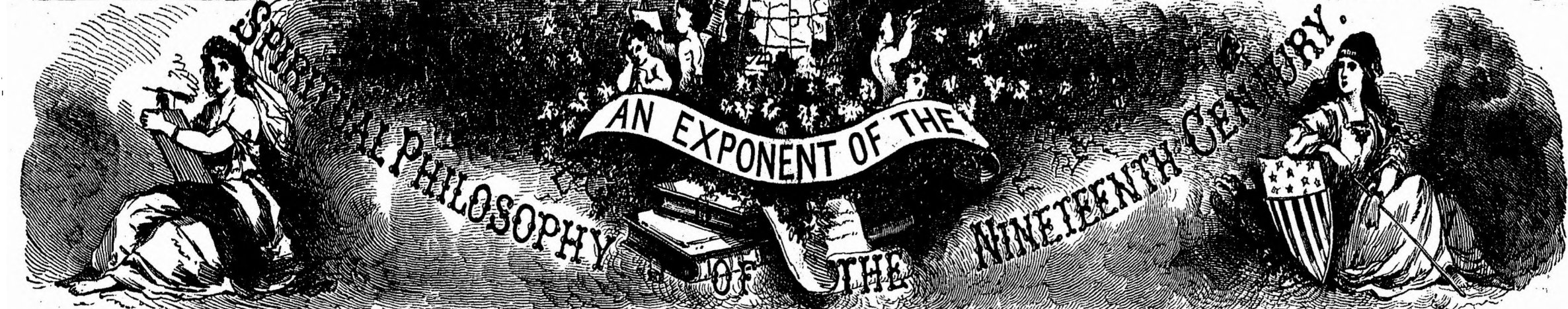


BANNER OF LIGHT.

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Written for the Banner of Light.
BLUE BELLS.
BY L. F. SLOAN.

Leaves so green, blossoms bright,
Looking so fresh in the warm sunlight,
What is the story your sweet lives tell,
As you live so quiet in the shady dell?
"That God is love, is our lesson sweet,
That he wishes all his children to greet
Each other with kindness in this world of care,
Where trials are many, and so hard to bear."
"Love each other," the blue-bells say,
"Be kind to each other day by day,
And God's bright sunlight will shine on you
From out a sky cloudless and blue."
"Help each other with a kindly word,
As you walk God's path through the shady wood;
We are always bright and cheery, you say,
Love brought us here, and love lets us stay."
"Some day our heads will drooping lie
Close to the ground under the dark blue sky,
But our mission on earth will be over then,
And our lives have brightened some of God's children."
We all have a mission here to perform,
Love is the fulfilling, Love free and strong,
Only by living our lives true and pure
May we reach each other, and the heavenly shore.

Ideas Versus Thoughts.

BY GEORGE A. BACON.
"Speak to me as to thy thinkings...
Well thought upon; I have it here."
— Shakespeare.

I have a friend, a versatile, cultured gentleman, a magazine writer and a thinker along the lines of occult philosophy, who, in one of his recent public addresses, in an exposition of what constitutes *thought* and how it was formed, affirmed that it was composed of several *ideas*; that it required a number of ideas to make a thought, etc.
As this was widely different from the view that I had been led to accept as to the relation existing between ideas and thoughts, I briefly and modestly called in question the correctness of his statement, as it seemed to reverse the natural order, placing the cart before the horse. Subsequent interviews touching this point brought us no nearer together. With a view, therefore, of being set right on this subject, if I am wrong, I desire to state why I believe as I do; that Ideas, as measured by Thought, stand in the relation of the greater to the less.

GENERAL DEFINITIONS.
What is understood by a thought as contrasted with an idea?
Thought is defined as a creation of the mind—that which the mind thinks. In a popular sense, any mental apprehension of whatever may be known or imagined; an opinion, notion, judgment; the product of thinking; conception, reflection. In its simplest form or sense, it is a single step in the process of thinking. In every case it is the cognition of an object—a result of thinking. One modern writer tersely says: "Thought is involved action; action, evolved thought."
Thought has two elements—one a series of phenomena of consciousness; the other, an addition to the stock of mental possessions. The former of these elements is the act of thinking as it appears to the consciousness; the latter is the lasting effect produced upon the mind.
Prof. Caird says: Thought always proceeds from the less to the more determinate. "By the word *thought*," says Descartes, "I understand all that which so takes place in us that we of ourselves are immediately conscious of it." And Dean Mansel says: "Thought proper, as distinguished from other facts of consciousness, may be adequately described as the act of knowing or judging by means of concepts."
To think or to produce thought—theoretically, at least—requires the exercise of the intellectual faculties, but it must be confessed that much that passes for such seemingly never had proper birth. In proportion as the higher faculties are consistently exercised, is the manifested result seen in the character of the reflection, the reasoning, judgment, conclusion.

The Century Dictionary further defines thought as a mental proposition, in which form the concept always appears. "In a philosophical sense, now current," says Webster, "thought denotes a capacity for, or the exercise of, the very highest intellectual functions."
Sir William Hamilton says: "This [faculty] to which I gave the name of the *elaborative faculty*—the faculty of relations and comparison—constitutes what is properly denominated thought." But enough, perhaps, of general definitions.
THOUGHT PHYSICALLY CONSIDERED.
There is a class of materialistic philosophers who sedulously maintain that matter is the All in All; that it contains the totality of existence; that it holds within itself the promise and potency of all life, etc. The latest dictum of these philosophers is that thought is a physical faculty of the cerebrum, wholly dependent upon the number, arrangement and structure of parted cells for its existence and manifestation.
Without seeking to be more than general in our definition, we hold that thought and matter, or matter and mind, are never coalescent; they are as distinct as eternally separate. However close the conjunction, there is no kindred relation between matter and mind. Matter and mind stand in opposition to each other.
Says Dr. Dwight: "Thought cannot be superadded to matter, so as in any sense to render it true that matter can become cognitive."

The orderly sequence of Nature's method, objectively considered, and its analogous subjective action, are thus clearly indicated by Prof. Loveland: "The outer senses are impinged by vibrations from physical substances, and feeling, perception, *thought*, results. The inner senses are impinged by vibrations from non-physical entities, and mental feeling, perception and ideas are the result."
"The persistent effort of physical scientists to 'locate thought in the unified centres of the brain (irrespective of the source of its origin), thereby making it a mechanical action, automatic in its nature and operation,' is doomed to a foregone failure. The source of thought, no less than the origin of life, the scientist will fail to find, looking for it solely in the elements of matter, as their great colleague, Wallace, has affirmed. By its natural limitations physical science is unable to detect the logical continuity between molecular forces and the phenomena of consciousness."
Causation lies back of this material universe. Beyond the crystallization of molecular forces is the realm of spirit, and, as the poet sings:

"He craves but ill who leaves me out."
THOUGHT METAPHYSICALLY CONSIDERED.
As altogether opposed to the materialistic view of the physical basis of thought and mental action, there is another class of writers, grown numerous of late, who are extremists in the other direction; who believe—well, it would be difficult to formulate exactly what they do or do not believe, so manifold, diverse and extravagant are their statements. But as in other directions, so in this, there is apparently no limit to the exercise of ingenuity in the application of linguistic terminology along the lines of metaphysical hygiene. The nomenclature of our vocabulary has certainly been enriched by a large addition to its common stock of terms.

This liberal display of transcendentalism, though known by another name, has become a sort of popular fad. Schools have started up, journals published, magazines entered upon an existence, and many wonderful books written—all claiming to be exponents of the New Thought.
These, however, have to deal more with thought as a remedial agent, and how to direct it for curative purposes, rather than with any etymological or philological aspect of the question. Yet thinkers have recently given to thought new forms of expression, recognized its sovereign power, enlisted its service in many novel though legitimate directions, and all for the special well-being of man—beyond anything heretofore known to human history. But alas! many metaphysical affirmations respecting thought are more replete with verbal eponymy than with actual truth. Through repetition they have become familiar and accepted, passing current in the community for the want of thought.

In this connection, thought has been declared to be everything possible and impossible, one of the most popular yet questionable statements being that *thoughts are things*, in the sense that physical properties inhere in their composition. The present partially successful effort, however, to photograph thoughts, will doubtless later on open up the entire field for a more thorough and intelligent discussion of what is really distinctive as between spiritual essences and physical substances. Now there is "confusion worse confounded" as to what is primal cause and what is effect.
More than three hundred years ago, the mighty Bacon, with his philosophic insight no less than his telescopic vision, pertinently discerned, touching this very matter, that "The one part, which is physis, inquireth and handleth the material or efficient cause; and the other, which is metaphysic, handleth the formal and final causes"; an observation which the wisdom of the present age can scarcely improve upon.

THOUGHT VS. IDEA.
We repeat our opening inquiry: What is understood, by a thought, as distinguished from an idea? or the relation of thoughts to ideas?
Having given definitions of Thought from the best authorities and from various standpoints, in like manner let us interrogate as to Idea, and see how they compare, accompanied with such incidental remarks as may suggest themselves.

In the process of mental unfoldment, mental science reveals thought-evolution, first as simple vibratory motion, thought-waves, germ-thoughts, which grow by what they feed upon. The natural order is motion, sensation, perception, *thought*. Etymologically an idea is an image. The word originally signified an archetype, or primal image, supposed to be the model or pattern that existing objects imperfectly embody. The Standard Dictionary says that an idea is any product of mental apprehension or activity considered as an object of knowledge... a conception in the stricter sense, especially a conception of purpose or plan of action, illustrated by the following quotation from Charles Dickens's "Child's History of England": "King Richard... was a man with one *idea* always in his head, and that the very troublesome *idea* of breaking the heads of other men." Again, "A conception of that which is perfect, or supremely excellent, especially a conception of or belief in some standard of right or abstract principle to be realized in conduct; as, my *idea* of beauty presupposes virtue; the *idea* of government," etc.
Worcester says: "Among the ancient Platonists *Idea* was an eternal, immutable and immaterial form or model of one object; an

archetype." "Patterns," says Sir W. Hamilton, "according to which the Deity fashioned the phenomenal world." For instance, as when Milton says:

"God saw his works were good,
Answering his fair *idea*."
"The Stoics, such as were of the school of Zeus, have delivered that our thoughts and conceptions are the *ideas*," says Plutarch.
The author of "*Essai des Connaissances*," Hum, says: "Seneca considered *ideas* as the eternal exemplars of things; Cicero as their form; Diogenes Laertius as their cause and principle; Aristotle as substances. The *ideas* of Plato embrace all these meanings. He also calls them the principle and cause of the existence and development of all that is in nature. They are also the thoughts of God, who has produced all things according to the types of these *ideas*... As adopted by Kant and Cousin, *ideas* are, as it were, the essence and matter of our intelligence. They are not, as such, a product or result of intelligence, they are its primitive elements, and at the same time the immediate object of its activity... They are the primary anticipations which the mind brings to all its cognitions, the principles and laws by reason of which it conceives of beings and things. The mind does not create *ideas*, it creates by means of *ideas*."
The ever-popular J. G. Holland says: "It is the power of positive *ideas* that move the world"; and Robert Flint, in his *Philosophy of History*, utters the same truth in these words: "It is in formative *ideas*, those which are not mere images or transcripts, but types or ideals, that we must look for the impelling power of history."

Many other valuable references are at hand from ancient and modern authorities, each making similar distinction, and all emphasizing the same general view as those already quoted; but, as their additional testimony is only cumulative, and as space is to be considered, as well as the patience of the reader, we considerably abstain, with only one more capable witness, but a first-class expert touching the question at issue.

No writer of whom we are aware has so clearly and fully discerned, and so definitely and comprehensively stated, the difference existing between ideas and thoughts as has A. J. Davis. We have ventured to abridge the following sentences from his authoritative pages:

"What are thoughts? Thoughts are but ideas in motion, and they differ from the essence which is moved, as much and as widely as waves differ from the water beneath them... The difference is so emphatic between the essence moved and the motions of that essence, that 'he who runs may read.' The difference is not less distinct and impressive between ideas and thoughts... But what are ideas? How much and in what respect do they differ from the spirit itself? Ideas are principles—the elements from which the spirit-essence is obtained... Ideas are the indwelling properties of spirit—the intelligent constituents or principles of the one indivisible essence... They are universal... Ideas are common property. No one mind can originate that which is inherent to every other intelligence. Ideas never travel from mind to mind as thoughts do and must, but always they remain at home in the essence lake of life... Let us be very definite in distinguishing thoughts from ideas. The absolute difference, between ideas and thoughts is readily perceived by the thinker. To repeat, thoughts are the motions of ideas, just as waves are the motions of water. Waves, by the swaying power of tempestual gales, will travel seventy five miles per hour; while the water itself, un-influenced by tide or current, may not move a league in twenty-four hours. The same is true of our thoughts in distinction from interior ideas... Motions of spirit essence should not be confounded with the essence itself... The first is merely activity, without substance or capacity of separation from the cause; while the latter (the spirit) is the real reality, and may exist independently of thought or action... While ideas are innate and essentially the same, thoughts are seen to be as different in each mind as each person is unlike the other. New conceptions may be imparted from one to another, as by sympathy or educational routine, but the inspiring cause is *inherent*. But ideas may be awakened, not imparted, as music is roused from the mute harp wherein it dwells... It is possible to make progress in thoughts, in sentiments, in conceptions, in feelings, in being and doing; but in the region of causes, or in the empire of ideas, no progression is possible, for the essence is perfection, absolute and eternal... Thoughts do not travel as entities. They are not imparted, as things are given and received, but possess the power of imprinting themselves, or, rather, of communicating corresponding motions and vibrations... Thoughts resemble the texture and temperament of the person in whom they appear. But, in spirit-essence, each is like the other throughout the wide, deep, high, eternal universe. Finally, while thoughts are local, egotistic and personal, ideas are ubiquitous and impersonal."
These excerpts from Vol. V. of *The Great Harmonia*, crudely wrenched from their brilliant setting, are but broken hints of what appear in the second chapter of "The Thinker," to which all interested readers are referred. Sufficient is here given to show the wide divergence, the dissimilarity between thoughts and ideas, and the relation which one sustains to the other.

In the light of these philosophical statements, these fundamental truths, these spiritual aphorisms, the "law and gospel" is made manifest. Let us hold to the truth, conform to mental science, to the unities of language, to the proprieties of speech.
Is it not time to call a halt on the part of those metaphysical practitioners and all others, who habitually as loosely attribute to thought what properly belongs to spirit; who thoughtlessly affirm thought to be the producing cause of whatever good results follow from mental healing, instead of recognizing it as an agent?
To show how erroneous is the popular view taken of this word "idea," and the too frequent improper use made of it by many modern writers, we quote what Noah Webster says of it: "There is scarcely any other word which is subjected to such abusive treatment as is the word *idea*, in the very general and indiscriminate way in which it is employed."
French also says: "This word *idea* is, perhaps, the worst case in the English language; in no other instance is a word so seldom used with any tolerable correctness; in none is the distance so immense between the sublimity of the word in its proper use and the triviality of it in its slovenly and its popular use."
Such being the fact, the right thing to do is as clear as daylight—let those who are guilty reform it altogether.
MISCELLANEOUS THOUGHTS.
Keeping in mind the point at issue, namely, to determine the right relation which thoughts sustain to ideas, we briefly summarize the preceding.
In varying terms, seeking from recognized authorities for definitions that define, thought is declared to be a product of thinking, a mental image or reflection, a creation of the mind, the act of knowing or judging by means of concepts; an opinion, judgment; thoughts connect with reason, ideas with intuition. Thoughts hold the same relation to ideas that the body does to spirit, or that effects do to causes—Thought is the active manifestation of spirit. While thought is the result of mental action, the Soul is an eternal idea.
Physically considered, thought is not evolved from matter; that mind and matter are in opposition to each other; in no sense could matter become cognitive; that every physical faculty has its prototype, its complementary counterpart, in some psychic faculty; that the outer senses are impinged by vibrations from physical substances and thought results. The inner senses are impinged by vibrations from non-physical entities and mental feeling, perception and ideas are the results. That thought is but a brain function having a physical origin, and solely related to matter, is held to be wholly untenable. It is maintained only by the advocates of materialism. Whoever recognizes a realm of spirit, higher and distinct from matter, is arrayed against such a view.
On the other hand, considered metaphysically, the opposite extreme view is noted. While acknowledging the contributions which metaphysical writers in their exposition of mental healing have made to the language, their other-



IRA MOORE COURLIS.

Ira Moore Courlis was born in Brooklyn, N. Y., Feb. 3, 1865. From both parents he inherited strong religious tendencies, his mother's family for two generations back having been devout Quakers in belief, and strict in the observance of the peculiar dress of that sect. His grandfather, John M. Moore, was for twenty years Judge of Sussex County, New Jersey.
On Sunday, July 4, 1869, as the church bells called to morning worship, his mother passed into spirit-life. After her death he lived for many years in the West, with his uncle, Col. Ira C. Moore, for whom he was named. In 1881 Mr. Courlis was graduated from the High School at Grand Rapids, Mich. After the death of Col. Moore, he entered commercial life in Chicago, remaining there until 1894, when he was confined for many months in St. Luke's Hospital, with a violent attack of typhoid fever. During the year which elapsed before Mr. Courlis regained his health, his mediumistic powers were developed.
His public work is done in a semi trance state, and is truly wonderful. He is both clairvoyant and clairaudient; many beautiful essays and poems have been automatically written through his hand, and his success as a healer has been marked. This is the third month of his labors for the Fraternity of Divine Communion, working alone Sunday after Sunday, demonstrating to large audiences, through the guides, "Lily," "Little Harry" and "White Feather," the divine possibilities of soul-communion and life beyond the grave. The Fraternity of Divine Communion has engaged Mr. Courlis to permanently occupy its platform, and feel confident of grand meetings during the coming season as have been enjoyed during his recent ministrations in its midst.
In September he expects to establish an office in New York City, where his entire time will be devoted to spiritual work.

wise many extravagant assertions and assumptions are criticised generally, and certain popular formulas called in question; that confounding effects for causes, however frequently made or reiterated, do not reverse the laws of mind any more than the laws of matter. But that the power of thought, of will and desire, when rightly directed, are mighty forces, are grandly recuperative agencies, and nature's method for the establishment of human equipoise, no intelligent person could question.
Idea, as distinguished from thoughts, is shown by reference to the Platonists, and other ancient philosophers, to be an eternal, immutable and immaterial form of an object—archetypal patterns; that ideas are the thoughts of God—the principles and cause of all things in nature; the matter and essence of intelligence; the primary anticipations which the mind brings to all its cognitions, the principles and laws by reason of which it conceives of beings and things.
That, according to Davis, thoughts are ideas in motion; one represents essence, the other the motions of that essence. As waves are the motions of water, so thoughts are the motions of ideas. Again, ideas are principles, and principles are the progenitors of manifestations; ideas are the indwelling properties of spirit. Thoughts are transmitted—ideas are awakened. Thoughts vary as men do; they resemble the individual possessor, while ideas are essentially the same. Thoughts are local, ideas universal; thoughts are personal, ideas impersonal. Thoughts are subject to progress, ideas are in a state of perfection.
In addition to what this epitome shows, in the way of making clear and satisfactory the necessary distinction, never to be ignored, existing between idea and thoughts, it also shows that, for the bad treatment it receives, the wrongful use to which it is put, and the indiscriminate way in which the word *idea* is popularly employed—for all this it shows that there is no excuse.
Is it not time to "face about" as to the constant misuse of these important terms? time to cease confounding words so common, yet of such vital significance? time to stop using them synonymously and interchangeably? Why not obey the natural laws that pertain to the expression of metaphysical truth, equally as to all other expressions of truth?
If with the improper use of words, good results follow, what may not be expected, other things being equal, when words are correctly employed? A clear perception of a truth clearly expressed is naturally more effective and potent than when the same is but imperfectly cognized, and of necessity incorrectly stated. In proportion as a truth fails to be truly comprehended does it become perverted truth.
Mental science has never determined as to the extent that the effect of thought has to bless or blight, to make or mar, when accompanied by great concentration of mind and force of will. Neither the laws of mind nor

[Continued on seventh page.]

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department.

PANSY BLOSSOMS.

BY FRED L. HILDRETH.

Before me a dish of pansies rests,
Beside it kneel two chubby girls
Pointing rosy fingers at their hues,
While sunny hair hangs down in curls.
This pansy blossom on the right,
Only a twelvemonth since she came
From filthiest streets to spirit-land,
That one claims hers is the same name.
The picture fades, where are they now?
It seems a "mirage in the air."
I turn my head, when dancing eyes
Greet me with laughter "hind my chair."
By the pansy dish another stands,
In it roses white and roses red;
Now, children dear, you cannot tell
What those two "Pansy Blossoms" said.
"I wish," said one, "I 'se a hummin' bird,
Den I 'd always sweet like roses smell."
"And I," said one, "I 'se a bee,
Den I 'd have honey in a cell."
"What makes you want to put it there?"
Said one, with wonder in her eyes.
"Cause roses here ain't always sweet
Like those we have up in the skies."
Just then a "buzzy bumble" came,
They clapped their hands in joyous glee,
"I 'd," said one, "I 'll be a bird,
And not a great big buzzy bee."
Then both sat on the pansy dish,
And splashed the water with their feet.
I could not tell while sitting there
Which they or roses were most sweet.
A butterfly stopped there to rest,
Children, if you could see their eyes!
"I 'd," said one, "I 'se not a bird,
I 'd rather be a butterfly."
Then some one came, away they went
Home with their guardian Golden Hair,
Yet both behind left rainbow hues
Of Pansy Blossoms on the air.

Written for the Lyceum and Home Department.

The Possibilities of Love.

BY SYLVANUS LYON.

"Around him shine
That nameless charm, the purity of grace
And the light of Love;
The mind, like music, now breathing through his face;
The heart, whose sweetness harmonizes the whole,
And the eye was in itself a soul."

How can we answer or attain it—Love, high,
pure, noble, the perfection—possibilities
of human Love? How can we write of its power
and truly sublime beauty? It can create, re-
generate and keep alive. It can cheer and
bless and rejoice many hearts, homes and
lands. One truly pure, noble, loving soul and
life—living and acting from holy, divine, love
influences, seeking to bless and rejoice, give
and save all, would be a power for good—a
strong shelter, like a fountain of blessings; in
truth, such a love would be almost almighty.
But the world, grovelling in selfishness, be-
gotten to lusts, seeking praise and gain, work-
ing for honors and profit—oh how little this
world knows or realizes of the vast possibi-
lities of such a Godlike love.

We rejoice that there have been some good
and noble lives, like signal lights on the moun-
tain-top. At times, all through the ages, there
have been those who have worked for and
loved humanity. And thus have come proph-
ets, priests, martyrs, living, sacrificing and
dying, to bless and redeem the world.

But none of these leaders, teachers or Christs
have as yet reached up to the highest possible
standard—the sublime power of grandeur and
beauty of the possibilities of love. Like bright,
shining pillars looking to the heavens, these
have lived and died—glorious exemplars, faith-
ful and true, giving and sacrificing, but still
not realizing the fulfillment of God's prom-
ises. And whilst we rejoice and return praises
for these acts and lives, all good souls continue
to pray: "Oh, Father, for the perfected an-
swering of these longings for a Son and
Savior, to redeem the world!" And with
sorrow we await the realization of this ideal
love.

And is this a wrong impression and seeking?
See the results in material things. The feeble
ruehlit is now the incandescent electric
burner; the little wildflower grown to a con-
servatory of beauty; the first simple note of
melody mighty with the chorus and harmony
of the vast orchestra. If this development—
growth in life—interests Nature, why not in
the highest spiritual?

We lament to confess it, this has not been
the result. With all of earth's gifted sons,
with past realizations of good, there is a great
need, a terrible want, a never-ending, growing
sorrow, all unfulfilled; for these there must
come a truer, higher, ideal life, to give
expression to this sublime perfection of love.
All through the past love has been the beau-
tiful and Godlike power, but it has not as yet
accomplished the world's redemption—the hap-
piness and good we need. And who will reach
upward—grow to this divine standard? Priests
and Bibles have foretold of its possibility and
coming, seers and prophets have had glimpses
of it, and angels' whisperings tell to the soul
joyful tidings of its glory; and Jesus, the
Christ, said: "Greater works shall ye do,
because I go to the Father."

All these proclaim the coming of this beau-
tiful God-child: conceived in purity, begotten
of love, inheriting this glorious birthright, per-
forming so-called miracles, giving, sacrificing,
dying daily in spirit, endowed with power from
on high, a true prophet, king and savior for all
people.

Do we draw too high a standard—an ideal,
false picture, never to be realized?
We think not, and with reason; for all the
hopes and promises of the past, the present
unrest and sorrow, the rights and wrongs ne-
glected, the pleadings and great needs, all de-
mand this realization, and the hopes and
prayers of church and people ask a larger gift
of "the possibilities of Love."

And all these longings shall not return to the
soul void, for see the answering in minor things
and events. Science and Art recreate in beauty.
We conquer the elements to work for us. We
lengthen life with health, and almost defy
death with will and prayer, and earth may
be a paradise except for selfishness and igno-
rance and vice. Truly man's intellect is mighty,
and why not his spirit and soul endowments?
But love, the highest and most God-like power,
love, which destroys passion, vice and evil;
love, which makes all men brothers, God one
common Father, earth like a heaven above,
banishing sorrow and misery. Oh! who will
show us this holy, sublime "Possibility of
Love?"

"Oh! that the Son
Might come again! There should be no more war,
No more want, no more sickness; with a touch
He should cure all diseases, and with a word
All sin; and, with a look to heaven, a prayer,
Provide bread for a multitude at a time, 'for
God is love, and the power of the universe is love.'"

A Letter from Mrs. Mattie E. Hull.

DEAR MRS. SOPER:

I wish to congratulate you on the success you
are making of the Lyceum Department in the
dear old BANNER. It is certainly an attractive
phase of the paper, and your efforts should be
appreciated among the Spiritualists.

I do not forget that I promised a long time
since to write something for your columns; my
silence may seem negligence, but rest as-
sured I have regretted my time has been so oc-
cupied I have been unable to send you any-
thing more than good wishes.

Although I am not doing as much with my
pen for the children as formerly, I am doing
more in other ways. A large portion of my
time during the entire camp season is devoted
to Lyceum work.

I am at present working in the camp in Win-
field, Kan. The Association under which the
meeting is conducted has held meetings for a
number of years, and yesterday the first Ly-
ceum session was called. I said a few words
in the conference Sunday morning that stimu-
lated the friends to make a move for a Lyceum.
After the meeting was dismissed, many came
to me and thanked me for what I had said on
behalf of the children, and assured me they
were ready to go into such a work when they
knew what to do. Later in the day I announ-
ced a meeting to occur on Monday morning,
when steps would be taken to organize a Ly-
ceum.

I have been instrumental in organizing Ly-
ceums at many camps, but never met with
such cooperation in the beginning of the work
as here. Between thirty and forty children,
and as many adults, were in the pavilion at an
early hour, and we organized the first Chil-
dren's Progressive Lyceum ever held in this
part of the country. A collection was taken
for the purpose of securing flags; enough was
contributed to fully equip the Lyceum, and to-
morrow (it will be our second session) we shall
have between fifty and sixty in line for the
banner march.

I write you these things, not only to inform
you that in far-away Kansas the cause in which
you are enlisted is moving onward, but to en-
courage those among our people who read your
Department, and are interested in the Chil-
dren's Cause.

There are a good many talkers and writers
who fail to interest the children; I am sad at
times, when I realize the amount of means,
time and talent expended on behalf of Spiritu-
alism, and so little interest manifested in the
children. More than half of the children of
Spiritualist fathers and mothers are in the or-
thodox Sunday-schools, that is, if they attend
Sunday-schools. If Spiritualism is good enough
for the parents, it is for the children.

I do not wish to take much of your space this
time, but rest assured, if the time comes when
I feel I can pen something that will add a little
interest to your Corner, I will do so.

I spend ten days in the camp at Clinton, Ia.
My work there will be with the children. Dur-
ing the time we shall give an entertainment.
Believe, my dear sister, as long as I have the
ability to work, my pen, my voice, my efforts,
will be on behalf of the children.

Cordially, MATTIE E. HULL.
Winfield, Kan., July 13, 1897.

What Every Boy Should Know.

Don't be satisfied until you are sure you
can:

Write a good, legible hand.
Spell all the words you know how to use.
Speak and write good English.
Write a good social letter.
Write a good business letter.
Add a column of figures rapidly.
Make out an ordinary account.
Deduct sixteen and one-third per cent. from
the face of it.
Receipt it when paid.
Write an advertisement for the paper.
Write a notice or a report of a public meet-
ing.
Write an ordinary promissory note.
Reckon the interest or discount on it for
days, months or years.
Draw an ordinary bank check.
Take it to the proper place in the bank to
get the cash.
Make neat and correct entries in the day
book and the ledger.
Tell the number of yards of carpet required
for your parlor.
Measure the pile of lumber in your shed.
Tell the number of bushels of wheat in your
largest bin, and its value at current rates.
Tell something about the great authors and
statesmen of the present day.
If you can do all this and more, it is likely
you have sufficient education to enable you to
make your own way in the world. If you have
more money and time to spend, all well and
good; take either English, literature, science,
and the various branches of a liberal or a tech-
nical education.—*School Supplement.*

Railway Signals.

One whistle signifies "down brakes."
Two whistles signify "off brakes."
Three whistles signify "back."
Continued whistles signify "danger."
Rapid short whistles, "a cattle alarm."
A sweeping parting of the hands on a level
with the eyes signifies "go ahead."
Downward motion of the hands with extend-
ed arms signifies "stop."
Beckoning motion of one hand signifies
"back."
Red flag waved up the track signifies "dan-
ger."
Red flag stuck up by the roadside signifies
"danger ahead."
Red flag carried on a locomotive signifies "an
engine following."
Red flag hoisted at a station is a signal to
"stop."
Lanterns at night raised and lowered verti-
cally is a signal to "start."
Lanterns swung at right angles across the
track means "stop."
Lanterns swung in a circle signifies "back
the train."

A Cute Little Puzzle.

You may be familiar with this little trick,
but some of your associates may not be. Ask
a friend to write a number of three figures.
Then tell them to reverse it, and subtract. If
they do this correctly, and tell you the first or
last figure of the remainder you can always
tell the result of their figuring.

For instance, if they write 428 and reverse it,
they will subtract that amount from 824. The
result will be 396. If they tell you that the
last figure is 6, you can at once tell them that
the whole amount is 396; or, if they name 3 as
the first figure, your answer will be the same.

This is the solution: The middle figure must
always be 9, and the first and last figures, added
together, must make 9; therefore if the last
figure is 6, you know that the first one is 3, and
the complete number is 396. If the first or last
figure is 9, the total is sure to be 99.

It is a simple trick, but a puzzling one to the
uninitiated. Try it.—*Arthur Lewis Tubbs, in
Boston Ideas.*

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

Honesty.

BY RADIE HULMAN.

I have long wished that someone of the lead-
ing contributors to the BANNER OF LIGHT
would present its readers with an exhaustive
treatise on the subject of "Honesty." Possi-
bly I have made an accurate guess as to the
reason of the reluctance of our best writers re-
lative to any full and candid expression of
thought on this particular subject.

The writer of this is painfully conscious of a
tendency to use a *nom de plume* in this lowly
attempt, which at the best is but a challenge
for an abler pen to produce a few words of
sorely needed instruction to a waiting world.
This last mention decidedly complicates the
discussion, for I am told with much emphasis
that writing under or over an assumed name is
absolutely a dishonest transaction. Somebody
who dares, please rise and tell us how this can
be. Do not be over-moderate. Being invited,
you are safe enough to give us your level best,
and we will not require of you a standard of
infallibility.

Some of our writers do not like to admit that
life is full of mysteries; and when we come to
this subject of honesty, their prejudice is en-
titled to wear the crown of triumph. As to
the world at large, honesty is so much of a
mystery as to be an unknown quantity, and
the world is not full of it. The fact is, not-
withstanding the plainness of the deca-logue
with which we are all familiar, notwithstanding
the well-known fact that common sense is
abroad in the land, and some of us are trained
from early childhood in the way we should go,
there are hundreds, thousands, millions of peo-
ple in the land to day who do not know the
meaning of the word honesty. What is it?

If we wish to be concise, I suppose candor is
as good a definition as any; then the definition
is to be defined as frankness, and we might
proceed with a string of definitions, all ac-
curate, and still be as far from a practical de-
finition as we were before the subject was men-
tioned. It is complex. It is not only the pre-
sence of truth, but the absence of falsehood.
It is not only inflexible justice, but uncompromis-
ing candor. If I see a person in danger that
he cannot see, and consciously refuse to warn
him, I am a traitor, and that means treachery,
and treachery is dishonest. From day to day
I see people who are manifestly suffering for
information that I could give; yet, owing to a
few rebuffs in the past, and perhaps a degree
of diffidence, I am reticent; wrongs are not
righted, added suffering ensues, and I might
have prevented it. I kept it to myself. This
is a method of defining honesty by showing what
it is not.

It seems plausible, if not absolutely true, to
say that honesty is both a relative and a com-
parative quality. A man may be perfectly
just and circumspect, and a loyal friend, known
for his rigid honesty, yet seriously lacking in
benevolence; like the priest and the Levite,
he would pass by on the other side, and leave
a stranger to the perils of robbery. He pre-
tends not to see or hear; and I believe that
it is very difficult to ignore the Golden Rule,
and the simple claims of humanity, and be
perfectly honest. The priest and Levite saw,
indeed, but they assumed an excellence which
was far from them, and their claims to integ-
rity are not good. A well-known merchant,
but a short time ago, asserted with emphasis
that it is impossible for a man to do a really
honest business continuously. A recent editor
in the *Light of Truth* expressed the same
sentiment.

Honesty is a prominent factor in goodness—
and goodness is a fatal gift for the children of
men. Can this be true? Even if it is, it is a
matter of choice, give me the goodness—I will
risk the fatality. A casual glance at popular
sentiment seems to confirm the preceding view.
Give the average man his choice of being called
a rogue or a fool, and he seems at once to grasp
the idea that the rogue has a better standing
in the world than the fool, and he chooses ac-
cordingly. He does not wish to be regarded as
a blockhead. As this question comes to me it
involves a choice between goodness and intel-
ligence. Before everything else I will choose
goodness. But, as I am not coming forward as
a criterion for the world, I will leave the ques-
tion, in its application to others, to the person
who accepts my challenge.

It seems to me that this idea that honesty in
business will not do is a fatal mistake; yet
there are grave reasons for believing that this
fatal idea permeates the universal world, or
at least that part of it which goes popularly
by the name of Christendom. Its thought has
been dominated, in a large degree, by a collec-
tion of books, called the Bible. This process
has been going on for about two thousand
years, and there seems to be a degree of plausi-
bility in the idea that there must be a strong
resemblance between the people and this
book, which has been their oracle so long.
Then what do we find? Laying aside the met-
aphor and the hyperbole and the *hocus pocus*,
this Bible portrays to our anxious vision an
infinite, immaculate God, who is gentle, over
and over and over, every day and every hour,
of all the crimes in the deca-logue, and all the
meanness in the dictionary.

The wonderful Jacob is paraded before the
world as a pattern for business men, and he
was a thief, a liar and an unscrupulous ro-
bber. Moses (the meek) was a murderer. Joshua
was a fakir. Samson was an idiot. Lot was
a profligate nondescript. David was a mon-
ster whose description defies all the epithets
of the dictionary. Solomon was no better.
And all these were the posterity of one poor,
drunken brute, who, like the priest and the
Levite, passed by on the other side, and left
his betters to the perils of the flood. Mercy!
But, for my part, to assent to a single one of
these enormities that are credited to the al-
wise and all-merciful God, I should feel too
guilty to hold my head up in the world, or to
make any further attempt to say a word for
truth and goodness and honesty.

I know the variations of people who call
themselves Spiritualists are scarcely to be
numbered, but I do not believe that any true
Spiritualist will for a moment entertain the
thought that it is necessary to be dishonest in
order to live and do business in the world. It
may be replied that the fact that honesty is a
very rare thing is a proof that it is not a cur-
rent commodity, and not a practical virtue.
But all true Spiritualists must concede that
honesty is a definite factor in all true progres-
sion and all true reform. It is anomalous to
say that goodness discounts intelligence in the
slightest degree. The great Exemplar of
Nazareth exemplified the highest intelligence
with the most surpassing excellence (supposing
Him to have been a real character). The in-
terpolation and forgeries which are blended
with His history need not be considered unless
we wish to establish the most wretched heresy
of the nineteenth century by calling every-
body a set of unmitigated villains, and our-
selves the ring leaders.

Spiritualists, brothers, sisters, I am sure that
you will agree with me that commercial hon-
esty is a possibility and a fact (none too plen-
teous), and an imperative duty among Spiritu-
alists—not only commercial honesty, but abso-
lute honesty in everything. Of course we
cannot enjoin such duties on our orthodox
brethren while they retain such characters as
Noah, Lot, Jacob and Solomon for their ex-
amples; but we can aid them by a new exam-
ple in a perpetual attempt to exemplify the
principles of Spiritualism in our daily life.
This is enough for a mere challenge. Whoever
accepts, I hope, will come into the arena of
a reform that cannot by any means be construed
to mean a popular sham.

July Magazines.

NEW ENGLAND MAGAZINE for the current
month has a beautiful view of the College
yard at Harvard, which forms the frontispiece,
and is an introduction to a most interesting
article on "The Development of College Ar-
chitecture in America," by Mr. Ashton R.
Willard. "Martha's Vineyard" is another
illustrated article of interest by William A.
Mowry, who is well known in educational
circles, and is President of the Martha's Vine-
yard Summer Institute. "Girdling the Globe

with Submarine Cables" is the subject of a
popular scientific article by Mr. George Ethel-
bert Walsh. There are many poem, stories,
and other papers of interest by prominent
writers, also illustrations, which add much to
this ever popular magazine. Warren Kellogg,
Publisher, 5 Park Square, Boston, Mass.

RECEIVED.—Our *Animal Friends*, published
by the American Society for the Prevention
of Cruelty to Animals, New York, N. Y. *The
Magazine of Art*, The Cassell Pub. Co., 31 East
Seventeenth street (Union Square), New York.
The Lyceum Banner, published by the prop-
rietor, J. J. Morse, 26 Osunburg street, Euston
Road, London, N. W. *The Hypnotic Magazine*,
The Psychic Pub. Co., Chicago.

Lookout Mountain Camp.

The second week of the Spiritualists' annual
camp-meeting opened July 11 with two meet-
ings that were much better attended than any
held heretofore. The interest seems to be in-
creasing largely, and many have expressed re-
gret that this is the last week of their meet-
ings.

The first services opened at 10 o'clock,
when to the surprise and gratification of all
the followers of the faith Mr. Francis B. Wood-
bury of Washington, the Secretary of the Na-
tional Association, was found seated on the
platform. For a while he was the center of at-
traction, and the exercises were so changed as
to give place for a few well-timed remarks by
this well-known writer. Secretary Woodbury
was also made Chairman of the meeting, as a
compliment to his ability, and his kindness in
coming to replace President Barrett, who was
detained by sickness.

The principal address was delivered by Mrs.
Anna E. Thomas of Newport, Ky., who chose
as her subject, "Spiritualism—is it a Fraud or
a Religion?" The lady surprised her auditors
by the brilliancy of her discourse, more so,
as they had learned to admire her for her grand
tests, many having no idea that she was also
talented in another direction.

Mrs. Jennie Haglan-Jackson followed with
poetic improvisations which were most hap-
pily and appropriately rendered. The little
lady has endeared herself to her southern au-
diences, and their affection and admiration
grow stronger as the weeks grow in their ac-
quaintance with her.

The afternoon services brought out the
largest audience of the session. The program,
as at first contemplated, was changed so as to
admit of short addresses by Mr. Woodbury
and Mr. William F. Nye of New Bedford,
Mass., who came to the camp for the first
time. The latter gentleman is one of the oldest
Spiritualists in the country, and has prob-
ably done as much for the Cause as any other
person in its ranks. He is a founder of
Spiritualist camp meetings, having organized
the Onset Bay Association nineteen years ago.
Mr. Nye is known to the civilized world as the
great sperm-oil manufacturer, and his watch,
sewing machine and other fine oils are in use
in every civilized country on the globe.

Mr. Woodbury occupied the time limited to
him to give the purpose of the organization of
the National Association of Spiritualists, con-
sisting mainly of the ferreting out of its ranks
frauds and impostors who have crept into the
organization and otherwise. Another object
of the organization is to keep the Constitution
of the United States from becoming sectarian
by the introduction, as has been attempted in
certain quarters, of ideas that would not allow
the religious liberty now conferred by its pro-
visions.

The invocation was delivered by Mrs. Thomas,
after which Mrs. L. G. Walker rendered in her
most beautiful manner a vocal solo entitled
"The Holy City."

The main discourse of the service was deliv-
ered by Mrs. Jackson, who had been given the
subject by one of the audience, "Modern Spiritu-
alism: Its Rise, Progress, and Ultimate Ob-
ject." The speaker held her audience enrapt
for over an hour, and at the end of her dis-
course she was the recipient of much applause.
Mrs. Walker and Mr. Howard L. Smith then
rendered most feelingly the duet, "Calm as the
Night," after which Mrs. Thomas gave a great
number of tests of a personal nature, all of
which were recognized with the exception of a
single one, where the name was given as "Mor-
ris," when it should have been "Harris."—*Chat-
tanooza (Tenn.) News.*

For Over Fifty Years

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

Fifteenth Annual Session of the Spir- itualist Camp-Meeting

At Temple Heights, Northport, Me., commen-
cing Aug. 14 and closing Aug. 22.

Program: Saturday, Aug. 14, Social Meeting,
Address and tests by Ella P. Hewes, Carmel,
Me.; 15, Lecture by Mrs. Mattie E. Hull, Stone-
ham, Mass., Lecture and tests by F. A. Wiggin,
Salem, Mass.; 16, Lecture and tests by Ella P.
Hewes, lecture by Mattie E. Hull; 17, Mem-
orial Service dedicated to our arisen friends and
co-workers, Lecture and tests by F. A. Wiggin;
18, Lecture by Mattie E. Hull, lecture by Mos-
es Hull, Stoneham, Mass.; 19, Corporation
Meeting, lecture by Moses Hull, lecture and
tests by F. A. Wiggin; 20, Lecture by Mattie E.
Hull, lecture by Moses Hull; 21, Mediums'
Meeting, lecture and tests by F. A. Wiggin; 22,
Lecture by Moses Hull, lecture and tests by F.
A. Wiggin. Social meetings at 8:30 each morn-
ing of the session.

Temple Heights—Temple Heights is pleas-
antly located in Northport, Me. The grounds
are enclosed with a wire fence, and an admis-
sion ticket of ten cents will be charged each day.
Season tickets fifty cents, admitting one to all
the regular services.

We invite to our Camp those who are in-
quiring the way of eternal life. We have
the knowledge of immortal life assured us,
and are desirous of demonstrating the util-
ity of that knowledge. To this end the best
speakers and instruments in the hands of the
spirit-world obtainable have been secured,
and will make the meetings as attractive as
possible. A cordial invitation is extended to
all mediums to attend our meetings. Our or-
gan is always free for remarks for the good
of the Cause. A most excellent quartet will
be in attendance, led by Dr. B. F. Young of
Lincolnton.

How to Reach Temple Heights.—Reduced
rates on Maine Central Railroad from all sta-
tions on its line to Belfast from Aug. 14 to
Aug. 22. Parties from Boston and vicinity
should take Boston and Bangor steamer to
Northport. There they can be met by F. A.
Dickey, who will take passengers and baggage
to Temple Heights. By notifying F. A. Dickey,
Northport, Me., he will meet all trains in Bel-
fast.

The steamer M. and M. will leave wharf near
railroad depot, Belfast, every day at 10:10 A. M.,
for Temple Heights.

How's This?

We offer One Hundred Dollars Reward for any case of
Catarrh that cannot be cured by Hall's Catarrh Cure.
J. C. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the
last 15 years, and believe him perfectly honorable in all
business transactions, and financially able to carry out any
obligations made by him.
W. L. ALDRICH, J. H. WATSON, Wholesale Druggists, To-
ledo, O.
Hall's Catarrh Cure is taken internally, acting directly
upon the blood and mucous surfaces of the system. Price
75 cents per bottle. Sold by all Druggists. Testimonials
free.

SENT FREE.

Rules to be Observed when Forming Spiritual Circles.
BY EMMA HARDINGE BRITTEN.
Comprehensive and clear directions for forming and con-
ducting circles of investigation are here presented by an
able, experienced and reliable author.
This little book also contains a Catalogue of Books pub-
lished and for sale by BANNER OF LIGHT PUBLISHING
CO. Sent free on application.

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

King Solomon's Treasure.

A Sure, Safe, Gentle, Permanent and Harm-
less Restorative of Youthful Power and
virility in old or young of either sex. Pure-
ly vegetable. No minerals.

It has long been asserted by scientific men that the An-
cients 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 luxuriant reproductive power. Recent
discoveries of Egyptologists have brought to light the fact
that Pharaoh of the 21st Dynasty gave to King Solomon,
whose principal wife was his (Pharaoh's) daughter, among
thousands of other gifts, a formula for just this purpose,
that had evidently been known to the wise men of Egypt
for untold ages. The best translation that can be made of the
Egyptian hieroglyphics representing its name is "Long
Life and Strength," but it was known by the Hebrews as
"King Solomon's Treasure," but its composition was kept a
strict secret. Josephus 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. It was a small box, containing
a box of it each year to H. T. W. S. as a recognition and
kindly recompense for his aid in building the Temple.
Cleopatra also knew of it through her Egyptian ancestry,
and owed to its use its unusual power to charm and en-
thrall her many royal lovers.

King Solomon was one of the wisest men in the world.
He lived to the ripe old age of 84. He had 70 wives and
300 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 indulgence.

King Solomon's Treasure is absolutely harmless, mild and
gentle, but absolutely sure in its action and effect.
It is composed of rare, costly, but harmless vegetable
nerve tonics, so minerals, and will in every case, when taken
according to directions, give strength and develop where-
ever needed, and bring back to the tired and faded, and pre-
maturely old of either sex, all that makes life most lovely,
all that makes a perfect man a God—a perfect woman a God-
dess.

Now, Brother, that which gave King Solomon his won-
derful mental and physical strength; that which the Widow's
Son asked and received from him, and which he passed on to
Madam or Miss, that which enabled the Queen of Sheba,
Cleopatra, Sappho, Nino, D'Enri, Catherine of Russia,
and many other women of history to attract and hold the
love of all men; that which made him so beautiful, loving
and lovable for generations, is offered you.

A trial package will be sent you for \$1, or a full-sized pack-
age, six times as large, for \$5, securely sealed, and post-paid
to any P. O. address in the world upon receipt of price. We
live in an age of hum

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

TERMS.—Orders for books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from **THE BANNER** care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

Notation is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, JULY 24, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Harrison D. Barrett, Editor.

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TWO DOLLARS PER YEAR.

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

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

"Communion Between Worlds."

Under the above caption, John Wright Buckham introduces an article in the columns of the *Christian Register* of June 17 in the following words:

"Thoughtful persons have long since come to recognize that a blind but instinctive, and therefore legitimate, human longing lies at the root of that noxious weed which has grown so rank and unsightly before the threshold of the modern church—Spiritualism. There is a very sacred truth upon which is built this false and deceptive fabric."

Mr. Buckham lacks one essential thing to make him a safe teacher and guide, viz.: knowledge of the thing he condemns. He may have read the opinions of others, and possibly have perused some few works in defense of Spiritualism that did not suit his fancy. Imagining himself possessed of much knowledge and "much learning makes men mad," we are told, he proceeds to dispose of Spiritualism in the two sentences quoted above. He has weighed the world of thought in his own superior balances, and knows to an exact nicety the true and the false in regard to all things in heaven or upon the earth.

Mr. Buckham is a representative of a certain class of Liberalists, more numerous among the Unitarians than other liberal sects, who feel that they are the intellectual lights of the world, and that what they do not know, is not worth knowing. He has outgrown the dogmas of eternal punishment, the trinity, and other orthodox errors, and complacently imagines he has reached the heights and sounded the depths of human thought. He is prepared to judge the world from his self-exalted position of intellectuality and righteousness.

If Mr. Buckham believes in God, if he believes that God is spirit, then he is himself a Spiritualist, and a believer in the "noxious weed, Spiritualism." If he is not a Spiritualist, then he is a materialist, and as such believes in nothing but matter. This leads to the inevitable conclusion that the human soul is annihilated at the change called death. Which horn of this dilemma do you take, Mr. Buckham?

Modern Spiritualism demonstrates an Infinite Life Principle, or God, enthroned in the universe. To that extent Spiritualists are Unitarians, but they go far beyond the Unitarians by also demonstrating the fact that the human soul survives the death of the body. They further prove a conscious immortality for the entire human family, and demonstrate that the human soul is amenable to the law of evolution, hence capable of eternal progression and infinite unfoldment. They bring a powerful moral force to bear upon their every-day lives that make them better citizens because of Spiritualism's uplifting influence.

They (the Spiritualists), "obedient to the heavenly vision given unto them," have given their demonstrated truths to the world, and found their fellow-men ready to receive them. The innate desire and earnest longing to know if there be a future life, were assayed by the scientist, while people were scoffed at by theologians that through faith alone could man hope for immortality. To every anxious questioner the Church gave the same answer—"I don't know," while Science said, "Impossible." Spiritualism came in and demonstrated the fact of a future life by scientific methods, and made communication with the spirit-world possible for all human beings. It therefore says, "I know" to both churchman and scientist, and assures the latter that he must

study more ere he presumes to decide between the possible and the impossible.

For demonstrating the Over-Soul, or God, Immanent in the universe, for proving that man survives the change of death, for proving a conscious, progressive immortality for all men, for making men better citizens and neighbors, for removing the fear of death and disarming it of its sting, for comforting the heart of the mourner, for proving that love and sympathy are factors in the work of reform, Mr. Buckham calls Spiritualism a "noxious, rank, unsightly weed!" The angels in heaven can but cast pitying glances upon this man, who in his egotism presumes to know the all of truth. His own words prove that he knows nothing of Spiritualism. It is a self-evident fact that no man can teach that which he does not know; Mr. Buckham, knowing nothing of Spiritualism, is therefore incompetent, hence unfit, to speak or to teach concerning it.

Does he know that Modern Spiritualism, as a religion, numbers among its followers such men as Epes Sargent, John Pierpont, Robert Dale Owen, Judge Edmonds, William Denton, Robert Hare, James J. Mapes, Alfred Russel Wallace, Cromwell F. Varley, William Crookes, Camille Flammarion, Alexander Aksakof, William Lloyd Garrison and Henry Kiddle? Does he believe for one moment that they would cling to a "noxious weed" for their religious faith? Does he consider that his unsupported word is worth more to the world than their united testimonies? Does he claim to have solved the problem of the universe, and brought order out of chaos by his own superior will? Does he claim to have made a scientific investigation of the phenomena of Spiritualism? Has he read all of its vast literature, and familiarized himself with its basic principles? Mr. Buckham is evidently unwilling to give credit to the demonstrations of facts, if the facts contravene his theories. He will find in the end that "an ounce of fact is worth tons of belief," and that he will have to grow into a higher conception of religious truth ere he presumes to sit in judgment upon his fellow-men.

Mediumship.

The possession of mediumship is the most sacred treasure that mortals can have. It is called a gift by many, a natural attribute by some, and a physical characteristic by others. It may be a gift in the sense that the universe is a gift, but the idea that it is specially bestowed by some power outside of the natural order of things, is wholly untenable. It seems to be inherent in those whose nervous organisms are especially sensitive, and susceptible to mental impression or suggestion. It may then be considered a physical characteristic, rather than a mental or moral attribute of character. It has been among men ever since the first soul graduated from the school of the flesh into the university of the spirit. It has flashed forth like a brilliant meteor, when the night of mental darkness was over the earth, and has ever given sorrowing humanity a foregleam of immortality. It burst out like a crystal spring from the hillside, when the great drought of credulism and theological speculation was upon the earth. It appeared as a star of promise when the ocean of life was beaten by the great hurricane of despair, and its shores were strewn with the bruised and broken forms of those who were seeking the harbor of Peace.

Mental development and moral illumination were not the only channels through which mediumship appeared among men. In fact those who were highly endowed in those directions seemed to drive the spiritual forces from them, and to close the half-opened door of communion between the embodied and the disembodied souls of men. But the forces of the super-natural world, in Supreme Congress assembled, determined that not one natural avenue of knowledge should remain closed to men if they could prevent it. They wanted the heart-hunger of the world supplied with the food of the spirit, and declared that the tears of the mourner must be dried by the sun of affection. They said that life's burdens must be lightened, and a broader philanthropy instilled into the minds of men.

For many years the avenues to the realms of the soul-world had been closed by dogmatic and superstitious barricades over which despairing mortals could not climb, and through which the light of spiritual truth could not seem to penetrate. The leaders on the other side determined to make a breach in the breast-works of theology with the battering-ram of fact, that the spiritual forces might make a sortie for the relief of the creed-beleaguered garrisons on earth. They were successful at first, but soon found they must storm the seemingly impregnable fortress of skepticism that stood in their way to the hearts and souls of mortals. They scaled its walls, battered down its doors of doubt, opened the corridors to freedom, and let the hosts of angels come trooping in among men.

Mediumship was the key to all these redoubts and fortresses—mediumship through little children, through the pariahs of earth, those who were despised of men, through the unlettered, the sorrowing and the lowly, in order that the kinship of the race might thereby be demonstrated, and accepted by all mankind. Had this key been given only to the educated, the morally illumined, the great mass of humanity would not so soon have found the bread of heaven for which it was searching. Words of wisdom were spoken by babes and outcasts in the olden time, that truth's mighty power might be known of men. This has been true in all ages, and the reappearance of the light of the spirit on earth was in harmony with that law.

After the sappers and miners have done their work, the rank and file of the army are called into action. The sappers and miners of Spiritualism have gone before the great army of human beings who are on their way to the promised land of rest. Nobly have these fore-runners performed their missions. They were the mediums who in all ages have given crumbs of comfort to the masses. In modern times they were those who yielded their all for the truth's sake, and went forth to mark the road over which humanity must follow. Theirs was a noble and most sacred office, and they felt its responsibilities most keenly. They had everything to gain, and nothing to lose, in the way of both earthly treasure and spiritual truth.

They were to aid the angelic hosts in their warfare against materialism, in their contests with all forms of error, and were made the mouthpieces of the Spirit of Truth in the work of reforming the world. The present standing of Spiritualism is largely due to the loyal efforts of the early mediums, speakers and workers at the time the grand charge was made upon the allied hosts of orthodoxy and materialism.

These noble workers have had many worthy successors, and mediumship, pure and undefiled, is today more highly cherished than ever before. It is felt to be the treasure of all treasures, and the one aim of all should be to guard it with a sacredly jealous care. All honor to those true and heroic sufferers—the mediums and workers of other days! They fought the good fight, and earned their reward. All honor to the true and tried mediums, and workers of to-day—the worthy successors of a truly noble race! Ye are the purveyors of spiritual knowledge, the harbingers of the army of the spirit hosts, the comfort of the sorrowing, the hope of the despairing, and the sign-boards that point to the highway of eternal truth! Be true to your noble missions, and all mankind will rise up and call you blessed.

Fortune-Telling.

In a recent issue of *The Traveler*, Florence Percy Matheson tells of her experiences with the fortune tellers of San Francisco. One morning she took occasion to visit some four or five of the "weird sisters," and the results of those interviews are told in a most entertaining manner. The first seeress consulted brought out a pack of cards, from which she proceeded to "tell the fortune" of her visitor in such glittering generalities as to leave the investigator in a perfect whirl of amazement. A faithless husband, ill luck, a secret enemy, an absent uncle, were all glibly described, and many other extravaganzas indulged in.

The second sibyl for three dollars proceeded to read (?) her visitor's life. Trouble, a drunken husband, etc., etc., were iterated and reiterated to the end of the sitting. The others visited told much the same stories, and gave nothing in the way of truth or spiritual comfort to their caller.

In the afternoon the lady assumed a slight disguise and visited all the seeresses upon whom she had called in the morning a second time. In every instance an entirely different story was told, in the same vague, indefinite language, having no bearing whatever upon the life of the individual. She was not recognized in a single instance, hence received a second edition of the glittering generalities that these pseudo-mediums hug so closely to their hearts. There are thirty-four of these "weird sisters," as Mrs. Matheson calls them, in San Francisco alone. Every large city in America has its quota to support. They bleed their victims at their pleasure, and palm off their idle twaddle as spiritual truth.

Mrs. Matheson says: "The pity of it is that while honest people, anxious to work at hardest labor for their daily bread, are penniless in our streets, these individuals are making comfortable, and in many cases luxurious, livings by trading upon the ignorant superstitions and the silly credulity of their fellow-beings. There is a certain section of the Penal Code which seems to cover the ground. It refers to obtaining money under false pretenses, and prescribes penalties therefor which are not pleasant to contemplate. Some day some one who has been too egregiously befooled will rise up and invoke the aid of the law, and then we shall see what we shall see."

It is a pity that the practices of this class to which Mrs. Matheson refers have not led to their arrest and imprisonment in every city on this continent. They never render value received, nor do they rest their claims upon the rock of truth in any way whatever. They are human harpies, and seek to prey upon the affections, hopes and fears of their victims. Imprisonment at hard labor for a term of years might quicken their consciences and render them more approachable by the spirit of truth. Legitimate mediumship is not fortune-telling, and has nothing in common with it. It is passing strange that honest Spiritualists have the temerity to defend these harpies, and to protest against their exposure and just punishment. "Fortune-telling, necromancy, fraud and fakirism of all kinds must go," says the angel-world, "otherwise the redemption of the race from the bondage of error cannot be accomplished."

Spiritual Literature.

A veteran subscriber to THE BANNER, a resident of a strictly orthodox community in Oregon, has tried to spread the light of Spiritualism through a judicious distribution of its literature. He mails copies of THE BANNER to parties whom he considers broad enough to read liberal literature, and endeavors to interest others through personal influence in private conversation. He keeps the tables of the free reading-room in his city well supplied with copies of THE BANNER, although he has no title with regret that these papers speedily disappear. Of course they are removed by the opponents of Spiritualism, who fear that some one will be led to a knowledge of the truth.

There is no Spiritualist society in his place, hence he is solely dependent upon the spiritual press for the food he seeks. His efforts to spread the good news of Spiritualism, if emulated by every isolated Spiritualist in the land, would redound speedily to the advancement of the Cause in every community. We commend the efforts of our esteemed brother, and trust that thousands of others will follow his praiseworthy example. From such earnest efforts none but good results can possibly come, and if all Spiritualists will work to the same end, "Nature's light may yet shine to illumine the minds of men and lead them to the right."

Alonzo Danforth of Boston writes THE BANNER that he will give, as a free-will offering to the Lyceums of America, the matter he has on hand for his Lyceum Educational Cards, when sufficient funds are at hand to warrant the publication of the same. He requests those who are interested in the progress of the Lyceum to donate such sums as they feel impressed for this work. The cards are to be distributed to all sections of the globe through the National Spiritualists' Association, free of cost. This is a timely and eminently practical proposition, and we trust that all friends of the Lyceum will respond to Mr. Danforth's generous offer with equal benevolence of spirit. The Lyceum is the one hope for the future growth and usefulness of Spiritualism, hence it should be loyally supported.

Our esteemed contemporary, *Light*, London, Eng., in its issue of July 10, publishes an interview with Dr. J. M. Peebles, together with an excellent out of the venerable "Pilgrim." It also refers to the visits and public utterances of Mrs. Clara Watson, Mrs. M. E. Cadwallader, W. J. Colville and Mrs. Anna Lewis Johnson, all well known workers on this side of the Atlantic. Our American friends certainly have no occasion to complain of the welcome they have received in England, nor of any lack of cordiality on the part of our brethren across the sea.

An Urgent Need.

The following, from the *Light of Truth*, is so pertinent to the present needs of Spiritualism, as represented by the National Spiritualists' Association, that we reproduce it for the benefit of our readers:

Several years ago the Spiritualists of the country, in national convention assembled, blocked out the National Spiritualists' Association, and since that important event the eyes of Spiritualists everywhere have been turned on the working hypothesis upon which that Association was projected. One of the most potent of its articles was embodied in a clause securing forth the religious character of the Association, and making it lucid and binding enough to withstand any onslaught that might be made on it in the courts.

It was a proud day for the Spiritualists when this work became consummated; and, although many crudities abounded, on the whole it met the demands of the time better than had any previous attempts to form an enduring National Association.

The events following the launching of the new and fair ship have proven its need and its ability. The heroic labors and self-sacrificing spirit manifested by its various officers are well known, if not well appreciated. The *Light of Truth* from its inception has been the staunch supporter of the National Spiritualists' Association, and has watched the various proceedings of the Association with care and an impartial judgment. Knowing the vital purposes and sound reason of and for its existence and perpetuity, very little, if any, adverse criticism has been offered.

But upon the attitude of those who ought to be champions and supporters of our National Association there is very little of meritorious comment to be offered. While the officers and a few loyal hearts among the membership have struggled to keep this one star of organized hope abreast and above the dark powers of clerical and civic opposition, the first test of that loyalty and devotion, which of right ought to be expected of the rank and file of Spiritualists, has practically failed, and we find the National Association confronted with defeat at the outset of its first legal battle for its rights as the representative voice of American Spiritualists. Some months ago a worthy woman passed to the eternal beyond, and left a legacy of several thousand dollars to the National Spiritualists' Association. Immediately a bitter fight was instituted by her heirs to break her will, and thus deprive the National Spiritualists' Association of the funds she so much desired it to have and use for the furtherance of the Cause she loved. Mrs. Babe is the first to respond to one of the essential demands of the organization, without which it cannot live; and in order to secure justice in the matter has tried to meet the legal fisticuffs of the will breakers, and now requires the aid of those who love Spiritualism enough to shell out a few dollars, instead of lachrymose tears and pop-bottle enthusiasm. The National Spiritualists' Association needs money to employ able legal counsel in this fight for its rights. It is probable that the religious nature of the association under which it is empowered to hold bequests of this kind will be assailed. In any event a determined fight is to be made, and the standing of the National Spiritualists' Association hereafter will be judged by the outcome of it.

Now is the time for a manifestation of that spirit which has made nations and preserved them. If the Spiritualists, particularly that portion of them enjoying large wealth, desire the life and purposes of the National Spiritualists' Association to proceed, the lines along which this struggle is fought out will show their desire.

The most eminent legal talent in the country ought to be employed. A victory in this case means a powerful precedent for future cases of like nature. A defeat means the same thing, except that a single defeat will render it unnecessary to fight another case.

Let it not be said that the need of a few hundred dollars at an urgent time has brought about the practical downfall of the only national organization of Spiritualists ever worthy of the name. Come forward with your pledges. Write to President Barrett or Secretary Woodbury at Washington, D. C., and lift up their hands in this struggle.

July 17, 1897.

Prof. Fred P. Evans.

This distinguished advocate of our Cause was a welcome guest at THE BANNER offices last week. Prof. Evans is well known as an eminent psychologist in all sections of the globe. His public slate-writings in California and Australia were the marvel of the times to skeptic and investigator, and led many to acknowledge the truths of Spiritualism. During the past ten years his psychic powers have developed rapidly, and our gifted brother now holds high rank as a true and faithful medium wherever Spiritualism is known. He is now located at Onset for a few weeks, and purposes visiting several other camps during the season. It is rumored that he intends to spend a few weeks in the early autumn in Boston. He will be welcome, and find a good field for labor.

The *Washington Times* says that Mrs. E. S. Shue was found dead in her house some time ago. A coroner's jury rendered a verdict, "Death by heart disease." The dead woman's friends were not satisfied, and her body was again examined, when it was found that her neck was broken. Shue was then arrested, convicted of the crime of murder, and sentenced to the penitentiary for life. The principal direct evidence against Shue was given by his wife's mother, who testified that her daughter's spirit came to her at a séance and said that Shue had killed her by breaking her neck. All other evidence against him was merely circumstantial.

The *Dawning Light* is agitating the question of a Spiritualist camp-meeting for southwestern Texas. There is no better field in the United States for such a meeting, and with such eminent speakers and mediums as can be found in Texas, it can not fail to be a complete success. Camp-meetings are the doorways through which thousands enter the fold of Spiritualism. We wish Editor Newman every success.

The last issue of the *Progressive Thinker* contains a full report of a recent lecture by the eminent Theosophist, Mrs. Annie Besant. The publication of such addresses gives the Spiritualists of this country much valuable information in regard to the tenets of Theosophy and its development as a distinct form of religious belief in the world at large.

The *Light of Truth* of July 17 contains an extended biographical sketch of our valued friend and contributor, George A. Bacon of Washington, D. C. His labors in behalf of Spiritualism have been manifold, and he is entitled to much credit for the good work he has accomplished in the past.

We are indebted to Bro. Geo. H. Hand for a copy of the *Lowell Mail* of July 12, containing an excellent report of the Earncliffe grove-meeting of the 11th inst. The article is fair and impartial in every respect, and the Lowell Spiritualists appreciate the fact.

We take pleasure in quoting from the *Budget* of June 27 an article in full from the facile pen of Miss Lilian Whiting. Our readers will find it a rich intellectual treat.

A Vegetarian Health Resort.

Mr. Frank L. and Mrs. Lydia (Goodnow) Hamilton have opened a new vegetarian health resort on hygienic principles at Welkin Bluff, Millington, Mass. Physical training, light regular exercise, massage and vapor baths are given, and strict attention paid to the art of getting well. Dietetic reform is not dead, and Mr. and Mrs. Hamilton have established their "Rest Cure" to prove its living presence in the world. THE BANNER takes pleasure in calling the attention of its many readers to the work of these earnest reformers, and trusts that all who are in need of such treatment as can be found at Welkin Bluff will open correspondence with Mrs. Hamilton in regard to terms, etc.

Words of Appreciation.

Spiritualists point with a great deal of pride to the old BANNER OF LIGHT as a model newspaper and a fair and fearless exponent of the philosophy of Spiritualism. For over forty years THE BANNER has stood in the front rank battling for human rights and the emancipation of mankind from the thralldom of priest-bound creeds and dogmas, and it will never cease its efforts until all men are free to worship according to the dictates of conscience without fear of interference from pope or priest. THE BANNER has improved wonderfully under the able editorial management of Harrison D. Barrett. Long may THE BANNER wave.—*The Dawning Light*.

Many thanks.

Reports from Washington, D. C., state that the hypnotists from various quarters of the United States propose organizing a Society resembling that of the Psychical Research, for the purpose of using hypnotism for the advancement of science. This Society will investigate the relations of hypnotism to Spiritualism, Telepathy and other psychic phenomena, but its main object will be the careful study of hypnotism as applied to disease and pathological conditions of all kinds, including moral persuasion. This is a step in the right direction, and the results will be awaited with interest by all students and scientists.

Frank T. Ripley's closing lecture in Elmira, N. Y., on July 11th, was reported to the extent of a column and a quarter in a recent issue of the *Daily Advertiser*. The tone of the article was quite respectful, all things considered, but there is yet room for improvement when the report of the *Lowell Mail* is compared with it.

Dr. McCreary and wife have returned from England, and were welcome visitors at the editorial sanctum last week. They brought greetings from Mr. and Mrs. B. B. Hill and Mrs. M. E. Cadwallader to their many American friends, with the assurance that they were to return to America in September.

Mrs. P. Talent, Butte, Montana, was a visitor at this office last week. She has been a pronounced Spiritualist for many years, and is a zealous supporter of the Cause. Her future home will be Pasadena, California.

From present appearances we shall not have to wait long for developments of a sensational nature in Eastern Europe. Abdul Hamid has thrown off the mask and now defies the powers. He will not surrender Thessaly, and talks of dictating terms from the Acropolis at Athens. He goes so far as to say that Edhem Pasha is a fool that he did not surround the Greek army and march to King George's capital. He laughs at the idea of European coercion. All reports agree that the powers represented at Constantinople are in accord in considering that the situation must be brought to an end. Russia is said to have joined with the others in an understanding that extreme pressure must be applied to Turkey at once. London dispatches indicate a warlike attitude on the part of the Salisbury government, and the reasonable deduction from the whole array of facts is, that the great nations are about to unite in a campaign of suppression against the "unspeakable Turk."—*Washington Times*, July 8, 1897.

Page your future and determine what you will be. By this we do not mean to select a worldly position, and strive to attain it, but form an ideal concerning the character you wish to build, and make everything else subservient to the fulfillment of that purpose.—*Light of the East*.

Eight words in "God's Book" have cost the lives of 7,000,000 persons, mostly women and children, within Christendom; and they are these: "Thou shalt not suffer a witch to live."—*Light of the East*.

Some men carry their hearts in their heads; very many carry their heads in their hearts.—*Hare*.

Written for the Banner of Light.

THOUGHTS.

When men will only learn to be men,
And strive to rise higher than beasts,
Then the love of women, and only then,
Will be a most holy feast.

When women are loved for the fruit they bear,
And not for lust at all,
Such love will stand without compare,
And the world be better wital.

When young men and maidens learn to scorn
All but the manly and true,
Hearts will rejoice for their having been born,
And for their posterity, too.

Providence, R. I.

JOSEPH COOPER.

Movements of Platform Lecturers.

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

The well-known magnetic healer, Dr. Dumont C. Dake, of New York City, will be at Onset, Mass., during the season.

Lyman C. Howe speaks in Pittsburg the last four Sundays of October, and in Buffalo, N. Y., December. He is engaged at four camps: Freenville, N. Y., July 25 to Aug. 2; Sylvan Beach, Oneida Lake, Aug. 4 and 5; Lake Brady, Aug. 7 and 8; Cassadaga, Aug. 10 to 20. He is free for the first Sunday of October, and all of November.

Julia Steelman Mitchell has two weeks of August and three months of next season open for engagements as lecturer and platform test medium. Address 109 Van Vost Avenue, Newport, Ky.

Mr. Flavius A. A. Heath, inspirational lecturer, has been sick for several weeks, and now wishes to correspond with societies with a view to speaking and giving tests the coming fall and winter. Terms reasonable. Address 71 Dover street, Boston.

Dr. G. C. B. Ewell would make engagements with societies between Denver, Col., and California. Address 1420 Franklin street, Denver, Col.

Moses and Mattie E. Hull are at present filling a camp-meeting engagement at Windfall, Kan. They go from Windfall to Topeka, conduct meetings in that city July 27, 28, 29; their next point is Mt. Pleasant Park, Clinton, Iowa, where they remain until Aug. 12; from Iowa Mr. Hull goes to Grand Lodge, Mich., and Mrs. Hull to Temple Heights, Me. Mrs. Hull is engaged to work for the Temple Heights Camp from Aug. 15 to 20 (inclusive); Mr. Hull follows her at Temple Heights, then goes to Onset. Mrs. Hull will work in the Etta Camp from Aug. 27 to 31. She would fill the dates Aug. 22, 23, 24 and 25 in New England camps if desired. The months of September and October are open for engagements in New England or the Middle States.

Mr. J. Frank Baxter lectured acceptably on Sunday last, July 19, in Plymout, Mass. Mr. Baxter begins his labors at Onset Bay Camp on Sunday next, July 25, and will continue them there through most of the week. On Friday and Sunday following, he will lecture at Ocean Grove Camp, Harwich, Mass. Mr. Baxter has some dates open in 1898, subject to call. Address him, 46 Tudor street, Chelsea, Mass.

Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in the departments of thought or labor—should be forwarded to this office by mail or left at our Consulting Room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in those columns that does not comport with his or her reason. All answers as much of Truth as they perceive—no more.

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

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held June 11, 1897.

Spirit Invocation.

Spirit Divine, all Ruling Power, we beseech thee this morning to give us a new baptism, quicken the spirit within us. Let us realize thy mighty strength when the mortal is weak; let us feel thy power shed abroad in our hearts, that good works may be seen. We see thy beauty in the flowers and in the fowl as well as in the human race. We see thy beauty everywhere as thy great spirit expresses it through matter. We see thy power working through the human agencies to distribute thought and scatter seeds of knowledge in the byways and the highways. We see thy handiwork as the light of progress penetrates through the dark clouds of superstition and destroys all fear.

We do not approach thee this morning as a child would approach an angry parent, but as one that would seek what thou knowest best, knowing that love and kindness is the only source of power.

We ask thy blessing upon all concerned this morning; whatever work we find to do, let us do it with a will, let us do it with a heart. We know that thy vineyard is ripe, and we realize the laborers are few. Thy message of love returns to the earth-life and sheds abroad the true continuation of life, and the comfort that we shall know each other again makes us still more anxious for the uplifting of thy kingdom.

Bless us while we are here; give to all, according to their needs, the strength to perform their duties well; may each spirit, as it manifests, be a proof in itself, and to each one that receives a message, may it be received in thankfulness and appreciation for the work that they have been trying to do. Guide us this morning, and thy name shall have the praise now and forever. Amen.

INDIVIDUAL MESSAGES.

William S. Waitt.

Good-morning, Mr. Chairman. This is a lovely morning to return again to the familiar plane. While I was in earth-life there was nothing that gave me more comfort than when I heard from some of the loved ones that had gone before. It was immaterial to me whether it was a relative or a friend, or some struggling soul that was trying to return to demonstrate life immortal. I always made them welcome, and it seems while in earth-life there are many times questions arise as to the cause and the law that the spirit has to comply with to return to demonstrate through the various organizations.

I know that sometimes while clothed in mortal form we think we are deceived, think that sometimes the one that has been trying to manifest did not inform us correctly, and hence we have very little charity while clothed in the mortal body, and as that was my position, I presume that many others stand in the same position; but I was satisfied that the spirit could return and manifest, and I am pleased this morning to return to the dear loved ones of earth, and say to them through this instrument that I am satisfied, and am more convinced than ever of the power the spirit has over mortal existence while in the body.

I used to take great comfort in your Message Department, and THE BANNER at large, for it seemed to feed my soul as nothing else could. I come because I love to come. I come to strengthen those that are weak in the flesh, for the physical body is not well, and needs all the sustaining and comfort that the spirit can give them. To my own family, and to those that are near and dear to me, there are many things I would like to say, but will just say, fear not, neither must you think you are left alone, for father is still with you, and assists you and helps you under all circumstances.

I wish to say to those that are still working for the elevation of humanity, to seek diligently, honestly and sincerely, and in doing so you will find that the spirit manifests the best it can through the material substance that it has at hand.

I shall be well known in the city of New York, where I lived a great many years, and was well acquainted with a great many people, and I was also interested in the spiritual associations there. I have tried to manifest before, and to a certain extent have accomplished it, but I find that in the spirit we are apt to become impatient, the same as we are in mortal life, but just say that William S. Waitt of New York City was here.

Charles W. Johnston.

Well, my friend, you can put me down as Charles W. Johnston. I was only a young man when called to spirit-life. I feel perhaps it was all right. It seems sadder when a young life is taken than when one has lived seemingly to the allotted time on earth, but I was glad when the time came that I could lay down the physical body, for I had suffered, having something the doctors called kidney trouble, or Bright's disease, hence I had a great deal of pain. It was all for the best, as far as I am concerned, because I have enjoyed the change very much, for I find in spirit opportunities that I can take advantage of, which I could not do while in the body, and hence I feel that it was all for the best; but I oftentimes visit my old home in Ohio, and it is the shadows that have been left in earth-life that perhaps make me regret the change.

My home that was so happy, and the dear loved ones who were so kind and loving to me, are in a shadow; even if they do believe in spirit-return, they miss the physical form that they were so well acquainted with. I find oftentimes when I am standing by their side,

and see them so depressed and unhappy, and sometimes suffering aches and pains, just as I did, and I seem to be powerless to help them, or relieve them, it often makes my spirit grieve, and I can look back and say, by-and-by all things will be understood, and then we shall not feel limited as to power.

I wish to say to the dear ones of my own immediate family, I have not left you; I have been constantly around you, and will just say that your Charlie is with you, for that name was more familiar to me from my companions and young friends whom I used to associate with. I should like to say to them all, especially where they are branching out into the great sea of life, trying to make name and fame for themselves, try and have a little time and investigate what your life is going to be by-and-by in spirit.

Think of how many come to the spirit-life who wish they had done differently. Investigate for yourselves, and lay up treasures in heaven, for there are many golden opportunities in earth-life to be embraced. I wish to send my love and best wishes for the elevation of all who may be concerned and will remember me, and I hope this message will bring the comfort and consolation I intended, because they so many times wonder why I do not make myself known, and I wish to say to all, I feel perfectly reconciled, and I wish all to feel the same, for there is nothing that you could have done to make things different. You will find my home in Defiance, Ohio.

Maggie Dooley.

I, too, would like to send out a few words of comfort and consolation this morning to those that are not comforted, and can't see why the loved ones are taken from them.

I did not understand anything about Spiritualism when I passed out of the body, and I have those also that don't understand much about it, but I have been impressed by the influence of friends that surround my dear loved ones in earth-life, that if I can only return and open up the way of inquiry, I may be able to help them in some way to investigate.

I wish to reach mother, as she is still in earth-life, but my father is in spirit with me, and we are both here this morning, with a great many of the loved ones that had gone on before, and I feel as if there were so many conditions and changes that had happened since I went out of the body that I cannot express all that I would wish to, only I wish to say to them that earth-life is only limited time, and it will not be a great while before we will all be together in spirit, and I wish to have my friends know, especially in the city of New York, for I shall be known in many places throughout that State, as that was my former home, but my spirit passed over very close by here, in Somerville, Mass., but will be remembered in Roudout and Kingston, N. Y., and I hope that this message will be received by some of my friends. I hope they will show it to others, as I am anxious to assist all.

My name is Maggie Dooley, and perhaps you had better say my father's name was Thomas, and that we all join in sending loving messages to all from our home in the spirit. Thank you; I think this will do this morning.

Susan L. Atkins.

Good-morning. I want to try and control a few minutes, and send out a few words of consolation to my daughters who are struggling with the environments of earth-life and the conditions that are very apt to surround all mortals, for we realize how earth-life is a struggle, and the many experiences and rough roads that we travel in make it sometimes very dismal and disagreeable. It does not make any difference how one is situated in earth-life, there is always something to worry over, there is always something to make us feel uncomfortable; and, while we may try to make the best of life, I think sometimes it is hard work to thoroughly understand the true workings of God; but I want to say to my dear girls this morning that, after all, there is a disappointment through earth-life's experiences that is blessed for the world beyond.

Father and I are together in spirit, and all our dear ones that had gone on before, too numerous to mention here this morning; and I have also been conscious, somewhat, of the changes that have been coming on in earth-life since I was called out of the body; but I feel that there are still more coming, and I wish them to know that the spirit is trying to do all it can to assist them and help them to establish more confidence in each other, that they may be able to see their way more clear than they have. I wish to say we have been assisting them and helping them, and I feel that one of my daughters, especially, is more sensitive, and I think I can reach her closer than the others. Sometimes I throw on my physical conditions, and I do not wish to, for I find her so many times expressing herself as how tired she is. I do not return to try to throw on any conditions consciously, but sometimes the over-anxiousness of the mortal drawing the spirit brings these conditions.

I feel I cannot take up much time this morning, for I have only got this opportunity, and I thought I would embrace it, as I have oftentimes heard them say: "I wonder why mother does not come through THE BANNER, or father, or some one that belongs to us," and I would say I have come in answer to that request. Just say that Susan L. Atkins is here, and you will find my home in North Truro, Mass.

Mrs. Thomas Tew.

Well, I suppose, my friend, this is the last place on earth that any of my friends thought I would come to, and I hardly know how to express myself, for it seems to me as if I was hardly out of the body, yet I have been gone some time, and went very suddenly when the spirit separated from the body, but I knew very little about Spiritualism in earth-life, and I expected some other conditions that I have not found. I expected after we got out of the body that that was all that there would be to earth-life conditions, but I find that the anxiousness we have for those that are still in earth-life brings us oftentimes back to the old familiar scenes wherein we have had so many joys and sorrows. I thank God, for I was pretty well taken care of, and I lived until I was over seventy years old, and I suppose my usefulness was over, although I hardly knew what body ailment was, and yet was what the mortal would call not strong. Heart disease was the cause of my going out of the body, but to be honest and frank with you, my friend, this morning, I was ailing for three or four years before I separated from the body, but my will power and energetic force, with the assistance that I received from the spirit-world, kept me on my feet, but I was not conscious of the individual spirit's assistance, and I wish to

communicate this morning these thoughts to reach the one that I have left in feeble conditions, and also am glad that I have welcomed others over even in the little while since I have been gone.

I know I shall be well remembered at Newport, R. I., where for many years, my husband and I were interested in the bathing-houses there, I made my home, and we were more familiar with the general public than we probably would have been otherwise, and so I sometimes feel that I am not directly forgotten. I have also quite a number of friends and relatives scattered through Massachusetts and Rhode Island. I should like to say to all that are left, beyond the grave is more of a reality than the earth-life, and although the physical body gets worn out by time and age, the spirit is just as young as ever; so say to all I am glad to send a letter from the spirit-world to the friends in mortal life, saying that I have been much pleased at the reception I got in the spirit, and also the many friends and relatives that I have met, and feel perfectly familiar with.

I wish to encourage those that are now standing between the two worlds, for they have but a little time to stay on the mortal side, and so I hope this letter will encourage them not to fear the change that they call death.

I shall be best known, Mr. Chairman, in Newport, R. I., and you can put me down as Mrs. Thomas Tew.

Mary A. Stowe.

Well, I feel this morning that I must not let time go to loss, for it is too precious, and we have always so much to do that it seems to me it is much like the earth-life; and I felt this morning, when the good Chairman said I might step in and send forth a few words of encouragement to the dear ones, especially my children, it was a great privilege. My husband is on the spirit-side with me, and I thought I would embrace the opportunity, for it may be some time ere I get it again. I have labored and lingered many, many times in your séance-room, anxiously hoping for an opportunity to send forth a few words of comfort and consolation to the earth ones. I have many children yet in earth-life, each one taking up his or her own troubles; but I feel also they are conscious of the spirit around, for I was previous to going out of the body, and I know it was great consolation to feel that when we laid the body down the spirit had not flown, but is more capable of giving assistance than before. I am so much encouraged, because I can still find them keeping the doors open that the spirit may come in. I never was much of a speaker, but I loved to work and loved to give assistance, whether it was in my own family or some one else's, if it was to benefit humanity. I would lay down my own duties and take up others, for I felt I could assist them, and I seem to feel the same promptness to-day in my spirit-home. I never was still, I always found lots to do, and I wanted to do it because I loved to, and in spirit I found my mission well fulfilled, and oftentimes with better conditions than I did while in the body.

Just put me down, Mr. Chairman, as Mary A. Stowe, of Northport, Me., where I think I shall be well remembered, and where I know I am not forgotten, and will be pleased to assist them at any time I have an opportunity.

Messages to be Published.

June 18.—Mary C. Fletcher; Mary Ann Marshall; Capt. William P. Perry; Joseph P. Brown; Jessie Palmer; Benjamin F. Seabrook.
June 25.—Barth Haskell; Mary Simmons Vezey; George F. Dunbar; Mary P. Gay; One of the Universal Brotherhood; Susan Allen.
July 2.—Abbie Fitch; William P. Bennett; Lucian L. Summers; Sarah E. Wilbur; Laura Eldred; Charles Sinclair.
July 9.—Estelle Smith; James Campbell; Rufus Butterfield; George Foster; Elizabeth M. Isham; Elmire F. Harris.
July 16.—George H. Galloway; Harriet Miller; Charles E. Colburn; Annie Laurie Hayes; Mary X. Parker; Josiah Anderson.

Written for the Banner of Light.

VIOLETS.

BY BELLE BUSH.

Wee modest flowers, that meekly from the sod
Look up to speak of God;
How joys my soul to see your happy smiles,
How tranquil seem to me the forest aisles,
Where your bright forms appear;
Ye come from year to year,
And in your presence all my cares and fears,
Whatever jars my spirit disappairs;
I look on you and rest,
Till faith within my breast
Builds up anew her desolated towers,
And o'er their gates of pearl
Sweet joy and hope unfurl
Their starry banner garlanded with flowers.

Wee timid flowers, I look on you as friends;
Gentle and loving friends,
Who never wounded me by look or word,
Nor in my heart unholy discord stirred.
I find in you no guile—
No love-deceiving smile
E'er fell from you on weary human hearts.
Ye have, sweet flowers, no such alluring arts,
Symbols are ye of truth,
Of high and holy truth,
Whose light divine I seek from day to day,
That in the path I tread,
By cheerful duty led,
I may be blessed, and find the heavenward way.

Fair teachers of the fields, sweet gifts of spring,
I look on you and sing,
My heart sings, warbling like to happy bird
Whose first love-song's its wandering mate has heard,
And wakened sweet reply;
I know that ye must die,
Ye have not long to live, sweet violets,
Yet when I look on you, all vain regrets
For your brief life are stilled,
And unto him who willed
Your lot and mine I lift in thought my soul
Till all the throbbing air
Seems vocal with the prayer
That love and truth may all my acts control.

I wisdom learn of you, oh! gentle flowers;
Ye have mysterious powers,
That speak to me as sibyls from a shrine,
Within my soul set up by hands divine.
I listen to your speech
Till fancy seems to reach
The utmost boundary to the realms of sense,
And pausing there, my spirit looks from thence,
On toward the vast unknown—
All doubt and dread have flown;
Through these sweet flowers there is revealed to me
This high and holy truth;
Trust it, oh! heart of youth,
Who cares for THEM, will surely CARE for THEE.

Seminary, Belvidere, N. J.

"Many a man grovels in the dust who has an arm long enough to reach the sky if he would only put it out."

Yeast—"When your wife gets angry, won't she speak to you?" Crymsonbeak—"She won't do anything else."—Yonkers Statesman.

Over-Exertion of Brain or Body.

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

(From the Boston Budget, Sunday, June 27, 1897.)

The World Beautiful.

BY LILIAN WHITING.

"Happiness, we know, is in store for all who will strive for it, by a consistent course of life and conduct commendable to reason and spiritual in practice. Deeds of good advance the spirit, while deeds of evil degrade and retard it. Happiness is found in progress and in gradual assimilation to the divine. In the life beyond there is no craving for sluggish idleness, no cessation of desire for progressive advancement in knowledge. The spirit-life is one of purity, progress and love. This is heaven."

"For the things which are seen are temporal, but the things that are not seen are eternal."—St. Paul.

If studies of the nature of the life in the unseen were to absorb the time and energy that are required by the immediate demands of the day, there would be reason for discouraging the tendency. But when larger knowledge reveals the oneness of all life, that the spiritual laws governing the life beyond are the same that govern this part of it—the realization comes that the preparation for either the present or the future reënt, mutually, on each other. To enlarge one's knowledge of the divine laws is to gain the power to see the values of life aright, and to achieve one's true polarity to the spiritual universe.

In the current number of the *Nineteenth Century* there is a very notable paper on "The New Astronomy," by a celebrated English scientist. The "new" astronomy, he tells us, dates back only to 1839, and consists in ascertaining a knowledge of the chemical nature and the physics of the heavenly bodies. Previous to this time astronomy had been merely known as an aid to the calculation of tides and time and navigation. It afforded material help in the routine of daily life. "The sphere of the new astronomy," lies "outside the earth," the writer tells us. "Is less fair?" he questions. "Shall we pay her less court because it is to mental culture in its highest form, to our purely intellectual joy, that she contributes?"

Previous to 1839 any knowledge of the chemical nature of the stars "was regarded as not only impossible of attainment by any methods of direct observation, but as, indeed, lying altogether outside the limitations imposed upon man by his senses and by the fixity of his position upon the earth," says the writer.

If the astronomers, then, had taken the ground that man, while on the earth, could never have been intended by the Creator to discover the composition of the stars, the world would now be much the worse for it. The only thing regarding a star that could be perceived was its light. In that the scientist found his opportunity. For the light is a complex thing, and when subjected to spectrum analysis the prism revealed its secrets.

In the year of the Queen's accession to the throne Mrs. Somerville wrote of the dark lines seen in the spectroscopic, "We are still ignorant of the cause of these rayless bands." In this year of the Queen's Jubilee—sixty years later—man is able to analyze, weigh and measure the stars. He has discovered that the same elements that comprise the earth, iron, hydrogen, sodium, magnesium, etc., enter into the composition of the celestial bodies. The scientific imagination and persistence of research led the way; the scientific discoveries followed.

The higher duty, the solemn responsibility, indeed, of man is to read the riddle of the universe. He is placed in the midst of marvels, but he has implanted within him powers and faculties whose design is to lead him into larger knowledge.

The same methods that render scientific progress possible, render psychic progress also possible. What could have seemed more absolutely out of the reach of man than the discovery of the chemical composition of the heavenly bodies? Yet they are found to be composed of the same elements as our earth. Likewise—reasoning from analogy—the spiritual world is the abode of beings like ourselves, only that they are in a higher state of evolution. Our psychic faculties are the same as theirs; therefore, it is given to us to bridge over the difference in degree, and apprehend their nature, their methods of life, the conditions that form their environment. Shall man measure and weigh a distant star, and yet not apprehend the nature of methods of spiritual existence—so akin to his own existence here?

Closely analogous to this work of the astronomers and the marvelous advance of exact knowledge in directions which seemed outside the possibility of investigation, is the present work of the Society for Psychical Research, which is leading to certain definite revelations of the life beyond death. Just as a larger knowledge of the heavenly bodies is of practical value to the inhabitants of the earth, so the extension of knowledge into the nature of the next stage of life beyond this adds to the value of the present.

All this life here is experimental. It is to establish the test, the tendency. It is the season of effort—often with little apparent fulfillment. The next stage will offer the more adequate and potent effort united with its constant fulfillment. "The things that are seen are temporal; but the things that are not seen are eternal." Our real life, both its source, its materials, its fulfillments, lies within the unseen. Gaining a larger knowledge of the spiritual laws that govern the universe is as valuable to the conduct of life as is the gaining of the laws of navigation to the mariner. And in this trend lies his happiness.

The Brunswick, Boston.

Both Sides of the Question.

To the Editor of the Banner of Light:

While at the postoffice a few days ago I met Mr. R., who, after a few minutes' conversation on matters of religion, expressed a willingness to read Graves's "Sixteen Crucified Saviors, or Christianity Before Christ."

A few days later, Mr. R. not being in, I gave the book to his wife, a lady of culture and refinement, yet withal, perhaps, a little overzealous in matters of religion, who took the book in hand and inquired its title. I told her, and explained that it was believed to be an ancient Christianity; that the idea of a crucified savior was about as old as history. She replied, "If its teachings are contrary to the Bible, I do not want it." She then glanced through its pages for a few minutes, and returned the book to my hand, saying, "No, I do not wish the book in my house, and I do not want you to ever bring such reading matter here again. You left a copy of the BANNER OF LIGHT here last winter, and after ascertaining its character I put it in the stove, where it was burned up."

I told her I would see Mr. R.; if he still wished to read the book he could have it. Mr. R. told me that "if the presence of the book in the house would tend to disturb the peace of his family, he guessed he had better not take it"; then added, "but men ought to read both sides of a question, otherwise, how can they know which side is right?" So it is, even at this late day, we still have to contend with prejudice.

This lady seems to ignore the fact or idea of spirit communion. And why? Simply because, as it seems to me, it does not come in the name of Jesus, when the fact is, Jesus and his Essene brethren, and those who formed societies in his name after Jesus's death, taught the doctrine of spirit intercourse, or of angelic ministrations. But this lady is, perhaps, like many others, held in mental bondage by the one-sided teachings of the church.

About twelve years ago a Mr. Gray preached a sermon in Harmony schoolhouse, about two miles from here. In that sermon he maintained the necessity of soul culture and development in order to reach the plane of righteousness; that goodness was innate in man, and must be brought to the surface through natural growth. To all of which I said, "Amen," except that Jesus alone had prepared the way, and we must follow in his footsteps.

While I admit Jesus, or some one else in his name, was a great moral teacher, yet there were others before him who taught the doctrine of soul-evolution. And many since that

day, not in Jesus's name, but independent of that name, have taught and are teaching the doctrine of soul-evolution, and, like the rose, its beauties must be brought out by growth and culture.

About two years ago, this same Mr. Gray came to this village to teach and to found a Christian society. I met him and expressed the hope that I might again hear the sweet truths of Nature's gospel from a Christian pulpit, but my hope seemed to receive but little encouragement. I then tried to draw the gentleman out as to the central idea of life, hoping we might agree near enough that I could in some way assist in the public teachings, but was finally told, "I am content to preach Jesus." Well, a society was formed, and Mr. Gray is its chosen pastor, and "Jesus, and Him Crucified," is the theme of every sermon, and disbelievers are held as moral criminals, while the expression of liberal or progressive ideas is held, or seems to be by many, as almost intolerable; while all seem to forget that the prosperity and welfare of societies and of nations depend on expanded individual thought being put into practice in a collective form.

WM. PHILLIPS.

Clackamas, Ore., July 2.

Banner Correspondence.

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

Ohio.

CINCINNATI.—A correspondent writes: "The First Spiritual Church held opening services both afternoon and evening of Sunday, July 11, in the spacious church building secured for the use of this Society."

Dr. Adah Sheehan delivered a practical address to the members and friends of this new movement in the afternoon. In the evening, despite the heat, Dr. Sheehan was greeted by an audience of about four hundred and fifty people. The rostrum was tastefully decorated with palms and cut flowers, lovingly provided by friends, and the audience compared favorably, as far as intelligence is concerned, with any in the world.

Too much cannot be said in praise of the officers, trustees and speakers of this Association for the beautiful building provided for this work. The building contains two rooms, each with a seating capacity of six hundred; a study and library rooms, together with rooms for janitor. The room where services are held is brilliantly lighted, is carpeted, cushioned, and, best of all, provided with a grand symphony organ, upon which can be produced the music of the old masters at will. The Society has leased the building for a term of months. It is centrally located, convenient to car lines, and services will be held twice on Sunday, and once during the week.

The public and press have treated us very kindly, all the papers printing favorable, and even flattering notices of our opening, and our speaker. Our President, J. E. Bruner, the speaker, Dr. Adah Sheehan, our faithful Secretary, Mrs. H. D. Bruner, and Dr. Frederic Horman, by their efforts alone secured the contributions necessary to make this grand work the success it is.

I hope that their example may be followed by every city in this country, to the end that our philosophy may be properly presented to the inquiring public who to-day are eagerly seeking spiritual food.

Maine.

SOUTH POLAND.—A. M. Haley, Secretary of the Faith and Hope Association, writes: "A fine musicale for the benefit of the Faith and Hope Association of 45 St. Botolph street, Boston, Mass., was given at the Poland-Spring House, South Poland, Me., on Thursday evening, 15 inst., by Prof. J. Jay Watson, violinist, and his daughter, Miss Annie A. Watson, pianist. Through the kindness of Hiram Ricker & Sons, the spacious music hall connected with the hotel was gratuitously tendered for the occasion."

Mrs. M. Clara Kirby, President of the Association, was present, and made some very interesting remarks concerning the work of the Association, which were greeted with much enthusiasm. The music by Prof. Watson and his daughter was "greatly appreciated and heartily applauded."

The Spiritualists' Training School.

To the Editor of the Banner of Light:

I desire to announce through the columns of your paper that "The Spiritualists' Training School" has become a permanent organization, having taken out a charter. The charter was granted by "The National Spiritual Religious Camp Association." The headquarters of this Association is in Mantua, O., it was incorporated in 1890, with full power to charter other societies, and to found schools.

The officers of the Association are: Moses Hull, President; F. Schermerhorn, M. D., Vice-President; Mattie E. Hull, Secretary; Milton Danforth, Jr., Treasurer; Rev. Andrew J. Weaver, Prof. D. M. King, and the officers of the Association, exclusive of the Secretary, constitute the Board of Trustees.

The Spiritualists' Training School is a Free, Independent Association. It is under no obligations to the Mantua Society, except in a fraternal and moral sense. It is authorized to transact business anywhere as any other chartered society, and can hold its sessions at any point where it seems to be the most practical.

The school will hold one session every year of not less than forty-five days, beginning not later than the first of June. A Home Department will be instituted in the near future. This will consist of a course of study and reading to be outlined by those having charge of that department. Mr. Weaver is Chairman of the Committee to arrange and conduct the Educational Department.

It has not been decided where the next session of the school will be held. On many accounts, Mantua is a desirable place. The officers will entertain suggestions and propositions relative to location from those who are interested in its behalf.

As soon as the Constitution and By-Laws reach me from the Committee, I will give a more detailed account in reference to the organization of the school. I can then inform our readers in regard to conditions for obtaining different degrees of scholarships. Provisions have been made for life memberships, those who desire a year's course exclusive of the forty-five days' school, and for those who wish only the session of the school; also for those who desire Home Department work, including the summer term.

MATTIE E. HULL.

Answer to the Inquiry, "Of What Use is Modern Spiritualism?"

To the Editor of the Banner of Light:

It is frequently asked by skeptics, "Of what use is Modern Spiritualism?" In this connection, I would repeat what I said to an inquirer:

"Spiritualism is a science, and must be spiritually discerned. Modern Spiritualism, independent of all creeds, through its many communications enables us to realize that we are spirits." "You men that we shall be spirits." Here interrupted the inquirer in question. "No, that we are spirits now, for 'there is a natural body, and there is a spiritual body,' and when we leave our natural bodies, we pass into, or retain, our spiritual bodies, retaining also memory and all the attributes of our being, and are completely ourselves in a higher state of existence."

It seems to me, if any consideration can induce us to live unselfish and virtuous lives, it is this revelation of which Modern Spiritualism gives us the demonstration.

Ideas Versus Thoughts.

(Continued from first page.)

the capability of mind have yet been fully revealed. That the conditions of life and death are held subject to its power, has been known for ages. How to fully exercise and wisely direct the potentials inherent in our threefold nature, implies a degree of knowledge and wisdom given to none; but it is given to know that from out the harmony and silence of the soul, over which intelligence presides—the natural home of concepts, thoughts, imagination—there dwells a power not only for the healing of the individual, but for the healing of the nations.

That thought has held the keys of life and death, now so generally an accepted doctrine, is no recent view, all history is in evidence.

"There is another thing . . . Which cause is of my death for sorrow and thought"—said Chaucer, the father of English poetry.

"Queen Katharine Parr died rather of thought"—said Lord High Chancellor Somers. "Soto died of thought, in Florida"—reports the historian Purchas.

Who does not know that every vigorous thought for good becomes a magnet of corresponding power, and that the converse of this is equally true? When benevolent thoughts are harnessed to the Will, guided by Intelligence and supplied with Divine Energy, who shall limit the outcome?

But we are not here specially considering the subject of Mental Healing, save as thoughts relate themselves to Ideas. Keeping in mind the point at issue, it is further affirmed that thoughts are the offsprings of ideas; are evolved from ideas; are begotten by ideas. Ideas exist as in solution. Thoughts are acquired—Ideas are innate. Thoughts are outwrought—Ideas are inherent. Thoughts are transient—Ideas are eternal. Hence says: "We do not possess ideas; they take possession of us."

The idea of Liberty is vastly grander than any liberty-loving thought or sentiment; it is an ever-present principle. We may die, but the idea lives forever. Davis happily illustrates the difference between idea and thought by referring to music as an innate idea; an element in the ocean essence-life of the universe—a superlatively perfect principle, which in all substance and animation only waits to be righteously touched and awakened. How manifold its forms of expression! different manifestations all—but of the same spirit. These forms of expression, corresponding to personal thoughts, are but for a day as compared with the eternities during which the Principle has existed.

Of a certainty there are thoughts and thoughts—infinite grades of thought, as well as shadows of thoughts. Shakespeare bring authority—"If the hair were a thought browner"—there are various shades of thought. Clairvoyantly we are told that thoughts have distinct color and form. This is a rational premise, a beautiful idea, a significant truth. From the author of *Othello*, whoever he be, we have learned that jealousy appears green-eyed. One distinguished lady speaker, of international reputation, now illustrates her lectures upon this subject by an enlarged representation of certain thoughts pictured upon a screen—inward impressions objectively revealed.

The paucity and poverty of thought which characterize most of us are offset by the profusion and prodigality of thought in others. One of our New England poets sings:

"Many are the thoughts that come to me
In my lonely musings,
And they drift so strange and swift
There's no time for choosing
Which to follow, for to leave
Any seems a losing."

(We quote from memory.) But two hundred years before these lines were written, one of the world's great masters of song and speech had said the same thing.

"Thoughts come crowding in upon me, that my only difficulty is to choose or to reject"—said Dryden.

Fortunate man; no wonder that in his day he was regarded as a sort of king and law-giver of English literature. His permanent addition, however, to the world's great thought is not commensurate with such implied mental exuberance.

How much physical improvement must there be to correspond with what Dean Swift once seriously said of himself: "I think I am a thought better"! And what is the supposed size of a thought, too small to be entertained? How idle can a thought be, and be effective?

In view of the foregoing, what confusion of mind must that be which asserts that "several ideas are required to form a thought; that a thought is composed of many ideas"? when back of all thought-forms exists the realm of Ideas—an infinite ocean of Supreme Intelligence!

Washington, D. C.

Passed to Spirit-Life.

From the residence of her daughter, Mrs. A. A. Thayer, 11 Van Ness Avenue, Cleveland, O., Mrs. DELIGHT A. DOO left here in her 78th year.

In the transition of Mrs. Doolittle the BANNER OF LIGHT loses one of its most devoted and able subscribers, for she was a pronounced Spiritualist of many years standing, being one of the earliest investigators into the new truths which Spiritualism proclaims; a thorough student into and one of the most ardent disciples of its philosophy. She was an earnest seeker after truth, wherever found, tracing effects to causes, and causes to effects.

Mrs. Doolittle was early identified with the Abolition movement, knowing many of its most noted leaders. She loved to recount the thrilling incidents of those days, and felt thankful she had lived to see that humane cause triumph.

As she had assisted in the physical liberation of the colored race, so did she, through her advocacy of Modern Spiritualism, seek to mentally liberate humanity from the creeds and dogmas of Orthodoxy by living and proselyting, as far as possible in her humble way, the higher truths of the New Dispensation. Added to this noble work was her noble life of good deeds, which gained for her the love and high regard of all who knew her. She was a loving and well-loved woman, in a happy home, and a loving and well-loved mother, who, in her highest convictions, she commanded the respect of all, even those differing from her in thought. To such an old death had no terrors.

Her transition to spirit-life was peaceful. Prostrated by the extreme heat of the three or four days preceding her departure, she gradually sank painlessly away, remaining conscious to the last. Calling her children to her, she kissed them good-night, saying she would see them in the morning. Her spirit gained its freedom from the old worn-out body as "the clock struck one."

The funeral services were in accord with the faith of the deceased, the writer officiating. Her remains were taken to Sandy Hook for burial.

THOMAS LEES.

From the residence of her daughter, Mrs. E. P. Fuller, 101 Cornelia street, Brooklyn, N. Y., July 5, Mrs. MALINDA ROOT, aged 88 years and 9 months.

Mrs. Root was a native, and until recently, a resident of Pittsfield, Mass. For a little time before passing over, she was associated with the Christian Endeavor Society, and by her special request the writer, assisted by Miss Minnie Terry, officiated at the funeral services. She had read every number of the BANNER OF LIGHT from the first publication, and had found in it a most reliable and true friend. Her was a beautiful life of pure thought and spiritual expression.

W. WILKES SARGENT.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected a cure in the majority of cases. I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid, to every reader of the paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which anyone is free to accept. Address: Prof. J. A. LAWRENCE, 88 Warren Street, New York, Mar. 8.

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Banner of Light.

BOSTON, SATURDAY, JULY 24, 1897.

MEETINGS IN BOSTON.

Appleton Hall, 94 Appleton Street.—Paine Memorial Hall, side entrance. The Capital of the Republic Society, under the leadership of Mr. J. H. T. Butler, will hold services every Saturday and Sunday at 11 A. M., 2 P. M., and 7 P. M.

Wells Hall, 789 Washington Street.—Meetings Sunday at 11 A. M., 2 P. M., and 7 P. M. Mrs. H. L. Tobin, Conductor.

Weymouth Hall, 820 Washington Street.—Meetings Sunday, 11 A. M., 2 P. M., and 7 P. M.; Wednesday, 7 P. M.; Friday, 7 P. M. Mrs. A. R. G. Hill, Conductor.

Wells Hall, 616 Washington Street.—Meetings at 11 A. M., 2 P. M., and 7 P. M. Dr. W. H. Amerigo, Conductor.

Wells Hall, 841 Tremont Street (near Eliot Street).—Meetings Sunday at 11 A. M., 2 P. M., and 7 P. M.; Wednesday at 11 A. M., 2 P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings.—Every Sunday evening at the Woman's Journal Parlor, 5 Park Street. L. W. Whitlock, President.

Harmony Hall, 724 Washington Street.—10 P. M. Sunday and 7 P. M. Tuesday and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

Commercial Hall.—Meetings Tuesday and Thursday at 7 P. M. Sunday at 11 A. M., 2 P. M., and 7 P. M.

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

Brighton.—The Occult Phenomena Society holds meetings every Wednesday at 7 P. M., at 32 Foster Street. Dr. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sunday, 11 A. M., 2 P. M., and 7 P. M. Mrs. L. J. Ackerman, Conductor.

HIAWATHA HALL.—A correspondent writes: The morning circle, Sunday, July 18, was very enjoyable. Dr. C. E. Huot, E. Marston, E. H. Tuttle, Mrs. F. Jones, Mrs. Penny gave excellent tests.

2:45 P. M.—Piano solo, H. C. Grimes; invocation, remarks, tests and readings, which were well received. G. V. Cordingley; Mrs. E. R. Brown, Mrs. A. Woodbury, Mrs. Penny, C. W. Quimby, E. Marston, E. H. Tuttle, fine tests and readings.

7:45 P. M.—Piano solo, H. C. Grimes; invocation, remarks, poems, tests and readings, G. V. Cordingley; select reading, Mrs. Piper of Charlestown; excellent remarks, tests and readings, Mrs. C. E. Dickinson, Mrs. J. E. Davis, Mrs. M. Knowles, E. H. Tuttle.

These meetings will continue through the summer. Don't forget to obtain the BANNER OF LIGHT, which is for sale each session, also Wednesday afternoons.

EAGLE HALL.—W. H. Amerigo, Conductor, writes: The morning developing and test circle was well attended, and great spiritual power was manifested. Several mediums were partly controlled. One young gentleman was fully controlled by a Presbyterian minister, for the first time in public, and spoke very nicely, using fine language, and to the point. The following mediums took part during the day: Mrs. M. A. Graves, Dr. C. W. Hall, Dr. W. E. Clark, Mr. H. B. Hersey, Dr. Shute, Mr. W. Quimby, Dr. Newton, T. L. Dean, Dr. J. W. White, Mrs. C. Fox, Mrs. C. E. Weston, Mr. Cohen, Miss Frankie Wheeler, Mrs. M. Erwin, Mr. Coombs, Mr. Hardy and others. Many tests were given and fully recognized.

These meetings and circles will continue every Sunday at this hall. Mrs. Emma Armstrong, pianist.

BANNER OF LIGHT for sale.

HARMONY HALL.—A correspondent writes: 10:45 A. M., test and conference meeting. Mr. Wm. Haynes, address; Mr. Marston, tests; Mr. Cohen, Mrs. A. C. Littlefield, Mrs. Austin, Mrs. Lewis, remarks and tests; Mrs. A. Woodbury, readings; N. P. Smith, remarks; Mrs. Mary F. Lovering and Mr. L. W. Baxter, singing.

2:30 P. M., Mr. J. Hilling presided. Mrs. E. C. Dickinson, readings; Mr. Hilling, Mrs. A. Woodbury, Mrs. E. J. Peak, readings; Mrs. Lewis, address. Mrs. Brown, pianist.

7:30 P. M., N. P. Smith, address; Mr. G. W. Quimby, tests; Mrs. A. Woodbury, Mrs. Melin, Mr. G. M. Babb, readings; Mr. George B. Cutter sang "The New Jerusalem" and gave tests; Mrs. Maggie Keating Cutter, readings. Mrs. M. F. Lovering, pianist.

BANNER OF LIGHT for sale.

COMMERCIAL HALL. Mrs. Wilkinson, President.—A correspondent writes: Sunday, July 18, morning session began at 11, with song service led by Prof. Peak; Mr. Ridge followed in prayer; developing circle, conducted by Mrs. Collins, assisted by our President and Dr. Badger; Mr. Jackson, tests; remarks and poem, Mr. Davis. Dr. A. P. Webber gives free healing treatment to those who wish every Sunday. Those who took part during the rest of the day were: Mrs. Rose Wilson sang a solo; Mrs. Nutter, a few remarks and good tests; Mrs. Peak, readings; Mr. Harry Welch, song; Mr. George V. Cordingley of Chicago gave some very excellent tests; Mrs. Wilkinson, a few delineations; good solos from Mrs. Jean Shurtliff Wilson, Mrs. Rosie Wilson and Mr. George Cutler; mediums, Mrs. Thomas, Mrs. Forrester, Mrs. Mabel Witham, Mrs. M. A. Graves of Everett.

BANNER OF LIGHT for sale here.

ELYSIAN HALL ASSOCIATES.—A correspondent writes—held as usual three very interesting sessions on Sunday. These meetings are gaining, and many receive great benefit from the circles. All tests given are fully recognized. Those who assisted during the day: Dr. White, Prof. Hillings, Mr. and Mrs. Littlefield of Franklin, Mr. Norse, Mr. Smith, Mrs. Carlton, Mrs. S. E. Hall, Mr. Wright, Mrs. Gilliland, Mrs. Nillan, and others. Good singing throughout the day. Solos and duets, Miss Parker and Mrs. Carlton.

Come and you will be refreshed, for our work is for the spirit-world.

BANNER OF LIGHT always for sale.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—F. W. Peak writes: Sunday, July 18, meeting opened at 7:40 o'clock with song service, led by Prof. Peak, assisted by Mr. George Kimbarch, cornetist; invocation by Conductor Mrs. E. J. Peak, following with tests, until the arrival of Mrs. Lizzie D. Butler of Lynn, who devoted the evening to tests. The audience was very well pleased with the evidence given from the spirit-world. Mrs. Butler expects to be with us again next Sunday.

Meetings open all summer. Mediums welcome.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, President, writes: Sunday, July 18, owing to the warm weather, our morning circle was not so well attended as usual.

Afternoon and evening we opened with singing "America," after which a chapter in the Bible was read, and a prayer given by the President. The following mediums took part: Mr. D. S. Clark, Mr. Evans, Mrs. Fredericks, Mrs. Ackerman, and Mrs. Randolph.

MAINE.

PORTLAND.—M. A. Brackett, Sec'y, writes: We had a very fine meeting July 18. Many rejoiced to receive a word. We were pleased to welcome Mrs. Dr. Allen of Michigan. To see the Doctor is to know she is heart and spirit in her grand work for the spirit-world. May she be long among the loved ones in earth-life.

We cannot do evil to others without doing it to ourselves.—Desmahis.

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

Onset.

To the Editor of the Banner of Light:

Monday, July 12, an interesting conference meeting was held in the grove in the afternoon. An excursion to Cottage City took many from the grounds.

Tuesday, on account of a storm, meeting was held in the Temple. Singing by Mr. Maxham; lecture by Prof. Peak, subject, "The Reign of Law." Ages rolled away before it dawned upon the minds of men that there was a fixed, immutable law. The scientist has satisfied himself that there are fixed, unchangeable rules; that, in short, there exists an infinite order, and upon this he bases all his calculations. The science of mathematics is the basis of all other sciences; everything in nature is according to that science. Thirty-five per cent. of chloride and twenty per cent. sodium produce salt. This formula never changes, and this regular system of proportion runs through the entire gamut. So carbon unites with other substances in proportion of five to one. Thus every atom in the universe is in a strict mechanical drill. All calculation is made through law. Chemistry is formed and fixed through this same law. In the solar system the two forces, attraction and repulsion, balance each other, tirelessly, changelessly and regularly. The earth is constantly being acted upon by other planets. They stretch out their arms of attraction, and yet, when the earth passes under the wire at the home stretch, it is on time to a second. This regularity of law is manifest in everything. The wind is as obedient to law as the law of gravity. We talk of the variability of temperature, of the heat and cold, yet the fact remains that the mean temperature of the earth is the same. This regularity of law shapes the destinies of men. It has been argued that the population of the earth will increase till subsistence cannot be supplied; but nature tells us that the equality of subsistence will always be maintained. This law, inherent in nature, is manifest just as fully in the case of man and his relations to the future. Suppose for a term of years there should be born of one sex more than the other; it would completely degrade and overthrow the human race. If you find in one community one sex predominating, in another community you will find the other sex predominating. Nature has certain fixed laws, and a careful study of them will bring a solution to these lessons. If law is fixed, it is infinite; and if infinite, it always was. If the atoms of matter mix and mingle together with mathematical precision, then men's deeds, acts and thoughts are the very product of fixed, immutable law. Vice and virtue, honesty and dishonesty, go to make up what we term social science, the most important of all sciences. There is the scientist in man, and he can predict just what proportion of crime will be committed in certain localities. He will tell you the Germans commit more suicides than any other nation; that women resort to poison and drowning, and men to the bullet and knife; and he can even tell you the hour in the day the most subjects of the law as well as the planets, but we have individual, personal responsibility. The transgression of natural law always brings punishment, even upon those who do not transgress. To punish a son because the father committed a crime would be called inhuman, but that is just what nature does. She visits the punishment upon the children unto the third and fourth generation. If that is true of physical evil, why not of moral transgression as well?

A woman was arrested for shoplifting, and upon investigation it was discovered that her mother was afflicted by a desire to appropriate that which was not her own, and she impregnated the child with it. She was found irresponsible, and set free. This question, we as Spiritualists and investigators ought to ponder upon. It is well to know that once a criminal, always a criminal. It cannot be eradicated by punishment.

It is passing strange to me that men will say: "Physical ails are to be pitied, and moral deeds punished." If a man is not responsible for the color of his hair, why is he responsible for his moral nature? If the same immutable law governs one, why not the other? Love is a vital force, the central and controlling energy of this immutable law. Knowledge is necessary under the action of the law. All effects have a legitimate cause, and we discover the cause by the cultivation of knowledge. Seek out the causes, avoid the effects. The same law which holds good in a person, holds good in a nation. A bad law carries suffering to a whole nation. If we would stop to ponder on these things, we would be much slower in condemning our fellow men. Whenever the price of products goes up and wages down, vice is rampant. Poverty produces crime. People get discouraged at the slow growth of reforms, but all healthy growth is a slow growth; but by the power of thought we may climb the imperial heights, and see in all the windings of past ages the unvarying and absolute reign of law.

Wednesday, July 14.—A fierce wind has prevailed along the coast for several days. The water in the harbor looks black and threatening, and the choppy, white capped waves, have made boating anything but a pleasure. The spray this morning is dashing over the sea wall. Boats broke from their moorings, but no damage done.

Bro. Maxham, whose singing is so inspiring, sang for us to-day "The Gate upon the Hill," "The Organ in the Corner," "It Seemeth Such a Little Way to Me," and "We are Coming, Happy Angels."

Mrs. A. M. Glading lectured upon "The Influence of Spiritualism." Mrs. Glading will be remembered by those who know her best as a former worker in the Cause at Washington, D. C. The first Spiritualist Society formed there commenced with ten or a dozen workers, with Mrs. Glading at the head, which is now one of the largest societies in the country.

I heartily endorse E. W. Gould's remarks upon the Children's Lyceum in last BANNER. To our shame, be it said, as Spiritualists here at Onset, we have no Lyceum instructions for the children. A large and flourishing Lyceum was once in existence here, but the burden and the blame fell upon a few, who carried the thankless load until no longer able to bear up under it, and so it disbanded. We have a graded school here on the grounds through the week, and there are many children "running loose" on Sunday.

Thursday Dr. Bland lectured from the platform. His subject, "The Three-fold Mission of Spiritualism." Dr. Bland has contributed most liberally of his means and talent in the interest of humanity. "Spiritualism," he said, "has a three-fold mission: the first is to present to the world a scientific proof of a continued existence. The second is to replace with the true doctrine of evolution the old superstitions. It has come to establish the fact that the spirit is divine, because it originated from a divine source, and has the spark of the divine in it. The mistake theologians of the dark ages said because Adam committed a little sin the whole human race was incapable of good action, and were to be eternally damned. The only way to save a part of them was to have a scapegoat to take the place of humanity, and those who believed this could be saved. Spiritualism comes in to replace that old doctrine of vicarious atonement with the rational idea that man has been growing better from the first, and instead of depending upon some one else, each must work out his own salvation. Those who have expected to sail into heaven upon some one else's merits will feel disappointed. You must go through purgatory yourself if you are to be purged. Sin and suffering, vice

and virtue, are cause and effect. There is not in all this world a human creature so debased or low in development, but shall sometime be an angel around the throne. Spiritualism has done a great thing in reforming the religious world so largely. The third mission is to teach us that we are all brothers and sisters; that we have a common origin, a common destiny; that our duty to ourselves consists in doing our duty to others; that all humanity is one family; and therefore when we make war upon our fellows as nations, tribes or families, we are violating the gospel of Spiritualism. It has come to banish wars of every kind from the world, all injustice, and everything that can divide men apart. It is to bring the kingdom of heaven upon the earth, to teach justice and human brotherhood."

Friday Mrs. A. M. Glading lectured in the Temple, subject, "What Influence has Spiritualism upon our Children?" Mr. Maxham sang "Nobody Knows but Mother," "Kiss me, Mother, Do not Weep," "When the Mists have Rolled Away," and "It is Better to Laugh than to Cry." Mrs. Glading gave some very fine psychometric readings, and Mrs. May S. Pepper gave tests; as a test medium Mrs. Pepper has few equals.

Saturday, July 17.—The Massachusetts State Spiritualist Association occupied the platform. Morning session opened by Dr. Geo. A. Fuller; invocation, Mrs. Carrie F. Loring; remarks by Geo. Porter, Mrs. Chandler, Mr. Kenyon, Mr. Hatch. Afternoon: Invocation by Mrs. A. M. Glading; remarks by Dr. Fuller upon the necessity of organization, followed by Mrs. Carrie F. Loring, Dr. T. A. Bland, Mr. J. B. Hatch, Mrs. Hadlock, of St. Louis; benediction by Mrs. Glading.

Sunday, July 18.—The ever-welcome Bridge-water band gave a concert in the morning, followed by the opening of the meeting by our highly-esteemed and earnest co-worker, Dr. Geo. A. Fuller, who has charge of the platform this season. Bro. Maxham's inspired singing was fitting to the occasion, and the morning lecture was given by C. W. Hidden. Dr. Hidden took his text from John xii: 32: "And I, if I be lifted up, will draw all men unto me." I select texts from the Bible when I find any suitable to my addresses—not because I believe the book infallible, but because I maintain the right to gather thoughts from any source, whether sacred or profane. The man Jesus stood ever for the pure against the impure, the good against the bad; for right living, purity of heart, uplifting of the poor and lowly and the exaltation of all mankind. He touched heights sublime, and lived centuries ahead of his time. Some authorities consider the text "Lifted up from the world" as being parallel to the lifting up of the brazen serpent in Moses' time. Moses was a powerful hypnotist, and the discoverer of hypnosis through fixity of gaze. John Bovee Dods, Dr. S. B. Brittan and other scientists were distinguished by this hypnotist of the desert. Jesus pointed the way to a more elevated plane of thought than to be wholly absorbed in material things. You say he was a dreamer. John Boyle O'Reilly wrote: "The dreamer lives forever, while the toiler dies in a day." The world's greatest men and women were dreamers. Socrates, Jesus, Ascalapins, Mesmer, Hahnemann, Newton, Harvey, Watts, Columbus, Galileo, Burns, Mozart, Byron, Martin Luther, Swedenborg, Wesley, Joan of Arc, Patrick Henry, Thomas Jefferson, Thomas Paine, Washington, Garrison, Phillips, were dreamers; Whittier, Longfellow, Holmes, Morse, Edison, Tesla, the Fox sisters were dreamers, and they were lifted up from the earth.

Dreamers have led and swayed the world in all its history, and the pages of history are stained with the tears and blood of dreamers. Our nineteenth century dreamers or mediums are persecuted and imprisoned. Ah, well! the time is coming when we shall know the value of our dreamers. But heaven bests the cranks, they should be treasured; they occupy the same relation to the body politic as the volcanoes and torrents to the world. The dreamer is a combination of radical crank and reformer, a man of broadest sympathy, with soul-lit eyes and lips breathing charity and kindness, lifted up from the earth by a love of humanity. In every department of life selfishness and greed are the ruling entities that should not be allowed to prevail in Spiritualism. Spiritualism should lead in progressive works, in thought and action, and in defending the poor and lowly. We need as a people to be lifted up from the earth. The difference between the classes and the masses is being too painfully revealed. Things are ripening for a social revolution, and a dreadful outbreak is coming unless the classes pay heed to the careful education of the masses. We can never wholly reform mankind by appealing to adult life simply; we must educate our children. In the religious side of American life we also need to be lifted up. Oh, religion, what wrongs are committed in thy name! The money-changers have power over the churches, which they manipulate to aid in capitalistic clutching at the throat of labor. Would that a tidal wave of spiritualistic force might rush upon the church, lifting its teachers up from the earth; it then can accomplish more in a single decade in the way of spiritualizing humanity than combined Churchianity has accomplished in eighteen hundred years. Here in the grandest land the sun ever shone on we have hoarded treasure enough to make all the nations of the earth happy, free and contented, but men and women are the tools and toys, the sport of wealth and power, honest labor is under a cloud, and the poor and lowly beg for the right to live, a right grudgingly given to the hunted, hounded prey of the demon gold. We need to be lifted up when half-a-dozen men hold the gold of earth in one hand and clutch nations by the throat with the other, when the press is muzzled, and made to incite a cloud of distrust behind which labor's chains are forged more closely. Oh! Spiritualists of New England, bring your influence to bear, educate the masses, elevate the homes of the poor, tear the fingers of foreign capitalistic robbers from the throat of honest American labor. Let us be lifted up, that our people may be free, that we may live good lives, revel in good deeds, exalting virtue that we may draw all men unto us, that America may tower above the nations of the past, as tower the mountains above the sea. Mrs. A. M. Glading pronounced the benediction.

Bro. Maxham sang by request his "Greeting to Onset," composed by himself, also "The Organ in the Corner," composed by the speaker, and "I shall be Satisfied," by request. Band concert in Temple at 1 o'clock. Mrs. A. M. Glading opened the exercises by an invocation, afterward taking for her subject, "The Duty and Responsibility of Spiritualists." We regret that space will not allow us to give in full her practical remarks. She leaves for other fields, but her sweet influence will be left behind, and we shall miss her presence, so kind, loving and conscientious. We wish her good speed on her journey, and hope to have the pleasure of greeting her again at Onset. Mrs. May S. Pepper gave many excellent tests. Mr. Maxham sang in the grove after the meeting, accompanied by the band.

Mrs. Kendall, trance, test and business medium, is located at corner Seventh Street and West Central Avenue; A. A. Kimball, Union Avenue and Twelfth Street, Cedar Cottage; Mrs. Susie A. Thomas, France, test and business medium, Twelfth Street, Bates Cottage; Prof. Fred Evans, of San Francisco, slate-writing, at Wilcox Cottage, Onset Avenue.

The Wednesday and Saturday night dances in the Temple are a drawing card with the young people; a nice crowd and good music. The lectures and tests at the Temple will be

discontinued after this week. An ornamental picket fence will be placed around the Auditorium park, and the small amount of five cents be charged to the lecturers.

AUGUSTA FRANCES THIPP.

Lake Brady, Ohio.

To the Editor of the Banner of Light:

The population of this camp has been on a steady increase since its opening. We were sorry to bid good-by to the genial O. P. Kellogg. The weather, until within a day or two, has been exorcising, and as a warm-weather speaker Mr. Kellogg has few equals.

Mrs. M. J. Crilly of Allegheny, as test medium, has been well received. She is steadily gaining in reputation, and Lake Brady wishes her abundant success in the future. Maggie Gaule is now here as her successor.

The sudden illness of Mr. Alfred Kellogg, one of our managers, necessitated his removal from the camp-grounds, but we hope for his speedy recovery.

A lawn fete, given on the camp farm occupied by Mr. and Mrs. Widely, was a social and financial success, much of which, however, was due to our excellent orchestra and the Lally Brothers of Cleveland, as singers and reciters.

Our Lyceum is a special feature at Lake Brady. Lessons in physiology, illustrated with an excellent mannikin, by Mrs. McCaslin, physical, mental and spiritual culture, are taught in object-lessons, in which the children take much interest. The calisthenics and marches are also much enjoyed.

Phenomena have been rather scarce at Lake Brady, so far, but we are expecting more mediums in the near future.

Mr. Henry is still here with his telegraphic apparatus, so also are the mediums mentioned in our first report.

Clyde McCaslin is rapidly recovering from injuries received by an accident a few days ago. 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 speakers and mediums. Mrs. M. Evans, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

Fraternity Hall, 689 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets at 108 1/2 Madison Street on Wednesdays at 8 P. M. A. H. Dalley, 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 holds meetings every Sunday, 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and facts from our leading volunteer workers. Mr. Wines Sargent, Conductor.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 3 P. M.

630 Myrtle Avenue.—Mrs. B. R. Plim conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN.—A correspondent writes: Fraternity of Divine Communion held its regular Sunday evening service at Arlington Hall, Gates and Nostrand Avenues.

The weather being very warm, we changed our program somewhat, and had a musical service. The soloists were: Miss Hattie Hayward, who sang "The Palms," most beautifully, besides giving us another solo later in the service; also Miss Maud F. Mason's solo on this occasion was also beautifully rendered. Miss Sophia Denike gave a reading which was highly appreciated by all. Mr. Ira Moore Courlis, the test medium of our Society, gave many very beautiful and convincing tests and messages.

In spite of this heated term we are passing through, our attendance has been large, and many new faces at every service. We have a large, cool hall, nicely furnished, and, having a good pipe-organ, excellent music. Angus Wright, one of Brooklyn's best pipe-organists, presides, and through his beautiful music we are enabled to come into a better condition of harmony.

Mr. Floyd D. Wilson spoke last Sunday evening on "Genius," and the Society wishes to thank him for his helping hand and excellent thoughts. We hope to have Mr. Wilson again soon.

BROOKLYN.—W. F. Palmer, Sec'y, writes:

On account of the usual summer exodus to different resorts, and preparations to visit the camps, the interest in our Cause as a local feature has suffered to a certain extent, and therefore there has been but little of late to interest the public at large. Still, in spite of the intensely hot weather, our attendance has been surprising, and our audiences have been richly repaid for their efforts, as our platform workers have exerted themselves to quite a degree.

Our usual speakers have been with us. Mrs. L. A. Olmstead, our medium, has been at her post as usual with her tests and spirit messages, giving unbounded satisfaction.

Geo. Delerece is with us the first Sunday evening in each month. A. G. Macdonald occupies the platform every third Sunday. Mrs. Holmes supplied us with a beautiful inspirational address last Sunday, and others of more or less note assist in carrying on the good work.

Our program July 18 consisted of the usual song service, a piano recital, a vocal solo by Miss L. B. Gachus, address by Mr. Macdonald, and tests by Mrs. L. A. Olmstead.

MEETINGS IN MASSACHUSETTS.

NEWBURYPORT.—F. H. F. writes: The Spiritualist meetings of the First Association the past season have been very successful and interesting. Our meetings have always closed before May 1, but owing to the interest taken in spirit-return, and the good being done for the Cause in this city, they were continued to June 1.

Mrs. Effie I. Webster, of Lynn, was with us two Sundays, and Mr. W. Reed the other Sunday, and large audiences greeted them both. Mrs. Webster and Mr. Reed are both fine mediums and an honor to our grand Cause. They are true Spiritualists.

Our local mediums have done nobly, holding circles on Wednesday evenings, also Sunday evenings.

We are still holding meetings in Lower Odd Fellows Hall, 59 1/2 State Street, every Sunday night at 7:30, and this is something wonderful: the hall is well filled with a fine audience. Our local mediums are: Mrs. Green, Dr. Hidden, Wm. P. Hoyt, Wm. Wounded, Mrs. E. Poole, Mrs. H. Little, Mrs. J. Follansbee and Mrs. Grace Patten. Mrs. Patten is a sister of our well-known lecturer and test medium, Oscar A. Edgely.

We are going to run our meetings right along, and try to have a grove meeting if possible. Mrs. Webster was with us to-day and had a large audience.

The officers of the First Spiritualist Association are: President, F. H. Fuller; Vice president, George Thurlongs; Secretary, Mrs. S. Lowell; Treasurer, Mrs. George Shute; Door-keeper, Mrs. Ann Manson.

Entertainments, dances and socials are to be given the coming fall, and an extra array of mediums for next season have been engaged. We are trying to do our part to advance the Cause of Spiritualism, and expect a grand awakening.

ONSET.—A correspondent writes: A fair-sized audience gathered at Fire District Hall last evening, Sunday, July 18.

The services opened with singing "Let the Lower Lights be Burning," followed by an in-

vasion by Dr. C. D. Fuller, after which Dr. Webster of Brookton, Mass., delivered a very interesting lecture; singing, followed by tests by Mrs. S. M. Thomas.

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

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held services Sunday evening at 33 Summer street, with a fine audience. Miss Lena Burns presided at the piano and led the singing; Capt. J. Balcom gave interesting remarks on "Harmony in Life"; Dr. I. A. Pierce, on "Mission in Life"; Dr. E. F. Murray, on "Mediumship"; Dr. A. E. Warren, on "Life Beyond the So-called Death"; Mrs. Warren and Pierce gave magnetic treatments and tests to many.

Next Sunday, at 7:30, Mrs. Julia E. Davis and other good mediums. The good work still continues at Mrs. Dr. Dowland's, at 130 Market Street, every Tuesday evening. Last Tuesday evening Mrs. Dowland, under control of a master mind, gave an able address on "Life," and Annie J. Brennan gave many recognized tests and spirit-messages.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The members of our Association held their cottage meeting Sunday evening, July 18, at the home of Brother John W. North, 1168 Chalkstone Avenue. The house was crowded. After singing and a few short remarks, Mrs. Ida P. A. Whitlock sprinkled and named the twin babies of our Brother North, followed by tests by Mrs. Whitlock, Mrs. Jones and Miss Rose Cooper, and general remarks by others. The meeting was an impressive one.

On Sunday, July 25, our meeting will be held at the home of Mrs. Darling, 53 Marshall Street. All are invited.

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

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothly skin, dry, thin, and falling hair, itching, scaly scalp, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointment with CUTICURA Ointment, the great skin cure.

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ASK THE DEALERS FOR THEM. If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continued use. Reversible Collar Co., 91 Milk St., Boston, Mass.

TRADE MARK DANTE

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina Street. Services every Sunday 11 A. M., 2 P. M., and 7 P. M. Mrs. Mary C. Lyman, speaker. Harmonical Circle, 111 South Paulina Street, every Wednesday, 8 P. M.

The First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Orla L. V. Richmond. Band of Harmonists. Thursday, 7 P. M., Orpheus Hall, Bohler Theatre.

The First Spiritual Temple Society meets at 7220 Hawthorn Avenue (Auburn Park), every Sunday evening at 7 P. M. J. C. F. Grunhine is the permanent speaker. The school in Metaphysics, Psychology, Clairvoyance, Inspiration and Psychometry, meets at the same place during the week. Friends in Auburn Park, Englewood, Eglington and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1892) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Koffer; Vice-President, Mrs. M. E. Caldwell; Secretary, Frank H. Worrell. Services at 2 P. M. and 7 P. M. Young People