efforts to sustain a Lyceum? Their neglect to do so, compels the Mana-gers to resort to all legitimate means to raise the funds that ought to be furnished by the Society, to defray the current expenses of the Lyceum. And among these resorts are some of those you so justly criticise.

In Lyceum work very much depends upon the Superintendent. Why should not the Society pay a salary to that officer? Furnish the books, the music and the paraphernalia to equip it and make it attractive? It is for these purposes that most of the objectionable entertainments complained of are gotten up. They are not only expensive, but involve a great amount of care and labor, which is a great tax upon the officers of the Lyceum.

These fancy dances and fantastic exhibitions that are sometimes resorted to are not the choice of the managers of the Lyceum, but are gotten up to induce children to become members of the Lyceum, which could be done by other means if the Society was sufficiently in-terested to see that the Lyceum was always

tirely upon voluntary subscriptions for its sup-

Dort.) It seems, too, particularly well adapted to fill a vacuum at the present time, in the ab-sence of any other school or method, for in-structing that class of investigators, that have not the time nor the means to devote to a thorough study of the occult.

Thus we see an additional reason for the introduction and support of Lyceums in every spiritual community, and I trust the time is not far distant when it will be deemed as necessary to Spiritualists that they have a well organized and well provided Lyceum, as it does to our more fortunate neighbors of other denominations to support their Sunday schools. Washington, June 5, 1897.

Morality Without Religion.

So far from it being impossible to conceive morality existing apart from religion, it appears to us difficult to understand how ethical conduct, in its strictest sense, can be depended upon if it is regulated by the popular theological faith. To comply consistently with the requirements of this faith would tend to fetter human actions, and to deprive them of their true ethical value. Moral freedom cannot co-exist with compulsory belief; and the per-formance of all noble action is incompatible with the lack of power in man to do good. The Christian religion compels its adherents to believe that of themselves they are incapable of goodness, that uniformity of belief is absolute ly indispensable to personal salvation, that one particular faith is of more importance than conduct, and that the ultimate personal consequences of an immoral career can be avoided by a death-bed repentance. Now, we submit that such teachings as these are not in harmony with the development of that morality which we should all aim to exemplify in our daily lives.

It is quite a misreading of history to attrib ute human progress to such transcendental views as are incorporated in modern orthodoxy. In so far as Christianity accomplished anything in its early history, it was the destruction of Greek and Roman civilization, and the substitution therefor of more than a thousand years of intellectual darkness and of moral degradation.-Charles Watts.

Mrs. W. S. Butler's Entertainment at **Onset.** Mass.

Mrs. William S. Butler, of Boston, will give one of her charming entertainments at the Onset Temple, on the evening of July 30. Some of the well-known children, who for past years have taken part in her Annual May Festivals at Boston Music Hall, will be present in some of their latest dances. Miss Louise Horner, of Boston, will have some new and taking songs and banjo specialties, and there will be a one act comedy presented by several well-known people of the dramatic profession. Those who attended the concert given by Mrs. Butler during the summer of 1895, will no doubt avail themselves of the opportunity of attending this one, and tell all of their friends.

Mrs. Lilla Viles Wyman for years has trained the children for Mrs. Butler, and has promised something which will be new and novel for this occasion. There will be but one price of admission, and every one attending will be presented with a souvenir.

A New Book, "The Old and the New Ideal,"

A solution of that part of the social question which pertains to love and marriage, by Emil F. Ruedebusch.

This book, published by the author in December, 1896, has caused quite a stir in the ranks of students of the social question. The first edition was sold out within a few months. and the second edition is now ready for sale. As might be expected, the comments of the public press on the ultra radical propositions of the author show a great diversity of opin-ion, but it was generally conceded that the book is well written, and that it offers to every intelligent person interested in the social question in general, or the sex question in particular, a highly interesting and remunerative The book is a 12mo of 347 pages, well study. printed on fine book paper. Price: Paper cover, 50 cents; cloth bound, \$1. Sent free on receipt of price. Stamps of small denominations accepted for sums under \$1. Published by the author, Mayville, Wisconsin.

Novements of Platform Lecturers. Notices under this heading, to insure insertion the same

veek, must reach this office by Monday's mail.)

On Saturday, July 10, Mrs. Juliette Yeaw spoke at Ouset, and ou July 11, at North Heltuate. Sunday, July 18, she speaks at Ocean. Grove, Harwich; July 25, 28, 20, 30 and 31 and Aug. 1. at Lake Sunapes, N. H.: Aug. 8 to 22, inclusive, Verona Park, Maine; Sept. 3 to 12, inclusive, Hayden Lake, Madison, Me.; Sept. 3 to 12, inclusive, Hayden Lake, Madison, Me.; Sept. 19, Plymouth, Mass., resuming work at Green wich, Bept. 26.

E. J. Bowtell's camp-meeting engagements are Freevilte. N Y., July 24, 25 and 26; Sylvan Beach, N. , July 28 to Aug. 8; speaks at Auburn, N. Y., Aug. 15. Address on route.

Meetings in Orient Hall, Portland, Maine, will continue. The Society would like to correspond with speakers and mediums of repute. Write Mrs. S. E. De Lewis, 77 Oak street, Portland, Me.

Mrs. Nettle Holt Harding of 14 George street, Som-erville, Mass., wishes to correspond with societies destring her services for season of '97 and '98.

G. W. Kates and wife will accept a call for month of January, 1898, and would like an early application. Their time until then is fully engaged, except for some week-uights, near Buffalo and Rochester, N. Y. Ad-dress them 3224 Hewson street, Philadelphia, Pa.

The Society of Spiritual Science of Atlanta, Georgia wishes to engage a good lecturer, platform and test medium for the months of July, August, September and October. Address, Secretary Society of Spiritual Science, 46 Innian Building, Atlanta, Ga.

A. J. Dexter is located at the Onset House, Ouset Bay, for the season. He is prepared to treat the sick and the afflicted, and purposes rendering such aid to the cause of Spiritualism as lies within his power.

Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the locali-ties and time of sessions where these Convocations are to be held.

be held. As THE BANNER is always ready and willing to give all the Splritualist Camp-Neeting proceedings free of cost to those interested in these pleasant gatherings, we hope the **Man-agers** will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the **Pint-form Speakers** will not fall to call attention to it as occa-sion may offer-thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publish-ers for the arduous work which the Cause demands of all its public advocates. public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.-Opens July 16; closes Aug. 29. Onset Buy, Mass.-July 4th to Aug. 29th.

Lake Pleasant, Mass .-- July 25th to Aug. 29th.

Queen City Park, Burlington, Vt.-Opens July 25th, closes Aug. 31st. Mowerland Park, Camp Progress, Upper Swampscott, Mass.-Commences June 6th, for the sea-

Northwestern Camp, Merriam Park, Minne apelis, Minn. June 20th to July 25th Lake Minnetonka, Minn.-July 1st to July 25th. Chesterfield, Ind .- Opens July 22d, closes Aug. 16th.

Sunnpee Lake, N. H .- Commences July 25th, closes Aug. 22d.

Clear Lake, near Peterboro, Ont .- June 1st to Sept. 1st.

Madison, Me .- Sept. 3d to Sept. 12th. Maple Dell Park, Mantua Station, O .- July 18th o Aug. 22d.

New Era Camp (twenty miles south of Portland, Ore.) -Opens July 9th, closes Aug. 1st.

Cape Cod Camp-Meeting, Ocean Grove, Harwich ort.-Commences July 18th, closes Aug. 1st. offer Illinois Spiritualist Camp-Meeting begins (at Peorla Fair and Driving Pack) July 15th, closes Sept. 1st.

Oneida Lake Camp, Sylvan Beach, N. Y.-Opens ulv 25th, closes Aug. 8th. Devil's Lake, Mich .-- July 10th to 26th.

Mount Pleasant Park, Clinton, Iowa.-Aug. 1 to

29 inclusive. Grand Ledge, Mich., Riverside Park, July 25 to

Lake Brady, Ohio, June 27 to Aug. 29 inclusive.

Niantic Camp (Nlantic, Conn.), commences June 28-o Sept. 6 inclusive.

Lookout Mountain, Chattanooga, Tennessee, July 4 to July 18. Summerland Camp, Cal.-July 18 to Aug. 8.

Island Lake Camp, Mich.-July 29 to Aug. 31. Marshalltown, Iowa, Camp.-Aug. 21 to Sept. 20.

Elk Grove, Kansas, Camp .- July 10 to 26 inclusive. Verona Park Camp.-Aug. 7 to 23. Haslett Park, Mich.-July 29 to Aug. 31.

Central Ohio Camp, Woolley's Summerland Beach.-July 11 to Aug. 16.

Central New York Spiritual Association, Free-ville.-From July 24 to Aug. 8.

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Yours for advancement, LUTHER O. WEEKS.

9 Clifton street, Worcester, Mass., July 11.

A Criticism.

To the Editor of the Banner of Light:

My cry is not fraud in mediums altogether, but fraud in other places, especially among those who are Spiritualists for the purpose of putting themselves into office. I have been in political ward meetings, and the corruption, the ways which were dark, were not outdone by these tricksters who control the elections in some of our society meetings, where people fight and quarrel, if need be, to obtain their ends. It is seldom a competent person is elect. ed to office. My experience for forty five years or more gives me this thought, here thrown out -more intelligence among Spiritualists will cor-rect the evil. We want the best intellect to stand in the front.

As for fraud among mediums, I feel that I am able to take care of myself. Those who only write about dishonest mediums, or no mediums at all, know but little about medium. ship, consequently are but poor educators for the public. Many, perhaps nearly all who have been exposed, have proved to be the best me diums we have among us. I am sorry to see the fraud hunters are using

our best papers to ventilate their foolishness. It is said, "it takes a rogue to catch a rogue." Be that as it may, let us look for honesty; try first to be honest in judgment ourselves; learn the difference between undevelopment and dishonesty; learn, also, that no medium can succeed under all circumstances, much less those who are partially developed, with fraud-hunters at their elbows looking on. Even church people are more sensible than to be eternally crying fraud, for they, as well as we, know they have plenty of it with them. J. C.

New Bedford, Mass., Semi-Centennial.

Great plans are making for New Bedford's semi-centennial, which will occur Oct. 10 to 14 inclusive. The committee is now arranging for the spending of the \$10,000 appropriation raised jointly by the city and the citizens. The plans include a meeting of old residents, with appropriate exercises commemorative of the city's past; a monster military parade, a trades' procession, a bicycle meet, with races, daily band concerts in different sections of the city, and various other attractions. A feature of the celebration will be the manufacturing display. All the industrial interests in the city will contribute to make a show of their manufactured goods under one roof, with ma-chinery in motion, illustrating the different processes of manufacture. This display will collipse anything else attempted in New Eng. land outside of Boston. Efforts have been inaugurated to secure a visit of the North Atlantic squadron, including the largest and most powerful ships in the United States navy, during the semi-centennial celebration. A museum of curiosities will be established, and those familiar with the fact that New Bedford sallors, during their voyages to all parts of the world, have collected myriads of curiosities, will be able to appreciate what the museum will be.

Those who visited New Bedford during the suburban days of last year will find, this year, a celebration on a much larger scale. Excur-sion rates will be secured on all railroads and steamboat lines entering the city.

and to compare favorably with the Sunday-schools in the churches of surrounding Christian denominations.

As long as it is necessary for members of Lyceums to devote their time and their energies, and pay the expenses out of their own pockets, it seems hardly fair to criticise their methods of raising the means to do it, so long as they do not resort to immoral or improper practices, of which there is but little danger. So far as my observation goes, I believe all true Spiritualists who are engaged in the Lyceum work will quite agree with the Editor in what he says of the importance of teaching Spirit-ualism in the Lyceum all the time. I quote from the article referred to: "Let us, then, make our Lyceums spiritually religious, and full of the angelic spirit of love. Let us prove to the children that the loving spirits of their arisen brothers, sisters, parents and friends are with them every day, and impress upon their minds the fact that love, goodness, and sweet, wholesome character, are the soul's most precious

jewels, and are to be striven for by all with clean, honest hearts." No one, Mr. Editor, appreciates the value of pure spirituality more than the managers of our Lyceums, and the best evidence of that is that they are devoting themselves to instructing the young in the beautiful theories of piritualism. And whatever is or may have been the cause of the decline in the interest of the Lyceum; whether it is, as Brother Ful-ler says, too much talk upon metaphysical subjects, such as could not be understood by chil-dren; or whether, as you suggest, "it was from poor and indifferent teachers," or too little spirituality in what was taught, I think you will admit the fault does not lay at the door of the devoted, hard-working, unpaid, unthanked teachers of the present day, who are laboring under so many embarrassing circumstances to keep an interest in the Lyceum. in which so few members of their own Society

manifest any particular interest. All are glad to learn, through the well-posted editor of THE BANNER, "that several Lyce-ums have been organized during the past winter in various sections of the country, while those already established in some few instances have enjoyed a healthy increase in membership

This, together with the knowledge that a general awakening along the whole line, on the subject of Lyceums, is encouraging. And if the proposition to change the present sys tem of employing platform lecturers, from short to long periods, is generally adopted, giving the Lyceums the benefit of the services of the local teacher or minister during the week in which to canvass the society and the neighborhood for members to the Lyceum, a greatly increased interest will be manifested in Lyceum work within the next year.

Let us all renew our interest in the Lyceum, and hold up the hands of the officers and teachers who are striving so earnestly to support and educate the future representatives of this, the greatest reform movement of any age, of which we have any history.

Before closing my desultory remarks upon the subject of the Lyceum, I have some sug-gestions in regard to the adult class, more re-cently introduced into many Lyceums.

If systematically conducted, and brought into close coöperation and sympathy with the school, it will prove a great benefit, not only to the younger classes, but to the adults who attend. There is quite as much for the latter to learn as for the children, but, of course, a more advanced kind of knowledge. Beside, it is an encouragement to the chil-

dren, and an example to others, who soon realize that they are not too old to learn, and that many of those who are interested in Lyceum work, and are in this class, are capable of conferring valuable knowledge upon subjects of great interest to all investigators of the psy-chic phenomena. While, as at present organ-ized, the Lyceum is more especially intended for children, it furnishes an excellent opportunity for all who are seeking for higher devel-

Veteran Spiritualists' Union Days

Have been assigned by the officers of several Camp-meetings as follows:

July 18, Camp Progress, Swampscott, Mass. July 23, Cape Cod Camp-meeting, Harwich, Mass.

July 24, Onset Bay Camp-meeting, Onset, Mass.

Aug. 1 to 8, Mississippi Valley Camp-meet-ing, Clinton, Iowa. Aug. 15, Grand Ledge Camp-meeting, Grand Ledge, Mich.

Aug. 23, Lake Pleasant Camp-meeting, Montague, Mass. Aug. 25, Queen City l'ark Camp-meeting, Burlington, Vt. Other dates will be added to this list as they

are made by the Camp-meeting officers. Per Order of Committee.

1 It is pleasant to know that the chaplain of the Senate is thanking God for the restoration of prosperity. We do not like to interfere in the submerged relations that must subsist between the clergyman and the Deity, but would he kindly issue a few statistics? Faith without works is a mighty poor thing in the present situation. - Washington Times, July 1.

"Good breeding is the result of much good sense, some good nature, and a little self-denial for the sake of others."

Old and New Psychology.

After many unforeseen delays-owing principally to Mr. Colville's departure for England earlier than was anticipated, thus leaving the matter of reading proofs in other hands-his new book, entitled "Old and New Psychology," is rapidly nearing completion, and we can positively announce that it will be ready for delivery on or before July 94th.

This very important work contains a series of twenty four intensely interesting essays, grouped under the above title, the substance of these papers being the essence of many lectures recently delivered in different cities of America, for which there has been, and still is, a loud and continuous call. The volume extends to 360 pages, and is clearly printed on good paper, and substantially bound in cloth. The price is one dollar per copy.

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SPECIAL NOTICES.

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

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SPIRIT Message Department

SPECIAL NOTICE.

Greations propounded by inquirers—having practi-bearing upon human life in its departments of thought are backed by the forwarded to this office by mail or loft at our Counting-Room for answer. It should also be dis-tineting understood in this connection that the Messages pub-lished in this Department indicate that spirits carry with them to the life boyond the characteristics of their earthly it was whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-mally 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 erroress as much of Truth as they perceive—no more. The lis 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 lool 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 accom plished 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 fails upon them the recognition will be instantaneous, that the movement, the expression and the ideas will carry the p-rsonality of the individual that is man festing.

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. your paper to so many places that mamma gets 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 that look to us real in earth-life that when we the old frail body and the environments that get to the spirit-life look differently. There 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 earthlife to improve their spirit-life. I was very much interested while in earthlife 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 taugible 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 | to come closer and make them feel me with 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 do as much as I want to, for I see there are so 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 life I probably would not have done so well as 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 | I was-that I have gotten over my nervousvarious 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 understand things as they are. I have seen it 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.

spirit of helpfulness. I wish them all to know You can put me down as Louis H. Hobbs, I am happy, and will be more so when I can and you will find my home in Olackamas Co., see others happy. 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 vate. 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 and my home was in Wayland, Mass. 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 n't believe much in Spiritualism, are all in line this morning, and we seem albut still I wish to draw near them, and I wish most of one mind. I am not so familiar in this 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

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 I wish to help, all, whether they belong to me whom 1 am extremely anxious about, and I or whether they are some one else's friend, for lived to a good old age; it seems as if there was we all belong to the great fatherhood of God so much crowded into my life that it was and the brotherhood of man. I have been out really longer than it was, yet I want to say I of the body some time, and there has been quite was thankful, for I had many blessings while a number of changes among our friends, but I in earth-life, and one of the greatest was when have an opportunity of speaking this morning, I became conscious of spirit-power. I would and I wish to let them hear from me. We like to draw near my own family, to those know that the work of the spirit through all I left unprotected, for I left a family of chilages has only been received by some, for if all dren behind; but it does n't make any differreceived it, it would stop progress; so, dear ence how old a child is, it always wants a loved ones, it is all right; each one of you have mother's care, and I feel the care even now, a right to your own opinion, to your own judgand I wish to have my children realize that I ment. I have so many loved ones on earth am watching over them and caring for them and I met so many of the old workers of years the best I can, and I wish each one of them and years gone by, and many more have joined would become more sensitive and more posime since I have come over to the spirit side, tive to the mortal conditions. I think they but I feel just like reminding them that time would be a great deal benefited by it. to the spirit is not as to the mortal, that we do I was quite sick before I passed away, so I not forget things, and that is why I have been find the body much weaker than the brain; here a great many times, and I have hovered but my will power held me longer in the eartharound other instruments, trying to manifest life than really the strength of the physical as I would like to, and to some extent I have, body. I feel the effects somewhat this mornand to some extent I have not done what I ing as I return, and I wish to try to overcome ought to have done; but I have done the best I could. Many have joined me in my communiout giving too much distress; because, you see, cation this morning to encourage those in when I approach the instrument, I am liable 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.

Good-morning, Mr. Chairman. I am so happanion is with me in spirit, and we will all py 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 it away out West. I don't know but what I

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 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 1 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.

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 Nancy C. Stearns, and my husband's name is 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 times when we get away we see it is not right;

made the passage from New York to Glasgow in ten days, I met many very intelligent and progressive people who insisted on my deliver-ing 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 ser vice, 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 en joyed all the varied weather, and appreciated the truly excellent table, for which the Allan line is justly famed. The weather was favor-able, 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 sum shining brightly. Quite to my astonishment Lord Bennet 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 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 them, so that I can approach my friends with- holiday, on account of the Jubilee, I had a good opportunity of seeing Edinburgh in gala dress, and though the morning was damp, to throw my physical conditions over it more | midday, and the processions and evening jetes with occasional showers, the sun appeared at than the spiritual. I have been out of the came off uninterruptedly.

It seems rather unseasonable 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 un usually cool summer. Glasgow and Edinburgh are both large, handsome cities. Most of the hous s 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 enchaining the attention of all strength this morning, just say that Flora classes of society.

As the Scots are celebrated for their loyalty o good Queen Victoria, the Jubilee celebra ions 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

a communication, and for them to get encour-On Wednesday, June 23, I went to Manchesaging words from the spirit sphere. I think if there is a consolation left to the mortal soul, earnest worker, Mrs. R. Morgan, who has hostably entertained Mrs. Brigham and Mrs. Wallace, of New York, and many another worker from America, a land with whose institutions-though an Englishvoman 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 in-cluded many prominent members of the valittle time, and I have seen many changes rious Spiritualist societies in and around Manchester. As I was obliged to go to London on Thurs day. 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 er after my duties in the metropolis are ful illed. Hoping very soon to see a resumption of Questions and Answers in the BANNER OF LIGHT, with best wishes for all your number-less readers, W. J. COLVILLE.

that "Spiritual phenomena are scientific im

possibilities, hence they do not exist." If such selentiats would calmly reflect upon he 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 truescience, 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 Soiritua'ism, 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 what-T. A. BLAND. ever pretensions.

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, twentythree 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 coöperate 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, W. 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 heature 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, forencon, G. W. Kates; afterncon, Mrs. Z. B. Kates will lecture and give tests from platform. 2, Rest Day. 3, forencon, Con-ference; afternoon, Mrs. S. A. Walters of Au-burn, 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, denominating 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 is sue? 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 entire ly 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 L. M. POMEROY. spirit. Sterling, Mass., July 8, 1897.

Julia E. Helmer.

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 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 earthlife or spirit life. ful morning this is. How lovely it is to ap was somewhat of a Westerner, for my home proach our loved friends in earth-life, to send

was in St. Louis, Mo.

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 pri-

You can put me down, Mr. Chairman, as

Theodore. We give the name, because some-

Flora Schooley.

Well, it seems, Mr. Chairman, that this must

be a female meeting, because it seems that we

section of the country as some of those who

Say to Emily and my four children that I am them as far as my influence goes.

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 more consciousness. I think at times I do, but do n't get the interest I want; perhaps I am too sensitive, for I feel sometimes I cannot many things that ought to be done: yet I do n't want to find fault, for if I was in earthhe 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 ness. I have not gotten over the little ambitiousness 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 medi-

umistic 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 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 still with them, and I wish them to know that | accomplished in earth-life before I went: but I have not left them entirely, but will sustain | God knowest best, and I only wish now for the happiness of others, and to work with the

it is to hear a kind word from some one that has left them, and I have been drawn oftentimes 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.

Lizzie J. Ryder.

Well, good morning, Mr. Chairman, a beauti

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 com-

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 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, to me in my last hours of sickness, compensation shall return. although I have never been

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 II.-William S. Wait; Charles W. Johnston; Magge Dooley; Susan L. Atklus; Mrs. Tho Las Tew; Mary A Stowe June 18.—Mary C. Fleicher; Mary Ann Marshall; Capt William Perry; Joseph P. Brown; Jessie Palmer; Benjamin F. Seabrook. June 25.-Baring Haskell; Mary Simmods Vezey; Georde F. Dunhar; Mary P. Gay; One of the Universal Brother-hood; Susan Allen. July 2.-Abble Flich; William P. Bennett; Lucian L. Sum-mers; Sarah E. Wilbur; Larat Edired; Charles Sinclair. July 9.-Isabelle Bmith; James Campbell; Rufus Butter, field; George Foster; Elizabeth Marshall; Eineline F. Har-ris Seabrool

AN ACROSTIC.

ris.

BY SADIE BEULAH.

To those who, in the quest of what is true. mave 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 pligrimage. Employed a phantom that Tradition leaves. Best 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 bigcts till they come to thee To gain that light they now repudiate.

He Demanded a Test.

Napoleon Bonaparte boasted that he completely put Dr. Gall to rout, by demanding for we have learned in spirit that by assisting that he tell, by the science of phrenology. others we can assist our own development best. | what number would draw a prize in a lottery I would like to say to those that were so good the next day, or predict some event that would occur in eight days.

That prince of egotists, and inveterate foe of able to do what I would desire to do, yet I feel 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 Caglios

tro, 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, do not say with Napoleon, "All this can be, but it is not." They go further, and assert

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.

JULY 17, 1897.

BANNER OF LIGHT.

Written for the Banner of Light. BIRTHDAY LINES TO A FRIEND.

BY BOWIN POOLE.

Another birthday! Can it be A whole long year has passed away, Twelve months, with many changes fraught, Since last June's auniversary day?

Life still is young. No tell tale lines Betray the swiftly fleeting years. No silver hair, to mark Time's flight, Among the brown locks yet appears.

But, were it so, would I be old, And settle down, sedate and prim, And talk of youth with pensive sigh, As if it were a memory dim?

No. Time's encroachments I defy! As long as I have power to move, I'll keep in touch with youthful life, Its magic power to daily prove.

Old age no powerful sceptre wields, With youth enthroned within the heart, And buoyant life and hopeful love Will bld the spectre oft depart.

So, when the eye grows dim with years, And trembling limbs and faltering tongue Refuse obedience to the mind, Which should eternally be young.

E'en then, I trust, a cheering hope Will life's declining days illume, And youth's bright smile rest on my lips When friends shall bear me to the tomb.

Bear me? Ah, not The worn out garb That served a covering long and well, To shield the finer spirit form That then shall rise, in heaven to dwell.

Queen City Park Spiritualist Camp-Meeting,

On the shore of Lake Champlain, South Burlington, Vermont. Sixteenth Annual Assembly, from July 25 to August 29, 1897.

Queen City Park, with its many attractions, including its model and capacious hotel, is now so well known that little need be said to induce people to attend its yearly meetings further than the announcement of dates and the giving of such general information as is required.

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

THE PARK.

This magnificent park is situated on the eastern shore of Shelburne Bay, two miles south of Burlington, on the Rutland railroad, Its location is accessible from all points, and can be reached by rail from any part of the State in a few hours.

It has a suitable railroad station at its entrance, and a short walk through a delightful grove and past a spring of pure water leads the visitor to the centre of the grounds. The scenery from the bluff which overlooks the bay and the broad lake beyond can scarcely be summered. A cross the lake the A dimedial

be surpassed. Across the lake the Adirondack mountains stand out in bold relief, and offer to the eye a scene of never-ending beauty and grandeur.

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

LIST OF SPEAKERS.

Sunday, July 25, Hon. H. D. Barrett and Judge A. H. Dailey; 27. H. D. Barrett; 28, Mrs. A. W. Crossett; 29, H. D. Barrett; 30, Mrs. Sarah A. Wiley; Sunday, Aug. 1, Mrs. Carrie E. S. Twing, F. A. Wiggin, tests; 3, Mrs. Car-

brings her heroine to the camp of Charles, and among the illustrations by Houtet de Monvel there is a graphic ploture of her entrance into Orleans. There are other papers of interest and the opening chapters of a serial, "Up the Matterhorn in a Boat," by Mrs. Marion Man-ville Pope. The Century Co., Union Square, New York New York.

RECEIVED: The Household, Boston, Mass. The Mystical World, H. A. Copley, Canning-town, London. The Phrenological Journal, Fowler & Wells Co., 27 East 21st street, New York, N. Y. Vick's Illustrated Magazine. Vick Publishing Co., Rochester, N. Y. The Journal of Hygiene and Herald of Health, Dr. M. L. Holbrock editor 46 Fuerd Informed York York Holbrook, editor, 46 East 21st street, New York. The Theosophist, published by the proprietors at the Theosophical Scotety's headquarters, Adyar, Madras. Cassell's Family Magazine, The Cassell Publishing Co., 31 East 17th street, (Union Square,) New York. The Quiver, the Cassell Pub. Co., 31 East 17th street, (Union Square,) New York.

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I have spent nearly fifty years in the treatment of Ca-tarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, sond the means of treatment

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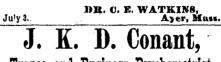
National Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, Bouth-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing memborship \$1.00 a year. Report of the Convention 1896, containing a handsome picture of the National Headquarters, the President's and Secretary's reports, which every Spiritualist in America should read, also report of all business transacted at that Convention, price 25 cents. All persons ordering this report before April 1st will be presented with a copy of the history of the National Association. A few copies of the Conventions of '93, '94 and '95 still on hand. Can be purchased at 25 cents per copy. FIRANCIS BAYLEY WOODBURY, Sec'y. Feb. 20.

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MRS. THAXTER, Banner of Light Building, Boston, Mass. July 3. EARNEST,

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Mrs. Fannie A. Dodd, MAGNETIO HEALER and Test Medium, No. 233 Tre-July 17. lw*

Mrs. Hattie A. Young, DEVELOPING, Trance and Business Medium, 22 Winter Street, Room 15, Boston. Prices 25 cts., 60 cts., and \$1.00. July 3.

Mrs. M. R. Goff. TUESDAY, 8 P. M., Thursday evening, Saturday and Sun-day, 2:30 P. M. 76 East Newton street, Boston. July 17. 3w*

Miss Helen A. Sloan, MAGNETIO Physician. Vapor Baths. No. 178 Tremont street. Boston. May 8.

Miss J. M. Grant,

MEDIUM, 29 Gainsborough street, Boston. Take Hunt-Ington Avenue Car. Office hours 10 to 4. July 17.

MRS. J. C. EWELL, Inspirational and Medi-July 10.

The Psychograph,

OR

A DEPT, Teacher and Publisher of Ancient Astrology, and Author of the Astrology of the Old Textament, Astrological Tables of Houses for Latitudes, from the Equa-tor to Sixty Degrees North or South Latitude. (an be con-sulted by letter from present date till Oct. 1, 1897. Any three questions answered fully. Enclose two dollars and three stamps. Direct to KARL ANDERSON care H. H. Wood-rough. New Suffolk, Long Island, New York. tf June 19. Br. Fred. L. H. Willis May be addressed until further notice,

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7

Rew York Advertisements.

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BEAUTY is as essential to a woman as any other quality; with beauty of form and feature comes beauty of mind

and character. Physical beauty is a rounded form, the

brightly tinted cheek, the vivacious eye, a certain ease and

grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities,

but very many more might possess them who do not. If

you feel that you are losing vitality, losing your beauty,

losing your strength, if you feel that your face, which once

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wrinkles (which are the terror to all pretty women) are be-

ginning to appear, take our advice and try that greatest of

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PROFESSOR ST. LEON, Scientific Astrologer, 270 Sixth Avenue, New York (hetween 17th and 18th streets), over dentist. Personal interviews, \$1.00.

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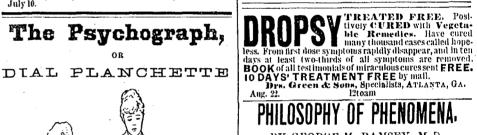
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May 29.

Nov. 21

Clairvoyant Examinations Free

FROM lock of hair by DR. E. F. BUTTERFIELD. Send lock of hair, name and age. Address DR. BUTTER-FIELD, Syracuse, N.Y. Dr. Butteriledd is at Continental Hotel, 20th street and Broadway, N.Y., once in four weeks. Next date, Thursday, June 17. June 12.



"OUIJA," (Pronounced We-ja,) the Egyptian Luck Board, a Talk-ing Board, is without doubt the most interesting, re-markable and mysterious production of the 19th century-its operations are always interesting, and frequently luval uable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious move-ments invite the most caroful research and investigation-apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 1218 luches. DIRECTIONS.-Place the Board upon L. laps of two per-sons, lady and geniteman preferred, with them and itale with out pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touch-ing the printed words or letters necessary to form words and sentences with the foreleg or pointer. Price **31.00**, postage 30 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

SCIENCE is unable to explain the mysterious perform-Sances of this wonderful little instrument, which writer intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pendia and directions, by which any one can easily understand how

and directions, by which any one can carry an entry in to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. – Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO. If

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The Humanitarian.

A Monthly Magazine,

Edited by VICTORIA WOODHULL (Mrs. John Biddulph Martin).

Thills HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no seet, elique or party, but aims at getting the opinions of the best men and women on all subjects which affect the wolfare of the race, and wel-comes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race of

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al Anna Headquarters Bookstore,

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Interest guaranteed on capital invested through this of ice. Communications solicited. H. E. GIFFORD. fice. Con May 8.

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CURES Bright's Disease, Dropsy, Inflammation of the Kidneys and Bladder, Diabetes, Rheu matism, Impotency, Painful or Suppressed Menstruction, and all complaints arising from a diseased state of the Urina y Organs. Price \$1.00 per bottle. Express charges paid to any part of the United States.

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THE WRITING PLANCHETTE.

Twing; 4, 5, F. A. Wiggin, tests; 6, Lucius Colburn, tests, Mrs. Cunningham and Col. R. G. Ingersoll; 10. Mrs. Cunningham and Col. R. G. Ingersoll; 10. Mrs. Laura Cummings; 13, A. F. Hubbard; 12. Mrs. Laura Cummings; 13, A. F. Hubbard (12, Mrs. Laura Cummings) 13, Mrs. Sarah A. Byrnes; 14, Mrs. Helen P. Russe-gue; 15, Dr. C. W. Hidden, tests, Dr. W. B. Mills, Mrs. Helen P. Russegue; 17, Dr. C. W. Hidden, Dr. W. B. Mills; 18, Mrs. Helen P. Rus-segue, Dr. W. B. Mills; 19, Dr. C. W. Hidden, Dr. W. B. Mills; 20, Mrs. Helen P. Russegue, Dr. W. B. Mills; 20, Mrs. Helen P. Russegue, Dr. W. B. Mills; 21, Mrs. Sarah A. Burnes, Dr. Dr. W. B. Mills; 21, Mrs. Sarah A. Byrnes, Dr. W. B. Mills; 22, Mrs. Sarah A. Byrnes, Mrs. Helen Stuart-Richings; 24, 25, Mrs. Helen Stuart-Richings; 26, 27, 28, J. Clegg Wright; 29, Hon. A. E. Stanley, J. Clegg Wright.

EXCURSIONS.

No. 1. Dr. Smith will leave Queen City Park with special car, Friday morning, July 23, on mail train for Lake Pleasant. Will take on passengers at any station between the Park and Bellows Falls. Tickets, \$3.80 for the round trip. Good going on that train only. Good to return on any day or train within two weeks. No. 2. Dr. Smith will leave Lake Pleasant

with special car for Queen City Park on Saturday, July 24. Tickets, \$3.80 for the round trip. Good going that day only. Good to return on any day or train within two weeks. Train leaves the lake at 9:30 A. M., and connects with the train from Springfield at Brattleboro. Will

take on passengers at any station. No. 3. Dr. Smith will leave Queen City Park with two special cars on mail train, Friday

morning, Aug. 6, for Lake Pleasant. Same rates and privileges as No. 1. No. 4. Dr. Smith will leave Lake Pleasant with two special cars for Queen City Park on Saturday morning, Aug. 7, at 9:30. Same rates

and privileges as No. 2.

No. 5. Same as No. 3. Leave Queen City Park, Friday morning, Aug. 20. No. 6. Dr. Smith will leave Lake Pleasant for Queen City Park on Saturday morning, Aug. 21. Same rates and privileges as No. 2. DIRECTIONS ABOUT DR. SMITH'S EXCURSIONS.

My special cars for the excursion will leave Miller's Falls about 9:40 A. M., on the regular train that leaves Palmer at 8:20 A. M. Parties coming from Springfield should leave there on the 7:15 train, leave Greenfield at 8:50 and get to Miller's Falls at 9:10. Buy a round trip ticket to Lake Pleasant and return, but do not get off at the Lake. Keep on that train to Miller's Falls, or you can leave Springfield at 9:15, and connect with my excursion at South Ver-non, which will cost only a few cents more for fare from Greenfield to South Vernon. Tick ets are good going only on day of excursion' but good to return on any day or train within two weeks. Tickets good only by way of Rutland. No stop-over privileges allowed. Parties from Athol and Orange may leave there about 8 A. M., and get to Miller's Falls at 8:30. I will take on passengers at any station between Mil-ler's Falls and Bellows' Falls or Ludlow.

All parties who wish for circulars of Queen City Park and Lake Pleasant Camp-Meetings can have them by writing to Dr. Smith, Bran-don, Vt. Boston friends will find them at the BANNER OF LIGHT office.

July Magazines.

THE CENTURY for the current month has a group of papers which deal with hunting of large game. Mr. H. W. Seton Karr describes his experiences after game in Africa and India, including the hunting of elephant, rhinoceros and tiger. Mr. William Willard Howard writes "Hunting the Jaguar in Venezuela," and there is an article with curious illustrations on "Sports in the Seventeenth Century." Dr. Weir Mitchell's serial, "Hugh Wynne," brings the narrative down to the time of Arnold's treason. There is also the first of a group of illustrated papers on "Play in London," given by Mr. and Mrs. Pennell. Mrs. Catherwood in her serial, "The Days of Jeanne d'Arc,"

EVERY LADY SHOULD BEAD THIS. WILL send free a positive cure for all female diseases poculiar to our sex. A simple home treatment, a com-mon-sense remedy that never fails. FREE, with valuable advice. MRS. L. HUDNUT, South Bend, Ind. Mar. 37. Steow

ing physician of 20 years' exing physician of 20 years' cr-perience. No had effects, starving, winkles or flab-biness. PATIENTS TREATED BY MAIL confi-dentially. A 40-page pamphlet, "Tirk Successer: TREATMENT or ORESITY," sent for 4 cts. Address O. W. F. SNYDER. M. D..

308 McVicker's Theater, CHICAGO, ILL. New England office in charge of DR. M. CORA BLAND, 120 West Concord Street, Boston, Mass. July 10.

SOUL READING, OR PSYCHOMETRIC DELINEATION,

OR PSYCHOMETRIC DELINEATION, By MRS. A. B. SEVERANOE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adap-tation between those intending marriage. Helpful advice and questions considered upon bushcess, spiritual develop-ment, mental improvement, and future success. Brief reading, 81.00, and four 2-cent stamps; full readings, g2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Oo., Wis. 260 Main street,

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July 3. Fred P. Evans [of San Francisco, Cal.] THE world-famed Medium for Independent Slate Writ-ing, is located for a brief stay at Onset Bay Camp, Mass. July 3.

FOR SALE,

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May Wyatt Fisher,

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OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars FREE, B.M. Woolley, M.D., Boxes, Atlanus, Ga. Sept. 5. 26teow NEW AND BEAUTIFUL SONGS,

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BY C. P. LONGLEY. We will Meet You in the Morning. Little Birdle's Gone to Rest. Open the Gates, Beautiful World. Echoes from Be youd the Veil, with fute obligato. Sweet Summer-Lant Roses. Gentle Worlds and Loving Hearts. Your Darling D Not Bieoping. Vacant Stands Her Little Chair. Back from the Silent Land. What Shall Bo My Angel Name? Glad That We're Living Here To-day. Evel 1'll Remember Thee. Love's Golden Chain, reärranged. All are Waiting Over There. Open Those Pearly Gates of Light. They 'll Wel-come Us Home To-morrow. Mother's Love Purest and Best There are Homes Over There. On the Mountains of Light The Angel Kisseth Me. I Love to Think of Old Times. We'll All Be Gathered Home. Only a Thin Veil Between Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beau tiful Home of the Soul. Come in the Beautiful Home Over Our Own. Love's Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'l All Meet Again in the Morning Land. Our Beautiful Home A Above. We're Counting, Sister Mary. Gathering Flowers in Heaven. Who Sings My Child to Silee? Ohl Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes. We'll all Meet Again in the Morning Land. (with portrait of Annie Lord Chamberiain......... Stoents. For sale by BANNER OF LIGHT PUBLISHING CO. 60W

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ests of numbers creed. Single numbers 10 cents. Yearly subscription price, 6 shillings, or 81.50. Published by **MESSIES. HUTCHINSON & CO.**, **B4 Paternoster Row, London, E. C.** eow Weakly Journal of Psychical, Oc. IGHT: A Weekly Journal of Psychical, Oc-Louit and Mystical Research. "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent infereourse between spirits em-bodied and spirits disombodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion-conducted in a spirit of honest, courteous and reverent inquiry-liss only aim being, in the words of its motto Light More Light!" To the educated thinker who concerns himself with ques-tions of an occult character. "LIGHT" affords a special

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THE TEMPLE. Single copies 10 cents. Sub-scription price \$1.00. A Nonthly Magazine devoted to the Unfoldment of the Divinity of Humanity. Each number will contain one complete Es-ay, Lecture, Sermon or Story treating some particular phase of the New Spiritual and Scientific Thought that is remaking the world. In July number, "THE ROSY Caoss." The Temple Publish ing Company, 33 Masonic Temple, Denver, Col., and all newsdealers. oam May 29.

Reveleties. Out May 25. **READ** "THE TWO WORLDS," edited by **READ** "THE TWO WORLDS," edited by lar, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advo-cates religious progress, etc. Post free for 32 weeks for 81.00; for 64 weeks for \$2.00. Address – Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng. DHILOSOPHICAL JOURNAL, devoted to Spiritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—16 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, 2096 Market street, San Francisco, Cal.

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IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER, With What a Hundred Spirits, Good and Evil, Say of their Dweiling Places. By J. M. PEEBLES, M. D. Author of "Seers of the Ages,"" Travels Around the World," "Spiritu-alism Defended, "Jesus-Myth, Man, or God?" "Conflet between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lec-tures," etc., etc. New Edition, Revised and Eularged, and Price Reduced. This large volume of 320 pages, 8vo-rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communica-tions from spirits (Western and Oriental) through mediums in the South Sca Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world-ranks as the most interesting and will doubtless prove to be the most influential of all Dr. Peebles's publications. Two new chapters have been added, one embodying an account of Dr. Peebles's sense in Jerusalem, and the other an account of Dr. Several scances in Scotland with that dis-tinguished medium, David Duguid, who, holding weekly Séances quite regularly for nearly a quarter of a century, mder the control of spirit artists and the ancient Persian Prince, Hafed, has imparted much knowledge and some wonderful disclosures concerning what transpired nineteen hundred years ago, and what has since transpired in many portions of the spirit.evoid. This volume contains twenty-three chapters, and treats of The Nature of Lyfe. The charties of Lyfe.

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to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com munications (by the Fsychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother." Giles B. Stebbins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having nc gift for its use, I was obliged to wait for the right medium At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time way done still more readily." Price 51.00, securely packed in box and sent by mail post paid. Full directions. NOTICE TO RESIDENTS OF CANADA AND THP PROVINCES. – Under existing postal arrangements be tween the United States and Canada, PLANCHETES can not be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO. Oam

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BY GEORGE M. RAMSEY, M.D., Author of "Cosmology," IN TWO PARTS.

I. METAPHYSICAL PHENOMENA. **II. PHYSICAL PHENOMENA.**

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Justical and the mental plane. In the meantime the young wife, through the instrumen-tality in the first instance of the Uness and cure by a me-dium of a very dear sister, also becomes converted to Spirit

ualism. Price, cloth, **\$1.25**; paper, **50** cents. For sale by BANNER OF LIGHT PUBLILHING CO.

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LIGHT. BANNER OF

Banner of Bight. BOSTON, SATURDAY, JULY 17, 1897.

MEETINGS IN BOSTON.

Appleton Hall, 0% Appleton Street-Paine Memo-rial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2% and 7% P. M.

Hollis Hall, 780 Washington Street.-Meetings Sundays, at II A. M., 1/2 and 7/2 P. M. Mrs. H. L. Tobin, Conductor.

Elysian Hail, 820 Washington Street.--Meetings Sundays, 114 A. M., 24 and 74 P. M.; Wednesdays, 3 P. M.; Fridays, 3 and 74 P. M. Mrs. A. R. Gilliand, Conductor.

Eagle Hall, 616 Washington Street.-Meetings at 11, 12 and 72 Sundays. Dr. W. H. Amerige, Conductor. **Hiawatha. Hall, 241 Tremont Street** (near Ellot street).-Meetings Sundays at 11 A. M., 25 and 75 F. M., also Wednesdays at 23 F. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings, every Sun iay evening, at the Woman's Jour-nal Parlors, 3 Park street. L. L. Whitlock, President.

Harmony Hall, 724 Washington Street. - 103/ A.M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N.P. Smith, Chairman.

Commercial Hall,-Meetings Tuesdays and Thurs days, at 3 P.M. Sundays at 11, 212 and 724.

Good Templars Mull-1 Johnson Arenue, Charlestown Dist.-Sunday, Wednesday and Friday evenings, and Fri-day afternoons. Mrs. E. J. Poak, Chairman.

Brighton.-The Occult Phenomena Society holds meet-ings every Wednesday at 7% P. M., at 32 Foster street. D. H. Hall and Mrs. G. M. Ohapman, Conductors.

Grand Army Hull, 573 Mussuchusetts Avenue, Oambridgeport.-Sundays, 11°A. M., 2% and 7% 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-Bervice, 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. Web-ber gives free healing tracturent to those in ber 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 re ligious exercises, after which Mrs. Rosie Wil-son sang. Mrs. Nutter opene i 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. Scarlet gave the opening address. Mr. George Cutter sang sev-eral solos, which were very beautifully ren-dered. The tollowing mediums took part in giving readings, tests and messages: Mrs. Lizzie Butler of Lynn, Mrs. Nutter, Mr. George Cutter, Mrs. M. Keating Cutter, Mrs. Nellie Thomas, Mr. Farnham and Mrs. Wilkinson.

Meetings will be held all summer, three times Sunday; also on Tuesdays and Thurs-

days. 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, 2:45, plano 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, plano 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.

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.

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.

Onset Notes.

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 pave an invocation and remarks on "Spiritual Laws"; Dr. I. A. Pierce, on "Har-mony"; Capt. J. Balcom, on "Spiritual Knowl-edge"; 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: mag-netic 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 nuch 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. Severa phases of mediumship were presented, one of them for the first time, by Mrs. Chapman's controls; it was called "Spirit Palmistry." This phase is one by which the medium reads the front and back of the hand with eyes tighty closed. This phase, like the thirteen others that have been given by Mrs. Chapman's con-trols, proved in every way a success. Meetings will be held every Wednesday even-

ng at 32 Foster street, Brighton.

Mrs. G. M. Chapman will also accept engage ments 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. R. 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

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 Monday evening, which was well attended. Ferguson's Bridgewater 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

and barn. The Onset Fire Department was on band, 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 pro-claim that there can be an ideal marriage, they ear it is poneous there must be contentions 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 ungov-ernable 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 some-

thing wrong with themselves. Thomas Paine's "Age of Reason" opened the eyes of the people, and they began to rea-son 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 nust 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 feartemptation. When they understand them-solves there is nothing raise, to injure them selves, there is nothing going to injure them. When girls learn these things they will not simper 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.

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.

tolerant. Spiritualism is all-embracing; it is broad enough to take all in. So long as we are intol-erant, bigoted and self-conceited, we cannot reach the loftiest heights; we cannot hope to until intolerance slips 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 unbal-anced because we accept the modern phenom-ena; but if so, are not our Christian friends unbalanced because they accept the phenom-ena 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, Mendels-sohn, Shakspeare, 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 es tablished 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 inharmony. 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 win-nowing process should go on. Carefully and nowing process should go on. Caretully and critically investigate, and keep a record of what you get: by and bye 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 im-portance of organization. The Massachusetts State Spiritualist Association was chartered in 1991 and has bed mosting all even the State 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 Fadeth," sung by Mr. Maxham, closed the morning exercises. Band concert in temple at 1 o'clock. Lecture regret that we cannot give a synopsis of this excellent lecture, but space forbids.

AUGUSTA FRANCES TRIPP.

Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

11, to see the weather so threatening, which surrounded. 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 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. Dust Kanyon lectured in the Temple on Dust Kanyon lectured in the Temple on Cleared Away"; invocation and remarks, L. D. Milliken of Lynn; singing, quartet, "Near-er Home"; remarks, which were very inter-esting and instructive, Captain Balcomb of Lynn; song. Messrs. Pierce and Gardner, Frances M. Holmes, See'y. The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 188 Bedford Avenue. Bart Kanyon lectured in the Temple on "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. Kelty 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 Lyrn; remarks, Will Estes and Dr. Furbush of Lynn; singing, quartet; remarks, Mr. Pierce of Boston; duet, Messrs. Pierce and Abbott of Bos ton; remarks, Mrs. H. A. Baker of Danvers; recitation, Miss Bessie Chase of Salem: reci-tation, "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 mediums. 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.



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 Alleghany 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 ingled the gentleman out of the audience, and told him of an invention upon which he was secretly working, and gave the names of spirit band concert in temple at 10 clock. Dectails friends. Upon removing the papers two beat-by Prof. Peck at 2, followed by Mrs. May Pep-per with tests. Prof. Peck's subject, "Spiritu-alism as the Coming Universal Religion in its Adaptability to the Needs of the People." We friends. Upon removing the papers two beaudirected the making of the jars.

Our telegraph medium, Mr. M. Henry, is making converts daily. His test conditions ob-viate 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, is also with us.

Many new additions have been added to our camp population, and several picnic parties We were very sorry, Sunday morning, July have enjoyed the beauties with which we are 1 to see the weather so threatening, which surrounded. MRS. M. MCCASLIN,

MEETINGS IN BROOKLYN.

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

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue,-Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lect-urers regularly provided. The Church of the New Spiritual Dispensation meets at 108½ Madison street on Wednesdays at 8 P. M. A. H. Dailey, President. Mrs. F. M. Holmes presides. The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7% P. M. Spiritual Society of Associated Missionaries notis meetings every Sunday, 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philoso-phy and fact from our leading volunteer workers. Mr. Wines Sargent, Conductor. Jackson Mall, 515 Fulton Street.-Mrs. L. A. Olu-stead holds a Spiritual Class every Wednesday at 3 P. M. **G30 Myrtle Avenue.**-Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 p. M.

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 able mediums kindly

taking part throughout the day: Mrs. M. A. Graves of Everett, Mrs. Robins, Mrs. M. A. Graves of Everett, Mrs. Rooms, Dr. White, Dr. C. W. Hall, Mr. H. B. Hersey, Mr. C. W. Quimby, Dr. Newton, Mrs. Rich, Mrs. 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. Korrastar, Mrs. F. Fox, and many oth 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 read-

Lewis, Mrs. Guiterrez, Mrs. J. Hilling, Mrs. Lewis, Mrs. Woodbury. Mr. T. Jackson, Mrs. Millen, readings; Mrs. Lovering, Mr. Huxley, Prof. Rimbach, cornet, in musical selection. 7:30 P. M.-N. P. Smith, psychometric delin-entions: Mrs. Willow Mrs. Chitarrog. Mrs.

eations; Mrs. Millen, 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. BANKER OF LIGHT for sole

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 han-dled. 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 of 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: Sun-day, 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.

Earncliff 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 pub-lic work, and he certainly did achieve success. The lecture was followed by tests by Mrs. Anna Coggesball 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,

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 ministration of the wise spirits that use Mrs. Nickless as their in-strument 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 de-scriptive 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 Pleas-

ant 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 psy-chometrist 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 Cooperissick, and con-fined 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 pionic at Echo Bridge, Thursday, July 22. Take Newton Boulevard or Watertown and Newtonville

34 Lincoln street, Lowell. | time, a cure in any case.

tine 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 inspi-ration 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. Maxbam. 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 ln-finite-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, fac ing the sunlight of the future, grasping the good of to day, made flad by the thought that we, too, know that the spirit of the living creature is in all life.

Some of the Brockton, Middleboro and Taun ton cadets, who have encamped here the past week, left, it is said, a record behind them for rowdyism unequaled 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.

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. Zöller, 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 sung "I Shall be Satisfied," after which he act-ed as Chairman of the meeting. Dr. Geo. A. sung ' Fuller read a poem and delivered an invoca-tion. Song, "That Sweet Rest Further On," by Mr. Maxham. Dr. Fuller then proceeded to deliver the morning lecture: When Spirit-ualism came, the world was ready for it. It 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 Spir-itualism, had already been accepted by Church and State alike, and science has christened it with the name of hypnotism. The phenomena Boulevard or Watertown and Newtonville cars at 10 A. M. E. I. SMITH, Vice-President. Example Read the advertisement of Mason Chem-ical Co. in this issue. They claim to have what the whole world wants, a preventive if taken in time a cure in any case. ogy that demonstrates spirit return, we do not

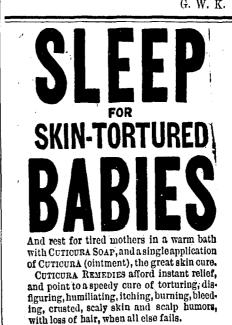
Oneida Lake Camp.

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 pos-The officials of the Court with sible attention to visitors, on arrival. G. W. K.



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SKIN SCALP and Hair Beautified by CUTICURA SOAP.

MARRIAGE AND DIVORCE; or, The Di-or More Grounds of Divorce? Which Shall Control? the Married Partners, or Statesmanship, or Church-Regulations? By ALFRED E. GILES, author of "The Sabbath Question Considered by a Layunan," "Civil and Medical Liberty in the Healing Art," "A Letter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," etc. Paper. 10 centa. Paper, 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 Bouth Paulina street. Services every Bunday II A. M., 24, and 74, P. M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesdav. 8 P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. Y. Richmond, Band of Harmony. Thursday, 74 P. M., Orpheus Hall, Schuler Theatre.

The First Spiritual Temple Society meets at 7920 Hawthorn Avenue (Auburn Park), every Sunday evening at 7½ o'clock. J. C. F. Grunbine is the permaneut speaker. The School in Metaphysics, Psychometry, Clairvoyance, In-spiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Eggleston and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Recerctary, Frank H. Morrill. Services at 2% and 7% P. M. Young People's Meeting, 1% P. M.

WASHINGTON, D. C. First Society: Masonic Hall, corner of 9th and F Streets N W.- Every Sunday, 11% A.M., 7% P. M.; Lyceum 10 A.M. M. C.Edson, Pres.

MILWAUKEE, WIS. Unity Spiritual Society meets at Ethical Auditori-um, 559 Jefferson street, every Sunday at 1% P. M., and Thursday at 8 r. M. Flora S. Jackson. President.

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