VOL. 81.

Banner of Light Publishing Co., Bosworth St., Boston, Mass.

BOSTON, SATURDAY, JULY 24, 1897.

\$2.00 Per Annum, } Postage Free.

NO. 21.

Written for the Banner of Light. BLUE-BELLS.

BY L. F. SLOAN.

Leaves so green, blossonis 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 thinkines.... Well thought upon; I have it here."

I have a friend, a versatile, cultured gentle man, 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 contradistinguished from 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 ac-

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.

tion; action, evolved thought."

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, conclu-

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 particled 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 distinctly as eternally separate. However close the conjunction, there is no kindred relation between matter and mind. Matter and mind stand in opposition to each

Says Dr. Dwight: "Thought cannot be su-

tive."

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, per ception 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

"He counts 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 momenclature 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 ques tion. 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 euphony 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 physic, 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 them-

In the process of mental unfoldment, mental science reveals thought-evolution, first as simple vibratory motion, thought-waves, germthoughts, 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

der it true that matter can become cogita | 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 conceits are the ideas," says Plutarch.

The author of "Essai des Counaiss," 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 considerately 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

deas 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 spiritessence is obtained.... Ideas are the indwell ing properties of spirit—the intelligent con stituents 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 intelli- agent? gence. 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 | of it: "There is scarcely any other word between ideas and thoughts is readily perceived by the thinker. To repeat, thought's as is the word idea, in the very general and are the motions of ideas, just as waves are the indiscriminate way in which it is employed." motions of water. Waves, by the swaying power of tempestial gales, will travel seventy true of our thoughts in distinction from inte- of the word in its proper use and the trivialrior ideas.... Motious 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; reform it altogether. 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 dif-sustain to ideas, we briefly summarize the preferent 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 improgress 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 the Soul is an eternal Idea. not imparted, as things are given and received, but possess the power of imprinting themselves, or, rather, of communicating corresponding motions and vibrations.... Thoughts ter become cogitative; that every physical facresemble the texture and temperament of the ulty has its prototype, its complemental counperson in whom they appear. But, in spiritessence, each is like the other throughout the senses are impinged by vibrations from physiwide, deep, high, eternal universe. Finally, cal substances and thought results. The inner while thoughts are local, egotistic and per-

These excerpts from Vol. V. of The Great Harmonia, crudely wrenched from their bril- is but a brain function having a physical oriliant 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 di- nizes a realm of spirit, higher and distinct from vergence, the dissimilarity between thoughts and ideas, and the relation which one sustains to the other.

sonal, ideas are ubiquitous and impersonal."

In the light of these philosophical statements, these fundamental truths, these spirit-



IRA MOORE COURLIS.

Ira Moore Courlis was born in Brooklyn, 1 Mr. Courlis regained his health, his mediumis-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

On Sunday, July 4, 1869, as the church bells clearly and fully discerned, and so definitely called to morning worship, his mother passed and comprehensively stated, the difference explints spirit-life. After her death he lived for and "White Feather," the divine possibilities isting between ideas and thoughts as has A. many years in the West, with his uncle, Col. of soul communion and life beyond the grave. J. Davis. We have ventured to abridge the Ira C. Moore, for whom he was named. In The Fraternity of Divine Communion has en-School at Grand Rapids, Mich. After the death | platform, and feel confident of grand meetings "What are thoughts? Thoughts are but of Col. Moore, he entered commercial life in during the coming season as have been enjoyed Chicago, remaining there until 1894, when he during his recent ministrations in its midst. was confined for many months in St. Luke's Hospital, with a violent attack of typhoid in New York City, where his entire time will

tic 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" 1881 Mr. Courlis was graduated from the High | gaged Mr. Courlis to permanently occupy its

In September he expects to establish an office fever. During the year which elapsed before be devoted to spiritual work.

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 meta hysical 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

To show how erroneous is the popular view taken of this word "idea," and the too frequent improper use made of it by many mod ern writers, we quote what Noah Webster says which is subjected to such abusive treatment

French also says: "This word idea is, perhaps, the worst case in the English language; live miles per hour; while the water itself, un.] in no other instance is a word so seldom used influenced by tide or current, may not move at with any tolerable correctness; in none is the league in twenty-four hours. The same is distance so immense between the sublimity ity 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

MISCELLANEOUS THOUGHTS.

Keeping in mind the point at issue, namely, to determine the right relation which thoughts

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, parted, as music is roused from the mute harp | the act of knowing or judging by means of conwherein it dwells.... It is possible to make | cepts; 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.

Physically considered, thought is not evolved from matter; that mind and matter are in opposition to each other; in no sense could matterpart, in some psychic faculty; that the outer senses are impinged by vibrations from nonphysical entities and mental feeling, percep tion and ideas are the results. That thought gin, and solely related to matter, is held to be wholly untenable. It is maintained only by the advocates of materialism. Whoever recogmatter, 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 peradded to matter, so as in any sense to ren-immaterial form or model of one object; an ual aphorisms, the "law and gospel" are made healing have made to the language, their other-

, 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 or 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 judwelling 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.]

poetical, and rich in womanly graces. Between mother

and daughter exists even more than an ordinary bond of love and perfect sympathy, and if left to each other, with restored health, they cannot fall to secure happiness them-

Sound Pictures in the Brain.

BY LYMAN C. HOWE.

THE BANNER of July 3 is brimful of good things. The

highly suggestive article, "Photographing Sound upon the

Brain," by Mrs. Loe F. Prior, seems to open a new vista for

our speculative gaze and experimentation. The pictures

therein represented do not seem to accord exactly with the

records of the phonograph, but the latter may be too rough and coarse a "plate" for the rich presentations seen or sensed by Mrs. Prior. I have had some experiences

showing the close relation between sound and sight, though

I have never attempted any formulation of the half-sug-

gestions, or dimly-reflected maps, upon the mental canvas.
As sound waves are much lower in the vibratory scale
than those that affect the eye, as light, it is quite likely
that the wider sweep of the spiritual eye can take in not

only the vibrations of a whole octave, or more, above the physical, but also, perhaps, an octave below the lowest, or

ultra red, of the spectrum; and even more, it may reach so far as to include in a single sweep, almost simultaneous-

ly, the vibrations of the highest thought of an angel and

But it is supposed to be ascertained that light consists of a wave motion in the ether, and sound a pulsatory move-ment of the atmosphere. The motions exist, whether

there be an eye to see or an ear to hear, or not; and the broader definition of sound includes: "A phenomenon actually produced in Nature by a sounding body, when the particles of that body are in such a state of vibration as to make an impression on normal auditory nerves."

It is not impressible that sound waves may have all the

It is not impossible that sound waves may have all the

characteristics of light, since they may be reflected, re-fracted or inflected; but the demonstrations of the latter

do not seem to be as clear and certain as the various evi-

dences furnished by the spectrum of light. All we know

of either is by their phenomena, and we have nothing in physics to approach the possibilities of the human prism and spectroscope, with their wonderful complexity and

infinitely varied relations and adjustments. The inter-

relations and correspondences of Nature are more and

more revealed as we penetrate her arcana and come into closer touch with her spiritual expressions as they echo from the physical plane and appeal to our consciousness

through our spiritually-illumined senses. There is a close

relation between a voice and the psychic character of the speaker or singer, and if sound be a vibration or pulsation of air (matter), it must correspond with a scale of mental

or spiritual conditions expressed in such motions as can

blend with the lower order to produce a voice; and thus a

savage impulse carries its note of vibration into the sound it generates and translates to the senses.

A sweet, loving disposition imparts to each intermediate

scale between the spiritual source and the physical expression the keynote of its secret nature, and, when received by the outward senses, it reports in the character of the sounds conveyed. But there is a great law in Nature, of

which the Golden Rule is, perhaps, the nearest moral ex-

Reciprocity chains all the boundless domain in one eter-

nal whole. If mind acts upon matter, so does matter act upon mind. If the spirit-world impinges upon this world,

and inspires its functions, so this world reacts upon the spiritual, and with the nature of the impact does the reply accord. It is as needful to adjust physical things to the uses of all being as to direct mental impressions for spe-

Bodies are indispensable in all worlds of individual ex-

pression, and a healthy, happy body responds to a happy spirit as naturally as to the quickening pulses of a bright

bodies are attuned to their environments in healthful ac-

tivity, alternating with peaceful repose, we reach the spir-

itual universe with a thrill that invites a corresponding emo-tion to us. Sounds may inspire our faculties if we are in the

receptive mood; and emotions, affections, tender longings,

sweet friendships, sacred memories, may all have corre-

sweet friendships, sacred themories, may at have correspondences in the heavenly music that drops in colored pictures upon the visions of the soul, as the voices of the inner life stir the psychic ether into the rhythm which our needs and aspirations create and invite. We are on the verge of startling discoveries and wonderful revelations.

Fredonia, N. Y.

Written for the Banner of Light.

Life's Philosophy.

BY HENRY FORBES.

I quote the following little sentence from a communica-

tion by Julia A. Bunker, printed in THE BANNER for July

10, because it appears to me to contain more spiritual truth

than a good many thousand pages of much that is called

"After all, earth-life is about the same, whether viewed

By a wise dispensation, man gazes at himself and his

achievements through very powerful glasses. Fortunate for the preservation of his individuality is it that self-es-

teem is one of his most active faculties, for could he real-

ize fully the awful contrast between himself and the grandeur and mightiness with which he is surrounded, it is

more than likely that his selfhood would be swallowed up

But the inequalities of earth—relatively so great, and ap-

parently so serious and so important—have no existence in the eyes of a dweller in the spheres of Love and Wisdom.

Man's social castes and distinctions, the lines he draws be-

tween wisdom and folly, goodness and wickedness, all

vanish when looked upon from heaven's lofty point of

view. The difference, which to the worldly mind appears

so vast, between Queen Victoria and the humblest char-

woman of her realm, cannot be discerned. The greatest

capitalist on earth, and the meanest tramp who walks the street homeless and alone with his poverty and his despair,

are each no more nor no less than a human soul in process

of development. Even the proud knowledge of earth's

most renowned sage is lost in the radiance of supernal wis-

dom. What is all the learning of earth when compared with the wisdom of developed souls? What else than van-

ity, as the wise one of old declared-vanity when it is ex-

alted above its proper place, when it is made to appear as

the end of achievement, instead of being considered the

feeble beginning of a search that shall continue through-

morning and the glow of a summer sunset.

pression.

philosophy:

from the hovel or the palace."

in the contemplation.

the orbital swing of a world.

selves and do much for the good of others.

MAN THE MICROCOSM.

His Influite and Divine Belations; Intuition; The Light Within.

BY OILES B. STEBBINS.

[Conclusion.]

HENRY THOMAS BUCKLE,

In an address before the Royal Institution, said: "In England, since the first half of the seventeenth century, the inductive method (which ignores intuition,) as a means of arriving at physical truth, has been the object, not of rational admiration, but of blind and servile worship.'

He gave interesting proofs of the value of intuition, one of which may suffice. Of Sir Isaac Newton he said:

'It is certain that his greatest discovery was deductive. in the proper sense of the word; that is to say, the process of reasoning from ideas was out of all proportion large, compared to the process of reasoning from facts....Sitting in his garden an apple fell from a tree.... Il is object was to discover some law; that is, to rise to some higher truth respecting gravitation than was previously known. Observe how he went to work. He sat still where he was and thought. He did not get up to make experiments, nor did he go home to consult observations made by others, or to collate tables. He did not even continue to watch the external world, but sat like a man entranced and enraptured, feeding on his own mind and evolving idea after idea.... His mind thus advancing from idea to idea, he was carried by imagina-tion (intuition) into the realms of space, and still sitting, neither experimenting nor observing, but heedless of the operations of nature, he completed the most sublime and majestic speculation that ever entered into the heart of man to conceive. See how small a part the senses played in this discovery. It was the triumph of an idea... The cause of that discovery was in the mind of Newton."

The great discovery was made in a single hour, during which, "enraptured and entranced," unaided by his outward senses, his interior and spiritual life was more open, and he followed the light of his far-reaching intuitions. Years of careful experiment followed, the path of science was lighted up by that illuminated hour, and thus the law of gravitation stands-discovered by Intuition, verified by Science.

INTUITIVE PROPHECIES.

Lucretius, a Roman poet, a century before Christ, gave the "survival of the fittest," in an intuitive prophecy, without microscope or any experiment:

"The seeds of bodies from eternal strove, And used by stroke, or their own weight, to move; All sorts of union tried, all sorts of blows, To see if any way would things compose; And so no wonder they at last were hurled Into the decent order of the world. And still such motions, still such ways pursue As may supply decaying things by new; But more, some kinds must other kinds replace-They could not all preserve their feeble race; For these we see remain and bear their young, Craft, strength and swiftness has preserved so long.'

In 1791, Dr. Erasmus Darwin, grandfather of Charles Darwin, published in London a long didactic pcem, "The Botanic Garden," which attracted much attention. This extract is significant:

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

Here is evolution, differentiation, origin of species-the prophetic and intuitive record of theories which his gifted grandson toiled for years to confirm. Due honor to that grandson; but shall the intuition of the earlier discoverer, who perhaps kindled the mind and lighted up the path of the great scientist, be slighted or ignored?

The true poet is intuitive and prophetic. His verse is | ception of eternal and selfish praise cannot give. what his soul says, set to perfect rhythm.

"LIGHT, MORE LIGHT."

A few years ago we had only feeble rays from dim lanterns for any needed night-work. Now, to fill a stormswept gap in a railroad track at midnight, we flood the chasm with electric light, and there is no more night to hinder our work. Intuition is the soul's electric light.

Le Conte says: "The keyboards of this marvelous instrument (the human body) are the nerve-terminals of the sense organs, in touch with the material world, and the brain-cells, in touch with the spiritual world." Thus do we reach both.

Prof. Oliver Lodge, in the Fortnightly Review, 1893, writing on "The Interstellar Ether," said:

'By investigations now going on, no merely material prospect will be opened before us, but some glimpse into a region which science has never yet entered, but which has been sought from afar, and perhaps blindly appreciated by painter or poet, by philosopher or saint."

He anticipates the addition, by science, of life and mind to its discussions, which have been limited to motion, force and law, and foresees the acceptance of a Supreme Intelligence, and of man as an undying spirit, served by a physical body here, and by a spiritual body hereafter, as factors in the scientific study of nature and of human life. A great change, sure to come. It is in the very air we breathe. Thus a divine philosophy is supplanting materialism. In a late address to the London Spiritualists, he said that Spiritualism had valuable facts to offer to science, and made a fine plea for mutual respect and goodwill.

THE DIFFERENCE

Between the inductive and materialistic scientist, recognizing only our brief relations to this external world, and slighting or ignoring intuition, and the scientist recognizing not only these relations, but those which bind us in spirit to "the unseen things which are eternal," is like that between a man delving by the dim light of a lantern, and one whose task is easier, and more perfect, amidst the electric radiance.

Science will greatly gain by the spiritualizing changes now going on. It will be more valuable and inspiring as it grows into recognition of the unseen world of causes, ruling the visible world of effects-the unitive plan of the Supreme Mind.

CHANNING-SPIRITUAL INSIGHT.

William Ellery Channing's mission was to teach the capacity of man, "made in God's own image," for high duty and progressive, harmonious culture here and here

That led him to views of the future life far beyond those prevalent in his time. He said: "They now see [in heaven] what before but dimly gleamed on them—the mysteries of a human soul. The significance of that word 'Immortality' is apprehended, and every being destined for it rises into unutterable importance. Human friends are prized as above all price." Of immediate knowledge of us, he said: "I know nothing to prevent such knowledge.... It is possible that the distance of heaven (as we think of it) lies wholly in the veil of sense which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side." He speaks of the "spiritual senses" of those in heaven, "by which they can see the remote as clearly as we do the near."

This apostle of American Unitarianism said: "The Infinite Light would be hidden from us did no kindred rays dawn and brighten within us. Why will we not learn the glory of the soul? Every new gleam of light; every whisper of the divine voice of the soul, should be welcomed with joy."

After him came Emerson and Parker, uplifting the spirit as transcending the letter.

Unitarianism has passed beyond the bondage of creeds, and has "no finality in religion"—a step worthy of praise. Universalism is facing in the same direction, but with less decided steps.

These two denominations, with many Hicksite Quakers and thoughtful outsiders, make up the "liberal religious movement" of our day. Men and women of fair minds and superior intelligence; clergymen rich in scholarship, reverent in spirit, and advancing in thought, are in sympa- I six hundred shots in one minute.

thy with it. In the orthodox sects there is a softening of prejudices, a breaking-up of old limits. The attitude of the liberal religious advocates should be, using the language of brave John Milton: "To gain further, and to go on to some new enlightened steps in the discovery of

The air is full of questions. Is clairvoyance "the new eye" of which Channing wrote? What of psychical science? What of the real presence of spiritual intelligences -the return of our ascended friends? and many more. These questions come from the soul. They reveal the intuitions of the ages, awakened to new life and being, verified by the testimony of a cloud of witnesses. Their frequency and earnestness are largely results of Modern Spiritualism-a world-wide movement made possible in our new atmosphere; its religion akin, in spirit, to that taught by prophet and apostle in the Bible and elsewhere; its phenomena like those in the Old and New Testaments, and among the people of many lands and ages; its science the despair of our fragmentary science to-day; its imperfections reminders that "these treasures are given to us in earthen vessels.'

SPIRIT PRESENCE AND RETURN

Is no illusion. All ages bear witness to its reality. The Bible is full of it. Peary Chand Mittra, a learned Hindoo Spiritualist, says: "The Rig Veda chanters did not think that the soul, after death, was in an inactive state. Its mission was 'to protect the good,' 'to turn back to the earthly life to sow righteousness and to succor it.' In some cases there may be external manifestations, an initiatory process."

Draper, in his "Conflict of Science and Religion," says: That the spirits of the dead re-visit the living has been, in all ages, and in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony on subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever, that these shades of the dead do return."

Immanuel Kant, early in this century, made this prophetic statement:

"At some future day it will be proved-I cannot say when and where—that the human soul is already in earth life in an uninterrupted communication with the disembodied beings of the other world; that the human soul can act upon those beings, and receive in return impressions of them, without being conscious of it, except the abnormal state of the organism of such human being will admit it. It would be a blessing if the state of things in the other world. and the conditions under which an interchange of the two worlds may take place-perceived by us in a speculative manner-would not only be theoretically exhibited, but practically established by real and generally acknowledged observed facts.'

His prophecy is verified to-day by an array of facts as To the Editor of the Banner of Light: strong as those that verify the conclusions in any branch. of established science.

THE THOUGHT

Of supernal spaces and realms full of the wealth and glory of angelic human life, of the dear immortals seeing us, and of whom we may get glimpses in hours of open vision, or whose presence we may feel and know, and of the Infinite Presence, fills the soul with reverence and joy. Spiritvisitations may be rare, "angels' visits few and far between," but these rich experiences lift and light up the whole being, and their memory lives and glows for long years. They are like sweet strains of music, brief, because one could not bear them long and live in the body; yet no earthly melody can so thrill the heart as these voices from the spirit land. Heaven pity those who say such visitations cannot be!

The low condition in a future life of such as were slaves to crime and selfishness here is but justice; their final reaching to a higher harmony is but that conquest of evil by good, that upward tendency which streams through all things as the Divine purpose. A future of action and growth gives strength such as the old and enervating con-

Our sense of justice, shocked by the inequalities and limitations of earthly life, is satisfied by the eternal compensations of an enlarging future, and our innate desire for growth goes out toward the infinite possibilities of spiritual culture. With the decay of the earthly form man most truly lives. Even now we are in the eternal life, not only surrounded by spirits clad in flesh, but walking daily in the invisible presence of the blessed immortals. The real presence of our translated friends is the lawn under this, and extending in a circle several feet beassurance that the hunger of the heart is to be satisfied, yond, looks like a velvet carpet of green, and around this and that human affection and sweet personal companionship are lasting realities.

The immortality of man we can know; for the voice of the soul is confirmed by the testimony of the senses. This knowledge has important practical bearing and influence on our life here. In its light our daily path is more clear, our daily duty more imperative yet more beautiful-full of hew and larger signficance and dignity, of new grace and (hope. The air grows pure and magnetic, the sky bright, the horizon broadens as we go on; and with the ripening of the interior being that should come with old age, we but draw nearer to the Life Beyond, and hear the voices from its borders, and so death comes as "a sweet and solemn Passover.'

THE NEXT "NEW ENLIGHTENED STEP"

In our liberal religious advocates is to meet and answer the questions that fill the pulsing air. The matter is too large to be ignored. The hour is ripe for such investigation as William Crookes gave it. Greatly occupied in his scientific studies, not liking the Spiritualists, yet thinking they might have some great truths which the world needed, he resolved to give a fortnight to investigation. That fortnight reached to four years, largely given to thoughtful and thorough work. Then, fully convinced, he met his brother scientists in a convention in London, stated his conviction, told them he knew of spirit-presence, and some of them ridiculed him! Little cared the brave man. He had gained precious truth concerning the light within, and the life beyond.

Where is the thoughtful and scholarly Unitarian or Universalist clergyman or layman to enter on such a work? The folly and error is superficial examination.

"Drink deep, or taste not this Pierian spring,"

and thus will life and health be gained. The investigator will find the highest range of his reason filled; the translucent depths of his spiritual intuitions reached; a company of brave souls and true hearts in many lands will welcome him, and he will see that the world wanted and longed for this light, which he would freely spread in his own way. Were William E. Channing on earth to-day he would be an Apostle of this gospel, adding it to his rich spiritual attainments.

There are men and women, with prophetic insight, among the liberal Christians, who see how they are putting aside the infallible Bible, the miraculous Christ, and other outworn doctrines, and going back to the soul; and who feel a need for the great spiritual movement, with the rising sweep of its resistless tide, to give them a vocation of inspiring power, a "reason for being," in the coming days.

DIVINE KINSHIP.

He who feels a divine kinship, and a celestial companionship, and is true to his own soul, will gain peace and love, and that self-poised strength of will and serenity of spirit with which he can do best in daily duties and useful works. in ethics, or religion, or science. He will have light within -such illumination that the windows of heaven may be open before him, and

"Then shall come the Eden-days, Guardian watch from seraph-eyes, Angels on the slanting rays,

Voices from the opening skies." Not as fantasies of a distempered brain, not as poetic flights, but as experiences, real and true in the nature of things, such as have come to many sincere and gifted men, and, it may be, to more gifted women, rich as woman is in that intuition and spirituality which the waiting world

The Maxim gun has only one barrel, yet it can discharge

HOW HANS PICKEL SAW THE BROOKLYN BRIDGE. A True Story.

Hans Pickel vas mine fat'er's name; Hans Pickel, id vas mine; Ho kvit der fat'erland mit me in achtzen forty-nine.
I vas a liddle bubehen denn, and now I'm olt und gray,
Und schtill do n't spik die English vell, I'm very zad to zay.
Die poys I spielt mit atmost all was iiddle Cherman poys.
Egcept die lid lie Cherman girls who helpt to malg die nolse;
Ilid van of dem now pass mine name—I gall her nine schwa Und you of dem now pears mine name-I gall her mine schweet Pickel, Und such a shoak id maig her laugh, und zay dat I'm ridickel.

Und such a shoak id maig her laugh, und zay dat I'm ridickel.
I vent to school a year or doo, und denn I learnt mine drade;
I vas a gleffer blumber, und a vortune I haf made.
But all dis dime of doll und moll I schtuck right straight to peosness,
Und neffer vonce haf took a day but Zandays for mine ease ness.
Now Elspet (dat's mine trau) she zay I'd ought to haf a schange,
Und zo to go avay a vile I manetch to arrange.
I pought a ticket for New York, und had a lofly ride,
Und zaw die level landschaft all dit schimiled on efery zide;
Bud venn I reach die zitty I vas marvel at her zizs—
I neffer see such hurrying growds, such schplendit pildings rise.
I velt that I vas almost lost, dough I veigt zwei hundert pound!
Mine poor olt cars vas deafened by die Niagara of zound.
'T vas most of all dat Prooklyn Pritch I vautet to peholt, Mine poor oit cars vas deafened by die Niagara of zound.
"I vas most of alt dat Prooklyn Pritch I vantet to peholt,
For of her vondrous makultut I'd many times peen tolt.
Und zo I vent down Vulton schtreet, und kylckly bay mine vare,
To z e it vrom beneat' at first, zoospended in die air.
A ferry-boat yoost loaded vas tree tour feet vrom der schlip—
I had zo liddle dime to schpare, I gould not lose dat trip,
Und zo I run mit all mine strengt, und glef a mighty schump!
Vot zay you? Miss it? Ach! not zo! I landet all kaflump.
I schtruck a pird-gage, and mine veightvas too much, on mine vord
It clush it flatter denn mine hat, und kilt dat liddle pird.
Und denn against die gabin-door I rolt und schmasht it trough— Und denn against die gabin door I rolt und schmasht it trough— I neffer, neffer zaw die vay dose proken klasses flew! Zwei purly teck-hands krapt me, und, t'ink ng me insane, Began to bound me mit deir fists mit all deir might and main. Began to bound me mit deir fists mit all deir might and main.
I lose mine demper, I confess, und knockt dose zwei men down;
I do teclare I vas in troot der angrest man in town.
Die voman of der pird cage she game und zaid I 'd bay
For gilling of her liddle pird, before I vent avay.
Der gaptain of der ferry-poat he game and schvore profane,
Und dolt me I must go to schall or mend dat proken pane.
Die teck-hants schramplet to der voet, und schoutet to egsplain:
I moss pe trunk because I run und gif dat fearful leap,
Unt lantet on der pird-gage in such a glumsy hean. Unt lantet on der pird-gage in such a glumsy heav. Und zo to schpare more d oupple I dakes mine roll of pills, Und 20 to scapare more a coupple I takes mine roll of plils, And hands den tollers to der frau whose liddle pird I kills. I gifs den tollers to dose men whose nose I make to pleed (Mine frau, she dells me aftervords I bay more as vas need), Und I gifs der gabtain twenty-von to mend dat proken door—Ach! 't vas a gostly trip I had, und I schpoilt die glose I vore. Und denn as I did look me round, did beoples all did krin: "Vat vas eie hurry?" zo dey ask, "die noat vas goming in!" But denn I zaw die Prooklyn Pritch, for ven der poat vent beck,

I schtoot upon der ferry ent und almost straigt mine neck.
Und zaw dat schplendit arch of schteel dat crosses t'rough die
schky,

As kraceful as der regeu bow, und, ach! zo proad und high!
Ach ja! es freut me dat I vent; Ido not krudkge die gost—
I might haf schpent it besser, but I gan not gount it lost;
For I learnt a lot of visdom vrom der droubble I was bin— Zince denn I neffer hurries ven die boat iss goming in! NATHAN HASKELL DOLE.

Elizabeth Lowe Watson.

Sunny Brae and Temple Oak.

BY MRS. R. S. LILLIE.

It has been my purpose some time to write you regarding my visit to "Sunny Brae," the beautiful home of that estimable and highly gifted woman, Elizabeth Lowe Watson. But a camp-meeting of Spiritualists at Trestle Glen, Oakland, Cal., and a convention of a week's duration in the city of Oakland, have so fully occupied my time as to make t impos sible until now.

Feeling that so many who know and love her dearly would like to hear from her through one who so recently had the pleasure of communing with her, and enjoying her society and hospitable kindness in the sanctity of her own home, I shall undertake, even at this late date, the diffi-cult task of a portrayal of that which can at best be but imperfectly described by means of the pen, and especially that which, above all external beauty, is sensed as an indescribable influence or presence of peace, rest, and spirituality. This spirit pervades, in a marked degree, the home of Mrs. Watson and her talented and lovely daughter, these two constituting the sum-total of the family, excepting those employed by her, and Frank, the faithful, good-natured shepherd dog, who seems to be a self-appointed police-force and guardian-general of the place, and conducts himself as though perfectly conscious of the respon-

Those who know Mrs. Watson know that beside the transition of her mother at her home in the east, know also that since her sojourn in California, three times the Death-Angel has entered the charmed circle of her home, and it was in memoriam of these arisen ones that seven years ago she decided to hold an annual meeting under "Temple " a name she had given to a grand old tree (of the kind indigenous to California known as the "live oak") which spreads its branches of dense foliage in grandeur and beauty over a large lawn. This tree stands westward a few steps from the house, and directly in view of the dining-room. Its branches measure from a point on one side to its oppo site on the other, one hundred and fifty-four feet, or fiftytwo feet from the trunk in an almost complete circle. The a gravel walk, edged by a hedge of scarlet geraniums, rich in bloom, on one side, and on the other a crescent-shaped foliage-bed with the name "Temple Oak" artistically arranged in its centre. An oak somewhat smaller stands near, sending out its branches to join hands with the other. Under the smaller were placed platforms for speakers and musicians, and under the large one seats for from four to five hundred people. Back of the platforms a canvas was temporarily arranged, decorated with branches of palm. Thus the natural auditorium was made ready and complete just as the sun in splendor sank out of sight on Saturday evening. And as we looked upon it we said: "A meeting of weeks in duration, instead of a day, could be held in this climate with no fear of interference from the elements to prevent its success." Early Sunday morning conveyances began to arrive, and at eleven o'clock an audience estimated at five hundred were seated under "Tem-

Mrs. Watson's daughter is a lovely character, with every attribute of noble womanhood, and while she does not possess the special gifts of inspiration or trance possessed by her mother, she has exalted aspirations and lofty aims, and a determination to be and to do that which shall make her life a blessing to herself and to others, which proves her a worthy daughter of so grand and worthy a mother. For three years she has been attending a Unitarian College preparatory to a life-work of public speaking, or ministry, but failing health has compelled her to forego for a time all study and take rest and recreation. She presided over the exercises of the day in a very graceful manner. She gave the address of welcome, and in beautiful and touching words referred to the day as one they had dedicated to special thoughts and services in memory of their arisen

The music was fine, an orchestra and choir of young people of the neighborhood and of the Congregational church near by, which, on this occasion, by vote of the pastor and officers, was closed, in order that all might attend the services held by Mrs. Watson. This was certainly something which could only be interpreted as a testimonial to the regard and esteem in which Mrs. Watson and daughter are held in the community in which they reside. The first address of the morning was given by my Inspirer, from the words "Are They not all Ministering Spirits?" which was followed by a most eloquent discourse from Mrs. Watson upon "Universal Religion." She spoke the truth without reserve or fear, making clear and telling criticisms of past errors, and pointing out the beauties of the newer expression of universal truth.

These meetings cannot fail of doing much toward melting the prejudice so generally felt against that of which the masses know so little. Closing the services, Mrs. Watson cordially extended an invitation to all to make themselves at home anywhere on the place, on the grounds, or in the house. Picnic dinners were soon spread in numerous places, while within the spacious dining room a long table, accommodating some twenty five people, was spread for singers and friends who might not otherwise be provided for, and the day passed away so pleasantly that all there must bear away a bright and sunny picture to hang

on memory's wall. I cannot describe the place as I should like to, that her many friends who may read this may in fancy visit it, for words are unequal. Go with me up the walk, which leads from the main road, through one of her orchards of prune trees; look on either side, and see how symmetrical the trees, how smooth the soil beneath them, with not a weed in sight. We pass on from the dust and noise of the main thoroughfare some distance, cross a rustic bridge, a slight curve, and there at the left a crescent-shaped bed announces "Sunny Brae." We look up. The house is two stories in height, with wide piazzas above and below, over which roses have climbed to the very summit of the roof. Thousands of roses mingle with passion flowers in three colors, white, yellow and red, shining out through the foliage like bright stars. Around the house geraniums of every description, beautiful palms, and other trees. The green lawn, the graveled walks, the hammocks under the trees, inviting to rest, and you have an imperfect description of that side of the grounds on the opposite side of the house from "Temple Oak." But listen a moment, and hear the birds sing. You will hear songs unheard in our eastern States. The song of the lovely robin is seldom heard here, but as we listen now we hear his sweet song, and hear Mrs. Watson say: "Yes; there is a robin, and I send forth a fervent prayer each time I hear it that he will not leave me." Mrs. Watson is a woman of rare gifts, both spiritual and

And yet there are systems of philosophy boasting to contain the solution of all the mysteries of life, which are based upon nothing more substantial than these human inequalities that when viewed abstractly have no existence

whatever! Inequalities that exist only in the pretty dreams or the fearsome fantasies of this childhood period of soul-life. Dreams and fantasies that may extend a lit-tle way beyond this earthly cradle of the soul, but which are surely dispelled at the mystic gate that opens into the true spiritual life.

The fact is that very much of so-called philosophy is the manifestation of an over-active mental temperament. Persons thus afflicted, especially if the language faculty is also unduly active, are prone to philosophize as a means to gratify their morbid mental activity. The product of this mere ratiocination is more apt to be sophistry than wisdom. And at best we may be certain that there is yery much in heaven and earth not dreamt of in any phi-

losophy evolved in this rudimentary sphere of bewildering shadows and false glamour.

New York City.

Anti-Vivisection.

To the Editor of the Banner of Light:

Some time ago an appeal was made in England for money Jor a Hospital Fund, in honor of the Queen's Jubilee. The anti-vivisectionists, quick to see the consequences of this action, at once memorialized the Prince of Wales on this, to them, important subject. They stated that their loyalty to the Queen was well known, and could not be excelled by her other subjects, but that, realizing as they did what vivisectional laboratories are, and what they mean for man and beast, they could not conscientiously give any money to this object unless officially assured that it would not be used in experimental research. They showed that some of these laboratories were connected with the hospitals, and that the experiments performed on animals were carried out on human beings, not with a view of effecting their cure, nor even of relieving their sufferings, but solely to gain scientific knowledge, and were also performed with-

out the consent of the patients.

There was a good deal of red tape to be gone through, as there often is in England (and occasionally in this country) in such matters, but at last Hon. Stephen Coleridge of the Victoria Street Anti-Vivisection Society, London, has received from Sir Francis Knollys, K. C. M. G., the assurance, "in His Royal Highness' name, that there was no intention of devoting any part of the London Hospital Fund toward the support of the Medical Laboratories." If this prove true, a happier day may be dawning for the hospital patients and the dumb animals of Great Britain than any they have seen for a long time, because if the Paince of they have seen for a long time; because if the Prince of Wales has really taken up this matter in favor of the anti-vivisectionists, he may be induced to stand their friend in other ways connected with their work.

A. Morris.

Yonkers, N. Y., July 12, 1897.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPHCIAL 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 pansles 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 fifthy streets to spirit-land, That one claims here 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, " wish 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 dose we have up in the skies." Just then a "buzzy bumble" came.

They clapped their hands in joyous glee, "I dess," said one, "I'll be a bird, And not a great big buzzin' 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 dess," said one, "I'se not a bird, I'd rather be a buiterflies." 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 are were in traff or any life. And the eve 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, regenerate 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, begotten to lusts, seeking praise and gain, working for honors and profit—oh! how little this world knows or realizes of the vast possibilities of such a Godlike love.

We rejoice that there have been some good and noble lives, like signal lights on the mountain-top. At times, all through the ages, there have been those who have worked for and loved humanity. And thus have come prophets, 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, faithful and true, giving and sacrificing, but still not realizing the fulfillment of God's promises. And whilst we rejoice and return praises for these acts and lives, all good souls continue to pray: "Oh, Father, for the perfected answering of these longings for 'a Son and Savior,' to redeem the world!" And with sorrow we await the realization of this ideal

And is this a wrong impression and seeking? See the results in material things. The feeble rushlight is now the incandescent electric burner; the little wildflower grown to a conservatory 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 needs come a truer, higher, ideal life, to give expression to this sublime perfection of love. All through the past love has been the beautiful and Godlike power, but it has not as yet accomplished the world's redemption—the happiness and good we need. And who will reach upward—grow to this divine standard? Priests and Libles 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 beautiful God child; conceived in purity, begotten of love, inheriting this glorious birthright, performing 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 neglected, the pleadings and great needs, all demand 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. lengthen life with health, and almost defy death with will and prayer, and earth might be a paradise except for selfishness and ignorance 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 below, 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 assured I have regretted my time has been so occupied I have been unable to send you anything 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

I am at present working in the camp in Winfield, Kan. The Association under which the meeting is conducted has held meetings for a number of years, and yesterday the first Lyceum session was called. I said a few words in the conference Sunday morning that stimulated 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 announced a meeting to occur on Monday morning, when steps would be taken to organize a Ly-

I have been instrumental in organizing Lyceums 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 Children'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 tomorrow (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 encourage those among our people who read your Department, and are interested in the Children'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 orthodox 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.

Iy 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,

Winfield, Kan., July 13. 1897.

What Every Boy Should Know.

Don't be satisfied until you are sure you

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 he face of it.

Receipt it when paid. Write an advertisement for the paper. Write a notice or a report of a public meet

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 ook and the ledger.

Tell the number of yards of carpet required or your narlor. Measure the pile of lumber in your shed.

Tell the number of bushels of wheat in you argest 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 technical education.—School Supplement.

Railway Signals.

One whistle signifies "down brakes." Two whistles signify "off brakes." Three whistles signify "back up." Continued whistles signify "danger."

A sweeping parting of the hands on a level with the eyes signifies "go ahead."

Downward motion of the hands with extend-

d arms signifies "stop.' Beckoning motion of one hand signifies

Red flag waved up the track signifies "dan-

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

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

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. Address this Department, BANNER OF LIGHT.

Honesty. BY SADIE BEULAH.

I have long wished that some one of the leading contributors to the BANNER OF LIGHT

would present its readers with an exhaustive treatise on the subject of "Honesty." Possibly I have made an accurate guess as to the reason of the reticence of our best writers relative 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-modest. 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 ife is full of mysteries; and when we come to this subject of honesty, their prejudice is entitled 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, notwithstanding the plainness of the decalogue 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 peothere 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-accurate, and still be as far from a practical definition as we were before the subject was mentioned. It is complex. It is not only the presence of truth, but the absence of falsehood. It is not only inflexible justice, but uncompromising 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 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 pretends not to see nor 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 integrity 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 editorial 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, if 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 acordingly. He does not wish to be regarded as a blockhead. As this question comes to me it involves a choice between goodness and intelligence. Before everything else I will choose Night" after which Mrs. Thomas are the followed as the 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 are the course she was the recipient of much applause. goodness. But, as I am not coming forward as a criterion for the world, I will leave the question, 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, o 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 collection of books, called the Bible. This process has been going on for about two thousand years, and there seems to be a degree of plausibility 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 metaphor and the hyperbole and the hocus pocus, this Bible portrays to our anxious vision an infinite, immaculate God, who is guilty, over and over and over, every day and every hour, of all the crimes in the decalogue, 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 robber. Moses (the meek) was a murderer. Joshua was a fakir. Samson was an idiot. Lot was a profligate nondescript. David was a monster 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 allwise 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 current commodity, and not a practical virtue. But all true Spiritualists must concede that honesty is a definite factor in all true progression 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 interpolation 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 everybody 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 honesty is a possibility and a fact (none too plenteous), and an imperative duty among Spiritualists-not only commercial honesty, but absolute 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 examples; but we can aid them by a new example 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 Architecture in America." by Mr. Ashton R. Willard. "Martha's Vineyard" is another illustrated article of interest by William A. Mowry, who is so well known in educational circles, and is President of the Martha's Vineyard Summer Institute. "Girdling the Globe yard Summer Institute.

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

RECKIVED.—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 proprietor, J. J. Morse. 26 Osnaburg 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 meetngs that were much better attended than any held heretofore. The interest seems to be in creasing largely, and many have expressed regret that this is the last week of their meet-

The first services opened at 10 o'clock, when to the surprise and gratification of all the followers of the faith Mr. Francis B. Woodbury of Washington, the Secretary of the National Association, was found seated on the platform. For a while he was the center of attraction, and the exercises were so changed as to give place for a few well-timed remarks by this well-known worker. Secretary Woodbury was also made Chairman of the meeting, as a compliment to his ability, and his kindness in coming to replace Prresident 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 with the brilliancy of her discourse more see with 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 Hagan-Jackson followed with poetic improvisations which were most hap-pily and appropriately rendered. The little lady has endeared herself to her southern audiences, and their affection and admiration grow stronger as the weeks grow in their acquaintance 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 probably 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 kuown 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, consisting 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-

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 delivered by Mrs. Jackson, who had been given the subject by one of the audience, "Modern Spiritualism: Its Rise, Progress, and Ultimate Object." The speaker held her audience enwrapt 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 "Morris," when it should have been "Harris."—Chattanooga (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 Diarrhœa. Twenty-five cents a bottle. Fifteenth Annual Session of the Spir-

At Temple Heights, Northport, Me., commencing Aug. 14 and closing Aug. 22.

itualist Camp-Meeting

Program: Saturday, Aug. 14, Social Meeting, Address and tests by Ella P. Hewes, Carmel, Me.; 15, Lecture by Mrs. Mattie E. Hull, Stoneham, Mass., Lecture and tests by F. A. Wiggin, Salem, Mass.; 16, Lecture and tests by Ella P. Hewes, lecture by Mattie E. Hull; 17, Memcrial Service dedicated to our arisen friends and co-workers, lecture and tests by F. A. Wiggin; 18, Lecture by Mattie E. Hull, lecture by Mo ses 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 pleasantly located in Northport, Me. The grounds are enclosed with a wire fence, and an admission fee 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 inquiring the way of eternal life. We have the knowledge of immortal life assured us, and are desirous of demonstrating the utility 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 ros trum 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

How to Reach Temple Heights. — Reduced rates on Maine Central Railroad from all stations on its line to Belfast from Aug. 14 to 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 dépôt, Belfast, every day at 10:10 A. M., for Temple Heights.

How's This?

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

F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Chency for the last 15 years, and believe bim perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.
West & Truax, Wholesafe Druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, D.

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. Testimoulats free.

July 17.

SENT FREE.

Rules to be Observed when Forming Spiritual Circles. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.
This little book also contains a Catalogue of Books published and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free en application.

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

King Solomon's Treasure.

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

It has long been asserted by scientific men that the Anclents must have known of some combination of substances from Nature's laboratory that would renew the most potent of the forces of human life in both male and female, and that to the use of such substances was due their extreme longevity and inexhaustible reproductive power. Recent discoveries of Egyptologists have brought to light the fact 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 at Jerusalem, and also that he sent a box of it each year to H. T. W. S. as a recognition and kindly recompense for his aid in building the Temple. Cleopatra also knew of it through her Egyptian aucestry, and owed to its use her marvelous power to charm and enthrall her many royal lovers.

King Solomon was one of the wisest men in the world. He lived to the ripe old age of 94. He bad 700 wives and 305 female slaves, and retained his lusty strength and powers of youth to the end of his life. He knew nothing of 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, no minerals, and will in every case, when taken according to directions, give strength and develop wherever needed, and bring back to the tired and jaded, and prematurely old of either sex, all that makes life most lovely, all that makes a perfect man a God—a perfect woman a Goddess.

Now, Brother, that which gave King Solomon his wonder-Life and Strength," but it was known by the Hebrews as

matter) one tenter see, an that makes in most lovely, all that makes a perfect man a God—a perfect woman a God-dess.

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

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

A trial package will be sent you for \$1, or a full-sized package, six times as large, for \$5; **securely **seuled**, and post-paid to any P. O. address in the world upon receipt of price. We live in an age of humbur, but this is no humbur. We could give the names of thousands of the best known men and women of the time who are our constant patrons, and who know the value of this tonic, were we not bound in honor and delicacy not to do so.

It is the only **harmless**, and at the same time **sure**, aphrodissical Tonic known, and as a result every one who tries it continues its use. We sold over 1,100,000 packages last year.

It continues its use. We sold over 1,100,000 packages last year.

The phy, ical condition which this is a sure specific against has been gradual in its approach. The cure must be gradual; improvement will be noticed at once, and this should encourage you to persist in the treatment, which will delight you more and more each day in its results. Its continued use makes you strong, and keeps you so. When you have proved the wonderful nature of this recuperative tonic in your own case, please see that your best friends, man or woman, are made aware of its merits. It is not necessary that you tell them of its benefits to you; if you object to do so, send as their names and we will mail them circulars without mentioning any bame. It is as efficacions for women as for men, and can be given to either without their knowledge in advance of its particular properties. In all troubles of either sex, caused by youthful excesses, it is the only actual cure in the world. Agents wanted in every town.

THE MASON CHEMICAL CO., P. 0. Box 747, Philadelphia, Pa.

INDIGESTION, HEART-BURN,

and all Stomach Troubles quickly relieved and cured by FLORAPLEXION. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. - Address Franklin Hart, 92 John St., New York.

WORKS OF KERSEY GRAVES.

THE BIOGRAPHY OF SATAN; or, A Historical Exposition of the Devil and his Flery Dominions, Disclosing the Oriental Origin of the Belief in a Devil and Future Endless Punishment; also, The Pagan Origin of the Scriptural Terms, Bottomless Pit, Lake of Fire and Brimstone, Keys of Hell, Chains of Darkness, Casting out Devils, Everlasting Punishment, the Worm that Never Dieth, etc.; all explained. By KERSEY GRAVES.

pp. 123, with portrait of author. Cloth, 50 cents; paper 35 cents.

THE WORLD'S SIXTEEN CRUCIFIED SA-THE WORLD'S SIXTEEN CRUCIFIED SA-VIORS; or Christianity Before Christ. Containing New-Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precents, and Miracles of the Christian New Testament, and furnish a Key for Unlocking many of its Sacred Mysteries, besides the History of Sixteen Oriental Crucified Gods. By KERSEY GRAYES.

Printed on fine white paper, large 12mo, pp. 380, with portrait of author, \$1.50, postage 10 cents. (Former price \$2.00.)

THE BIBLE OF BIBLES; or, Twenty-Seven "DIVIDE Revelations": Containing a Description of Twenty-Seven Biblies, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events; also a Delineation of the Characters of the Principal Personages of the Christian Bible, and an Examination of their Doctrines. By KERSEY GRAVES, author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

Cloth, large 12mo, pp. 440. Price \$1.75, postage 10 cents, (Former price \$2.00.)

CIXTEEN SAVIORS OR NONE; or, The Explosion of a Great Theological Gun. In answer to John T. Perry's "Sixteen Saviors or One"; an examination of its fifteen authorities, and an exposition of its two hundred and twenty-four errors. By KERSEY GRAVES.

Cloth, 75 cents; paper, 50 cents. (Former price \$1.00.)
For sale by BANNER OF LIGHT PUBLISHING CO.

THE STAR OF ENDOR.

BY EBEN COBB.

To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Eben Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following Table of Contents:

Introduction — A Reminiscence of Years Agone. Chapter 1. Initiation at the Mystic Shrine. 2. Entranced—From Earth to Nebula. 3. From Nebula to the Astral Spheres. 4. Hypatia's Code Applied. 5. Continuation of Hypatia's Code. 6. Science and Sciolism, 7. Wisdom and Credulity. 8. Authority. 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion of Jehovah. 11. The Infinite within, separated from the God-Conception without. 12. The Personality of Jesus, the Nazarene. 13. The Messlahship. 14. The Birth of Jesus, the Christ. 15. Miracles. 16. Casting out Evil Spirits. 17. The Encharist. 18. Historical Witnesses to be Admitted at the Trial and Crucifixion of Jesus, the Christ. 19. The Crucifixion. 20. The Resurrection. 21. The Soul's Night. 22. The Soul's Morning. 23. Love to the Religio-Theological God. 24. That Man of Straw. 25. Love to the Person of the Infinite. 26. Deduction from the Preceding Chapters. 27. Liberal Religion and Scientific Thought. 28. Egoism and Altruism. 29. The Prime Ethical Rule separated from Dross. 30. Egoism and Scifishness. 31. Analysis of the Psychic Organ. Acquisitiveness. 32. Closing Scance with Endor and Hypatia. Appendix. Cloth, 12mo. pp. 311, with portrait. Price \$1.00.

For sale by BANNER Of LIGHT PUBLISHING CO.

THE PHANTOM FORM.

Experiences in Earth and Spirit-Life-Revelations by a pirit. Through the Trance Mediumship of Mrs. Nettle Spirit. Through the Trance Mediumship of Mrs. Nettle Pease Fox.

This is one of the most deeply interesting Spiritualistic endance, led by Dr. B. F. Young of ille.

Reach Temple Heights. — Reduced Maine Central Railroad from all statistic into the Belfast from Aug. 14 to Parties from Boston and vicinity also Boston and Bangor steamer to the There they can be met by F. A. There they by F. A. There they be met by F. A. There they

Cloth, pp. 169. Price 50 cents; postage paid to any part of the world. THE MYSTERIES OF THE BORDER-LAND;

Or, The Conscious Side of Unconscious Life. Also the Second Part of the Volume, "The Golden Key; or, Mysterles Beyond the Vell." By MRS. NETTIE PEASE FOX.
These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative style, said by the spirit author to be founded on fact. They are as entertaining as any novel everread, contain more of the phenomena and philosophy of Spiritualism than ever before written in the same space, and are written in such before written in the same space, and are written in such an attractive form that they cannot fail to please and deeply interest thousands outside the ranks of Spiritualism. For sale by BANNER OF LIGHT PUBLISHING CO.

MAN'S IMMENSITY

A Certain Evidence of His Immortality. A Surprise to the World. By PROF. J. L. DITSON, Sci., (Brother of the late Oliver Ditson.) Oliver Ditson.)

Subjects treated: Man's Immensity; Immortality Demonstrated; Immortality Continued in Art; Art in Japan; The Moon in Collision with the Earth; The Order of the Universe; Culture and Refinement; The Borderland, etc. Cloth, pp. 21; price 75 cents; paper, 40 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THERE IS NO DEATH. By FLORENCE MARRYAT. This singularly interesting book contains an account of Miss Marryat's own experiences in the investigation of the science of Spiritualism.

In doing so she claims to have confined herself to recording facts, leaving the deductions to be drawn from them wholly to her readers. It has very convincing work to hand to skeptics, and should be widely circulated.

Paper, pp. 285. Price 50 cents.

Paper, pp. 263. Price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The MANNER OF LIGHT PUBLIMITING COMPANY, located at 9 Bosworth Mirert (from 98 Tremont Street), Boston, Missa, keeps for sale a complete asportment of Spiritual Progressive, Reformatory and Missellaneous Books at Wholesale and Retail.

Thus Carm.—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 0.0.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 nostage stamts.

Bemiltanes 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 conts.

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.

No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return 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 Bight.

BOSTON, SATURDAY, JULY 24, 1897.

188UED EVERY THURSDAY MORNING FOR THE WEEE ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.] PUBLICATION OFFICE AND BOOKSTORE,

No. 9 Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY.

89 and 41 Chambers Street, New York.

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

Issued by

Banner of Light Publishing Company.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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 taker, 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 Bucknam introduces an article in the columns of the Christian Register of June 17 in the follow-

'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

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 alism that did not suit his fancy. Imagining of men. 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. | manity would not so soon have found the bread Which horn of this dilemma do you take, Mr. Buckham?

nite 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 scoffed at by the scientist, while people were assured by theologians that through faith alone could truth. man hope for immortality. To every auxious questioner the Church gave the same answer-"I do n'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 of the early mediums, speakers and workers at of the welcome they have received in England, says, "Iknow" to both burchman and sci- the time the grand charge was made upon the nor of any lack of cordiality on the part of our facile pen of Miss Lilian Whiting. Our read-

the possible and the impossible.

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 "noxall of truth. His own words prove that he evident fact that no man can teach that which all mankind will rise up and call you blessed. he does not know; Mr. Buckham, knowing nothing of Spiritualism, is therefore incompetent, hence unfit, to speak or to teach concern-

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. Buckbam 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 saered 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 creedalism 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 communication between the embodied and the disembodied souls of men. But the forces of the supernal 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 perused some few works in defense of Spiritu- a broader philanthropy instilled into the minds

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 breastworks of theology with the battering-ram of fact, that the spiritual forces might make a sortie for the relief of the creed-beleagured 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 huof heaven for which it was searching. Words of wisdom were spoken by babes and outcasts Modern Spiritualism demonstrates an Infi- 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 forerunners 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

They were to aid the angelic hosts in their warfare against materialism, in their contests ntist, and assures the latter that he must allied hosts of orthodoxy and materialism. brethren across the sea.

study more ere he presumes to decide between | These noble workers have had many worthy successors, and mediumship, pure and unde-For demonstrating the Over-Soul, or God, filled, is to day more highly cherished than ever immanent in the universe, for proving that | before. It is felt to be the treasure of all man survives the change of death, for proving | treasures, and the one aim of all should be to a conscious, progressive immortality for all 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 clation, and since that important event the workers of to day-the worthy successors of a truly noble race! Ye are the purveyors of ious, rank, unsightly weed!" The angels in spiritual knowledge, the harbingers of the heaven can but cast pitying glances upon this army of the spirit hosts, the comfort of the sorman, who in his egotism presumes to know the rowing, the hope of the despairing, and the sign boards that point to the highway of eterknows nothing of Spiritualism. It is a self. | nal truth! Be true to your noble missions, and

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 fold 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 sybil 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 com-

fort to their caller. In the afternoon the lady assumed a slight disguise and visited all the secresses 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 vic tims. 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 litparties 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 noticed 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 offerhas on hand for his Lyceum Educational uam every success. 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

FOO Our esteemed contemporary, Light, London, Eng., in its issue of July 10, publishes an interview with Dr. J. M. Peebles, together with an excellent cut of the venerable "Pilgrim." It also refers to the visits and public utterances of Mrs. Clara Watson, Mrs. with all forms of error, and were made the M. E. Cadwallader, W. J. Colville and Mrs. mouthpieces of the Spirit of Truth in the work | Anna Lewis Johnson, all well known workers of reforming the world. The present standing on this side of the Atlantic. Our American of Spiritualism is largely due to the loyal efforts | friends certainly have no occasion to complain

An Urgent Need.

The following, from the Light of Truth, is so ent of our readers:

Several years ago the Spiritualists of the country, in national convention assembled, blocked out the National Spiritualists' Asso 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 setting 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 Na tional 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

stanch 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 dev tion, 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 deteat 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 Na tional 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 Scirit-ualism 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 proba-ble 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 pature. 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 office last week. Prof. Evans is well known as an 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 erature. He mails copies of The Banner to a few weeks in the early autumn in Boston. He will be welcome, and find a good field for labora

> 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 diseaser" 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 sen tenced 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 ing to the Lyceums of America, the matter he fold of Spiritualism. We wish Editor New-

> 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. II. Hand for a copy of the Lowell Mail of July 12, containing an excellent report of the Earncliff 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 ers will find it a rich intellectual treat.

A Vegetarian Health Resort.

Mr. Frank L. and Mrs. Lydia Goodnow Hampertinent to the present needs of Spiritualism, liton have opened a new vegetarian health reas represented by the National Spiritualists', sort on hygienic principles at Welkin Bluff, Association, that we reproduce it for the ben- Millington, Mass. Physical training, light regular exercise, massage and vapor baths are given, and strict attention paid to the art of getting well. Diefetic reform is not dead, and Mr. and Mcs. 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,

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 priestbound creeds and dogmas, and it will never cease its efforts until all men are free to wor-ship 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 advance 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

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 alks of dictating terms from the Acropolis at Athens. He goes so far as to say that Edhom 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 coning that the situation must be brow Russia is said to have joined with the an end. 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 last week. Prof. Evans is well known as an to unite in a campaign of suppression against eminent psychographer in all sections of the the "unspeakable Turk."—Washington Times, July 8, 1897.

> Face 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 wo-men 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 withal.

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., dur-Lyman C. Howe speaks in Pittsburg the last four

Sundays of October, and in Buffalo, N. Y., December. He is engaged at four camps: Freeville, N. Y., ber. He is engaged at tout camp... July 25 to Aug. 2; Sylvan Beach, Oneida Lake, Aug. and 5; Lake Brady, Aug. 7 and 8; Cassadaga, Aug. 12 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 mouths of next season open for engage-ments as lecturer and platform test medium. Ad-dress 100 Van Voast Avenue, Newport, Ky. Mr. Flavius A. A. Heath, inspirational lecturer, has

been sick for several weeks, and now wishes to correing 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 Winfield, Kan. They go from Winfield 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; trom Iowa Mr. Hull goes to Grand Ledge, 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 Temple Heights, then goes to Ooset. Mrs. Hull will work in the Etna 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.

Middle States.

Mr. J. Frank Baxter lectured acceptably on Sunday last, July 18, in Plymouth, Mass. Mr. Baxter begins his labors at Onset Bay Camp on Sunday next, July 26, 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 1893, subject to call. Address him, 46 Tudor street, Chelsea, Mass.

Sunday, July 18, was the day appointed by 'Camp Progress Association to be given for the benefit of the Veteran Spiritualists' Union. The weather was all that could be desired. the air was refreshing, the sun shining just warm enough to make one feel glad to be out

It was evident that a general interest was felt in the object of the time and occasion by the large attendance at the Camp, being near 2 500, the largest of any so far this season. At 2 o'clock the speakers and officers of the Veteran Spiritualiste' Union gathered on the speakers' stand, and as Mr. H. D. Barrett, editor of the BANNER OF LIGHT, stepped upon the platform, a friendly greeting was given by the audience and then followed the veteran, Mr. Eben Cobb, President of the Union, who was also given a hearty welcome, showing that he has a warm place in the hearts of the

people.

The exercises opened with singing by the quartet, followed with remarks by Mr. Cobb in reference to the need of more interest in the Home. He spoke of old friends-friends who had given their lives in the work of hu-manity; urged that as the Home had been secured, all should give what they could to carry it on. Singing by Messrs. Gardner, Pierce

and Abbott.
Mrs. N. J. Willis said that unless we reach out and sense the touch of humanity (that makes the world akin), though being a beautiful spot, the Home can never be ready for the many waiting to enter its doors. She urged that institutions should be built up, and methods of teaching, until Spiritualism could reach to the ends of the earth. It could not spread while you hold meetings in such halls, and do not have houses of your own. Men and wo-men should be utilized to put the Home in order. Each one should take a personal interest in the Home.

Mr. Cobb made pleasing remarks in introducing Mr. Barrett, Editor of the BANNER OF LIGHT and President of the National Association, who spoke in telling words of interest for the Veterans' Home, as only he could. Speak-ing of it in comparison with the National Spiritualists' Association, of the purposes of each, he said: We need a spiritual illumination that will make all feel a universal brotherhood, but we can't do it in working one against another. Spoke of the practical needs of Spiritualism in the way of colleges, institutions of learning, Lyceums, musical education, etc. The Veter-an Spiritualists' Union has taken the first step in the way of this Waverley Home

We need more of that spirit that will have sympathy for those who have suffered from being placed upon the rack of public opinion. They are pleading from every part of the country for you to do something for them. Now is the accepted time if we will be but true to ourselves and will nelp our fellowmen. Do all for others, regardless of the reward.

There were others who spoke grand words of appreciation of the object that was now being brought before the people, and who urged all to feel a personal interest in the Waverley Home. I regret that I cannot give their words, but I was called away and did not get an opportunity to return in time to hear the follow ing: Mrs. C. Fannie Allyn, Mr. Kelty, Mrs. M. A. Sanger, Mrs. W. S. Butler, Mr. Abbott, Mrs. H. A. Baker, Mrs. A. J. Pettingill, Dr. N. P. Smith. Singers, Miss Amanda Bailey, Messrs. Abbott and Pierce. Mrs. Fuller sanging in the control of the co inspirationally.

The following ladies were appointed to take up the collection: Mrs. W. S. Butler, Miss M . Coffyn, Mrs. Kittie Russell and the writer. The result was \$54.23, a very good response for one of the smallest camps in the country. It is to be hoped other camps throughout the land will do as well in proportion to their size. Surely all Spiritualists should have an interest in the future welfare of those who have fought life's battle, and are in want of a home to shelter them and provide the little comforts that old, tired out, sick and friend

Let each one bring the thought home-not one can tell what a day may bring forth, nor know how soon our own may be in need of a home or kindly sympathy; let us give for oth ers, that it may be given for ours, and give cheerfully; for much more good is received with the gift of one dollar, given with sympathy and love, than with the gift of five dollars, that carries not a blessing with it. Let it not be the "cold charity of the world," but a free-will offering to a brother or sister for humani-

Many letters have been received from needy ones, asking when the Home will be open to receive them; many have sums of money to give when they can enter-but what can we tell them? We have a beautiful spot of ground, a fine building, and many of the rooms could be furnished with what has been contributed; but there must be an endowed fund to support the Home and for current expenses. It would be foolish to open the doors only to close them, or run in debt. It is to be hoped the friends all over the country will remember this need and come to the rescue. Let us at least do half as well for our deserving poor as other denominations do for theirs, and then we can with truthfulness call Spiritualism a religion of humanity.

A unanimous vote of thanks was given to

the Board of Managers of Camp Progress, and also to all who had helped to make the meeting a grand success by contributing money and giving their services.

MRS. J. S. SOPER, Clerk.

Onset Wigwam.

To the Editor of the Banner of Light:

The Wigwam doors were opened to the people assembled at Onset (for healing at the morning session from 9 to 10, and 4 to 5 for tests and messages), July 18.

After a long heavy gale of wind and wave the opening morning dawned sloriously upon us. The Wigwam was filled to its utmost capacity, Mrs. May C. Weston, President, in the pacity, Mrs. May C. Weston, President, in the chair. With calmness, yet steadiness of purpose, her voice rose in friendly greeting. Song, "To the Work." A few moments of silent prayer, then followed the healing.

A grand fa tor in our midst is Dr. H. B.

Gammon, of Chicago, Ill., as he speaks thirty languages, interpreting, under control, all the different Indians who come and manifest. We

have full proof he is correct each time.

Many go from the place fully cured; others benefited. Many letters are received from persons stating diseases of long standing cured. There is no charge at the door; healing free.

Long may the Onset Bay Wigwam live, and its noble President fulfill her work. MARY E. THOMPSON.

Onset, Mass.

Both men and womankind belie their nature when they are not kind.—Bailey.

Love's voice doth sing as sweetly in a beggar as in a king.-Decker.

HALL'S Vegetable Sicilian HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it. R. P. Hall & Co., Prope., Nashua, M.H. Sold by all Druggists.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The New England Spiritualists' Camp Meeting Association, which holds its annual session during the month of August, has found it necessary to make a small charge for the admission of visitors to its grounds. As considerable comment has been already made, and this action of the Board of Managers of the Association has been criticised, the Board deems it proper to say a few words to the pub-lic in explanation. It has not decided to charge an admission to its grounds without much anxiety and deliberation, and nothing but necessity has led the Board to take this step, for it would prefer to continue as heretofore, and have access to its grounds free to all, and, if possible, to all the lectures and entertainments there given. Upwards of four thousand dollars must be raised each year for the following purposes: To pay the interest on its outstanding bonds, to pay the band and other musicians and lecturers, insurance, taxes, repairs to its buildings, repairs to streets, walks and bridges, lighting the grounds, removal of garbage, for generally keeping the grounds in order and free as possible from inflammatory substances, and for sanitary purposes. To meet these large outlays the principal sources of revenue have been the rental of the buildings of the Association and income from the granting of privileges and voluntary collections at the meetings, and in a few instances charges for admission to entertainments and

The establishment of numerous meetings of a similar character in different parts of the country has caused something of a falling off in the annual attendance at our meetings, but our expenses have not been in any way reduced. Unfortunately for the Camp-Meeting Association, it did not purchase the grounds when the opportunity was first afforded, but they were purchased by the Lake Pleasant Association, through whose management a large debt was created, and the place of meeting was likely to pass into the hands of a receiver or be sold to pay the debt of the Lake Pleasant Association.

The Camp-Meeting Association resolved to purchase the grounds and assume the debts of the Lake Pleasant Association to the extent of \$10,000, which it has done, and it now proposes to pay the interest accruing, and reduce this debt and pay it off as speedily as possible. It has been found by long experience that a very large number of persons visit our grounds, making them a point for picnic ex-cursions, bringing with them their own food, making use of our tables and littering up our grounds. They listen to the concerts and lecures, and usually give nothing in return, and if they do give anything the amount is ridiculously small for the enjoyment afforded at our expense. We have in the past engaged the best bands in the country, and this year, at great expense, we have engaged the Fitchburg band, and also a quartet of singers of great renown, while our lecturers are the most famous in the country and will speak upon various educational matters of great public interest, many of them but remotely connected with religious matters.

Those who believe and those who doubt the efficacy of mental and magnetic forces in healing will have an opportunity of witnessing regults at the great healing meetings by Dr. C. W. Hidden and others, Aug. 2 and 3. We must raise sufficient revenue to pay for these attractions, and we submit to the fair judgment of the public, with the assurance that in most instances we shall be sustained, whether those who desire to attend and avail themselves of the opportunity offered should not pay something for it. Our association is composed largely of persons from distant places; they patronize the farmers, dairymen and merchants liberally, and we pay taxes on our property which we think are exceedingly

In view of these considerations, we think the small fee of ten cents to be paid by those who do not hold railroad coupons admitting them to our grounds, will not be a cause of at least just complaint.

A. H. DALLEY, int. A. H. DAILEY,
President N. E. S. C. A.

Cassadaga Camp, Lily Dale.

To the Editor of the Banner of Light:

In a few hours, with the rising of the morrow's sun, the season of 1897, the seventeenth session of the Cassadaga Lake Free Association, will be ushered in at fair Camp Cassadaga.

How fair and radiantly beautiful she is in her robes of bright emerald, freshened by recent rains, her pretty parks, wonderful banks of brilliant flowers, stately trees and dimpling lakes, no pen can picture, no eye imagine until it beholds in all its completeness this picturesquely ideal Arcadia—this dear mecca of Spiritualism, where yearly congregate the multitude whose coming transforms its calm and sylvan quietude into a forest city, throbbing with glowing animation, intense interest and joyous, gladsome life.

What is the outlook? What are the season's prospects? Judging from indication, the number of people present—the numbers that we know are coming—the more than usual interest manifest on all sides near and far, the indications are good, nay more, very encourag-

Certainly we have much to offer the public, as much and more than in years past, when they so eagerly partook of our hospitality and profited by our attractions.

It is a universally conceded fact that Cassa-

daga's yearly programs are never surpassed as to breadth of thought and variety of talent offered, and in this year 1897 we are better equipped with platform ability than at any previous time in the camp's history—as a thoughtful survey of our program will demonstrate. At no one camp or point of the compass will there be such a collection of wellknown and leading psychics as at Cassadaga the present season. Here the seeker after phenomena cannot fail to realize the complete gratification of his desire in this direction, nor the honest investigator go hence with the truth undemonstrated.

P. L. O. A. Keeler, the eminent slate-writer, is located for the season at his cottage on Lake

The Campbell Brothers, spirit artists, will welcome believer or investigator at their home on Marion street.

F. Corden White, test and business medium, who has so satisfactorily served the Associa tion in seasons past, and in the recent purchase of a desirable property on Lake View Avenue, has become a resident of the camp, figures among the season's attractions.

The Bangs Sisters of Chicago, so well known to the public, are located on Library street, and will be until the middle of August. Mrs. Philip Wreidt, trumpet medium of Day-

ton, Ohio, so favorably known to camp visitors, will occupy her old quarters at the Olmstead Cottage, on Cleveland Avenue.

Mrs. Maude Gillette, slate-writer and materializing medium, who has a flattering following, will, with a party of Chicago friends, be domesticated in the Henderson Cottage, Lake

View Avenue. Mrs. Maggie Waite, platform test medium of California, located on Melrose Park, has been engaged by the Association for the entire

Besides this number of celebrated psychics,

there are present many others of lesser note. George H. Brooks of Wheaton, Ill., the genial and gentlemanly chairman, will be the platform's presiding genius.

Douglas Lane of New York City will, with popular male quartet, have full charge of and conduct the vocal music. The Northwestern Band and Orchestra, Cassadaga's golden-throated song-bird, whose open-

air concerts are one of the most delightful features of a season at Cassadaga, will be present throughout the entire session. There will be classes in various lines of thought and occult study, conducted by Dr. W. W. Hicks, Dr. Mason, the noted Buddhist, A. H.

Dharmapala, late of India, Prof. W. H. Bach and others, all of whom we shall be pleased to mention after the lights are turned on and the curtain rung up on the season of 1897.

Lily Dale, July 13, 1897. SHIRLEY BELLE.

Camp Progress, Mowerland Park. Upper Swampsgott.

To the Editor of the Banner of Light.

Sundaý, July 18, was set apart as Veterans' Day at our camp, and a beautiful day was given to us on this important occasion, to assist in our effort in the grand and worthy object, the Veteran Spiritualists' Home at Waverley.

We were greeted with one of the largest audiences that has visited our camp' this season. About twenty five hundred people were present, and they were addressed by some of the best talent that ever spoke in public.' A col lection was taken, and the following sum was realized: for membership, \$10; for Home fund, \$44.23-a grand contribution from one of the smallest camp grounds, and we hope that all the other camp-meetings will do as well in proportion. If they do, at the end of the camp season \$2,500 will be added to their funds, and

they will have a good nest egg to work with.

Our first meeting commenced at 11 A. M., as follows: Invocation, L. D. Milliken, President, of Lynn; remarks by Capt. Balcomb of Lynn; singing, "Beckening Hands," Messrs. Pierce, singing, "Beckoning Hands," Messrs. Pierce, Abbott and Gardiner; remarks, Will Estes and Dr. Forbush of Lynn, Chas. A. Abbott of Charlestown and Mrs. A. J. Pettengill of Malden.

2 P. M., Mr. L. D. Milliken presided, and the meeting was placed in charge of the Veteran Spiritualists' Union, Mr. Eben Cobb, President, who made some fine remarks in alluding to our beautiful camp ground, and in reference to the Home at Waverley; remarks, Mrs. N. J. Willis of Cambridgeport; fine address, President H. D. Barrett, in behalf of our Veterans' Home at Waverley; song, "A Good Time Coming," Miss Balley and Quartet; address, C. Fannie Allyn of Stoneham; song by the audience, "Sweet By-and By"; intermission.

4 P. M., meeting commenced with singing "Shadowland," Miss Amanda Bailey; remarks, Mrs. Sanger of Waltham, Mrs. William S. Butler of Boston, Mr. J. M. Kelty of Lynn, Mrs. H. A. Baker of Danyers; song, Miss Bailey and Quartet, "Lead Me Gently"; meeting closed with singing "Away Over Jordan."

Wednesday, July 28.—Another basket picnic will be held at the grove. Dancing from I till 6 o'clock P. M. Clam and fish chowder and ice-cream will be served.

Sunday, July 25.—Mrs. Ida. P. A. Whitlock

Sunday, July 25.-Mrs. Ida P. A. Whitlock.

of Providence, will speak from our platform.
BANNER OF LIGHT for sale and subscrip tions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents. Electric cars pass the grove every fifteen minutes from Lynn and Salem. N. B. P.

Earncliff Grove, Lowell.

To the Editor of the Banner of Light:

The meetings held at this grove by the First Society have been very successful-much interest manifested.

On the 18th a large audience gathered to hear Brother A. B. Plympton, a worker of fifty years in the Cause. He gave a grand lecture on "The Sublimity of Spiritualism as a Religion," after which Mrs. Sadie L. Hand gave tests.

One feature of our meetings is the singing of Mrs. Davis. These meetings will continue through August. Mrs. C. Fannie Allyn next Sunday. Nettie

Holt-Harding, Aug. 1.
This grove is near the city, is but a five cent fare, and speakers from Boston and vicinity can arrive home the same day by electrics or steam. A welcome extended to all mediums.
GEORGE H. HAND, Sec.,

34 Lincoln street, Lowell, Mass.

Civic and Philanthropic Conference. A conference of men and women interested in the great social, hygienic and philanthropic questions pertaining to the welfare of human society will be held at Battle Creek, Mich., October 12-17, 1897. The following and other questions will be presented in papers and addresses by prominent philanthropists and educators

with the hope of evolving some practical methods of reform:

Methods of Municipal Organization; The Betterment of Municipal Politics; Public Sanitation and Water Supply; Condition of the poor and unemployed; Are pauperism and crime the product of our civilization? How to eliminate the tramp from society; What to do with the ex-convict; A mutual agreement between counties, cities and villages, so one municipality shall not drive its idle men to another; Farm Colonies and Emergency Relief; The Tenement House Question; Social or University Settlements; The School of Health; Medical Missions; Free Baths; District Nursing as a relief for the sick destitute poor; School Hygiene: How to prevent physical deteriora-tion resulting from school life; Medical inspection of pupils; Physical cleanliness; Lavatory and bath facilities for public schools.

Rev. Samuel G. Smith, D. D., pastor of the People's Church, St. Paul, and Professor of Sociology in the Minnesota State University, will be President, and J. H. Kellogg, M. D., Superintendent of Battle Creek Sanitarium, Vice-President. Many distinguished speakers will

One day will be devoted to a special conference of the Mayors of cities and executive county officials of Michigan and adjoining States, to consider the industrial question. Counties and all municipalities are invited to send dele-

The railways have been asked to make reduced rates, and there will be ample hotel accommodations at low rates.

For all particulars and official program, address, with stamp, S. Sherin, Secretary.
Sanitarium, Battle Creek, Mich.

A Needy Worker.

I wish to call attention to one of our old workers, Mrs. M. D. Cofran, 762 67th street (Station O), Chicago, who is in indigent circumstances, and through a fatality of misfortunes over which she has had no control. She is worthy of our cooperation. She is a healer and a fine psychometrist. Any one who will send one dollar to her for a reading will confer a favor upon her and enable her to again maintain an independent position in the field and for the cause so dear to her and us all. J. C. F. GRUMBINE.

Old and New Psychology.

After many unforeseen delays—owing prin-cipally to Mr. Colville's departure for England earlier than was anticipated, thus leaving the matter of reading proofs in other hands—his new book, entitled "Old and New Psychology," is rapidly nearing completion, and we can positively announce that it will be ready for delivery on or before July 24th.

This range important work contains a series

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

is one dollar per copy.

The following is a partial list of the special opics treated:

What is Psychology? Relations of Psychology and Physiology. Views of Plato, Aristotle and Swedenborg. Have we Two Minds?

Subjective and Objective Consciousness. Telepathy and Thought Transference. Moral and Educational Uses of Psychology. Hypnotism and Ideal Suggestion. Concentration of Thought-How Developed. The Strongest Proofs of Immortality. Dreams and Visions.

Seership or Prophecy. Normal and Super-normal Mediumship.

Intellect. Emotion. Imagination. Instinct.

Mrs. W. S. Butler's Entertainment at Onsof, Mass.

one of her charming entertainments at the

Onset Temple, on the evening of July 30.

Some of the well-known children, who for

past years have taken part in her, Annual May

Festivals at Boston Music Hall, will be pres-

ent in some of their latest dances. Miss Louise Horner, of Boston, will have some new and

will be a one act comedy presented by several

well known people of the dramatic profession.

Those who attended the concert given by

Mrs. Butler during the summer of 1895, wil

no doubt avail themselves of the opportunity

of attending this one, and tell all of their

Mrs. Lilla Viles Wyman for years has trained

the children for Mrs. Butler, and has promised

something which will be new and novel for this occasion. There will be but one price of

admission, and every one attending will be

Veteran Spiritualists' Union Days

Have been assigned by the officers of several

July 23, Cape Cod Camp-meeting, Harwich

July 24, Onset Bay Camp-meeting, Onset

Aug. 1 to 8, Mississippi Valley Camp-meeting, Clinton, Iowa.

Aug. 15, Grand Ledge Camp meeting, Grand Ledge, Mich.

Aug. 23, Lake Pleasant Camp meeting, Mon-

Aug. 25, Queen City Park Camp meeting, Burlington, Vt.
Other dates will be added to this list as they are made by the Camp-meeting officers.

Per Order of Committee.

Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the locali-

be held.

AS THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer—thus coherating in efforts to increase its

sion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publish-ers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Date, N. Y.—Opens July 16; closes Aug. 29. Onset Bay, Mass.—July 4th to Aug. 29th.

Queen City Park, Burlington, Vt.-Opens July 25th, closes Aug. 31st.

Mowerland Park, Camp Progress, Upper Swampscott, Mass.—Commences June 5th, for the sea

Chesterfield, Ind .- Opens July 22d, closes Aug. 16th. Sunapee Lake, N. H.—Commences July 25th, closes Aug. 22d.

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

Maple Dell Park, Mantua Station, O.—July 18th to Aug. 22d.

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

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.—Commences July 18th, closes Aug. 1st.

Illinois Spiritualist Camp-Meeting begins (at Peoria Fair and Driving Park) July 18th, closes Sopt. 1st.

Oneida Lake Camp, Sylvan Beach, N. Y .- Open

Mount Pleasant Park, Clinton, Iowa.—Aug. 1 to 29 inclusive.

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

Ninutic Camp (Niantic, Count.), commences June 28-to Sept. 6 inclusive.

Marshalltown, Iowa, Camp.-Aug. 21 to Sept. 20.

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

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

ADVERTISING RATES.

OR,

200 lines to be used in one year.....10 per cent. 500 " " " " " " "25 " " " 1,000 " " " " "40 " "

Special Notices forty cents per line, Minion,

special voltes forly cents per line, Minion, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns. Width of column 2 7-16 inches.

Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon

are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

J. J. Morse, 26 Osnaburgh street, Eustor Road, London, N. W., is agent in England for the Banner of Light and the publications of

Send for our Free Catalogue of

To Foreign Subscribers the subscription

price of the BANNER OF LIGHT is \$2.50 per year

or \$1.25 per six months, to any foreign country

countries outside of the Union the price will

TO LET.

A Small Front Room in Banner of Light Building, No. 8% Bosworth Street, suitable for Medium's office.

Terms reasonable. Apply at Bookstore,

EVOLUTIONISM.

ILLUSTRATED CHART LECTURES

UPON THE

Evolution of All Things in the Universe,

BY OLNEY H. RICHMOND.

CONTENTS.—Evolution of a System; Evolution of our Earth; Earth's Evolution; The Age of Manmals; The Age of Reptiles; Through Coal and Fish; The Age of Mollusks; The Dawn of Life; Evolution of Species; The Ascent of Man; Structural Development; Marvels of Life Forms; Progression Universal; Beyond the Physical; Onward and Upward; Concluding Remarks.

Cloth, 81.25.

For sale by BANNER OF LIGHT PUBLISHING CO.

Rays of Light

From the World of Song.

A collection of twenty choice hymns, without music, by S. H. BARNSDALE. The tunes to which they are adapted are easy, and generally well known.

Price per dozen 10 cents; 25 copies, 20 cents; 50 do., 85 cents; 100 do., 60 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

From Atoms to Souls.

From Atoms to Worlds,

embraced in the Universal Postal Union

be \$3.00 per year, or \$1.50 for six months.

Spiritual Books-it contains the finest

assortment of spiritualistic works in

20 per cent. extra for special position.

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

Summerland Camp, Cal.-July 18 to Aug. 8.

Verona Park Camp.-Aug. 7 to 23.

25 cents per Agate Line.

they are to appear.

Colby & Rich.

the world.

Haslett Park, Mich .- July 29 to Aug. 31.

Island Lake Camp, Mich.-July 29 to Aug. 31.

Devil's Lake, Mich .- July 10th to 26th.

Madison, Me .- Sept. 3d to Sept. 12th.

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

presented with a souvenir.

Camp meetings as follows:

friends.

Mass.

tague, Mass.

Mrs. William S. Butler, of Boston, will give

Renowned Healer,

W HO was associated with the late FRANCIS SCHLAT-TER, Divine Healer, who, with other reliable healing spirits, new controls him.

Schlatter Vita Cloth, \$1.00,

taking songs and banjo specialties, and there CHRICHTON CAMPBELL, also answers questions, contained in scaled envelopes, pertaining to business matters and spiri nai development, giving spirit names, etc. Enclose El per question with 1 our scaled envelope which holds the questions, and which will be sent back to you. Address all mail to

No. 150 Nassau Street, New York. No personal interviews during summer. tf July 24.



PURELY VEGETABLE. They tone up a weak and disordered stomach, and regulate the liver and bow-

Price 25 cents per box; five boxes, \$1.00. Prepared only by S. WEBSTER & CO., 63 Warren Avenue,

Boston, Mass. Agents: HUDNUTT's PHARMACY, 203 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. July 24.



Mary T. Longley, M. D.

GIVES advice and magnetic treatments for the cure of disease and obsession. Send age, sex, and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychonetric readings. Terms by mail, 81.00 and stamp. Address 517 South Olive street, Los Angeles, Cai.

FLORIDA for Homeseekers and In vestors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass.

A. J. Dexter,

HOTEL ONSET, Onset Bay, for July and August. Treats afternoons only. July 24. MAGNETIC and Electric Treatments, 80 Berkeley street, 1 to 9 P. M., excepting Sundays. DR. lw* July 24.

IMPORTANT ANNOUNCEMENT

Old Subscribers

Banner of Light.

The management of the BANNER OF LIGHT PUBLISH-ING CO, take pleasure in announcing to all their subscrib-ers who are now receiving the BANNER OF LIGHT that they have concluded arrangements with the Manufacturers of the adaptated

Waterman Ideal Fountain Pen,

Which will enable them to make the following liberal To any old subscriber who will send us one new yearly subscription to the BANNER, and a year's renewal for him or herself, together with \$4.00 to pay the subscription of both, we will send one of the WATERMAN IDEAL FOUNTAIN PEAS, which retails at \$2.50.

The following are some of the DISTINCTIVE PEATURES of excellence of the WATERMAN IDEAL FOUN-TAIN PEN:

TAIN PEN:

A gold pen, the best that can be made.

A hard rubber holder of the best shape and the finest finish, containing an ink reservoir; and

A feed that conducts the ink from the reservoir to the pen point with absolute uniformity and certainty.

The best writing tool known, the common pen, has, as its distinctive feature, "the spilt" between the nibs, without which it will not write.

The special feature of the feeding device in the "Ideal" is its spilts, which draw the ink from the reservoir to the pen with the same reliability that the spilt of the pen draws the ink to the paper, and both respond to the act of writing with automatic regularity.

The first pen mentioned in history was a spilt reed, used by the Egyptians more than five thousand years ago.

As the spilt is essential in pens, nothing will ever supersede it in a fountain pen feed.

The foregoing offer applies only to REGULAR SUBSORIBERS, who receive THE BANNER direct from our office not to those who purchase from Newsdealers.

Works on Hpynotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Free Thought, BOUGHT AND SOLD.

H. F. TOWER, Bookseller, 312 West 59th street, New York Oity. Twentieth Thousand.

The World Beautiful. First Series.

Eighth Thousand. The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons The World Beautiful. Second Series.

BY LILIAN WHITING. No one can read it through without feeling himself the better and richer and happier for having done so.—The In-

determine and mappier for having none so. - J. a. Independent.

Full of spirituality and optimistic faith, summoning the reader, on every page, to high endeavor and noble, unselfish living. - The Watchman.

Price of each series. \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO. THIRD EDITION.

After Her Death. The Story of a Summer.

BY LILIAN WHITING, Author of "The World Beautiful," "From Dreamland Sent, Etc.

It is an open secret that the friend referred to in this little book ("After Her Death: the Story of a Summer") by the author of "The World Beautiful," is Miss Kate Field, whose portrait appears as the frontispiece. Miss Field had inspired on the part of the writer one of those rare friendships of absolute devotion, whose trust and truth and tenderness made a kind of consecration of life. Even now this inspiration (the outcome of the fifteen years of friendship and interest) is felt by the author in all she does.

Cloth, 16mo. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

Marriage Supper

The Lamb; Or, A Concise Common-Sense Exposition of the Book of Revelations and Parts of Daniel and Matthew, giving

some Startling but Truthful Aspects of

SPIRITUALISM.

BY B. F. FRENCH AND GUIDES. Paper, 25 cents; cloth, 85 cents. For sale by BANNER OF LIGHT PUBLISHING CO. PRICE REDUCED.

Strange Visitors:

▲ Series of Original Papers, embracing Philosophy, Science Government, Religion, Poetry, Art, Fiction, Satire, Hu-mor, Narrative and Prophecy. By the Spirits of Irr-ing, Willis, Thackeray, Bronté, Richter, Byron, Humboldt, Hawthorne, Wesley, Browning, and others now dwelling in the Spirit-World.

BY MRS. SUSAN G. HORN.

Among the essays contained in it may be found: Preëxistence and Prophecy, Life and Marriage in the Spirit-Land, Predictions of Earthquakes, Causes of Insanity, Apparitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting there etc., etc., etc. Cloth, price \$1.00; Limp cloth, 50 cents. For safe by BANNER OF LIGHT PUBLISHING CO.

The Hymnal:

A Practical Song Book for Congregational Singing.

COD AND THE UNIVERSE. An Essay by JAMES W. STILLMAN.
This is very good. It treats the subject fairly and honestly in accordance with well-known facts, the conclusion arrived at being that the problem of the existence of God and the origin of the universe is entirely beyond and above the scope of the human intellect; and there we should be content to leave the matter.

Price 10 cents.
For sale by BANNER OF LIGHT PUBLISHING CO. This new book of thirty-two pages contains one hundred and thirty-three hymns (without muslo), every one of which can be sung by a congregation. The tunes are easy, and generally well known. They are mostly to be found in the BPIRITUAL HARP and the GOSPEL HYMNS.

Price to societies \$10 per hundred copies, or 12 cents a copy in less quantities. By mail 3 cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO.

POLICE PART OF

SPIRIT Message Department.

BPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its dopartments of thought or isbor—should be forwarded to this office by mail or fet as our Gounting-Boom 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 sake the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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 handi work 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

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 oul 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 organisms.

I know that sometimes while clothed in mortal 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.

Tused 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 sensitive, and I think I can reach her closer 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 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 that I can take advantage of, which I could that have been left in earth life that perhaps make me regret the change.

oftentimes when I am standing by their side, individual spirit's assistance, and I wish to | nerves.

and see them so depressed and unhappy, and communicate this morning these thoughts to sometimes suffering sches and pains, just as I reach the one that I have left in feeble condidid, and I seem to be powerless to help them | tions, and also am glad that I have welcomed 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-andby 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 n't 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 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 Rondout 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 mes sages to all from our home in the spirit. Thank you; I think this will do this morning.

Susan L. Atkius.

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 n't make any difference how one is situated in earthlife, 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 experi-

ences 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 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 n't 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 life is taken than when one has lived seemingly | I expected some other conditions that I have to the allotted time on earth, but I was glad | 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 concerned, because I have enjoyed the change | joys and sorrows. I thank God, for I was very much, for I find in spirit opportunities | pretty well taken care of, and I lived until I was over seventy years old, and I suppose my not do while in the body, and hence I feel that usefulness was over, although I hardly knew it was all for the best; but I oftentimes visit what body ailment was, and yet was what the my old home in Ohio, and it is the shadows | 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, My home that was so happy, and the dear this morning, I was ailing for three or four loved ones who were so kind and loving to me, | years before I separated from the body, but my are in a shadow; even if they do believe in will power and energetic force, with the assistspirit return, they miss the physical form that | ance that I received from the spirit world, kept they were so well acquainted with. I find me on my feet, but I was not conscious of the

others over even in the little while since I have been gone.

I know I shall be well remembered at Nowport, R. I., where for many, many years, my husband being 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 some times 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

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 séanceroom, 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 we will all be together in spirit, and I wish to them keeping the doors open that the spirit may come in. I never was much of a speechmaker, 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 spirithome. 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. Fleicher; Mary Ann Marshall; Capt William Perry; Joseph P. Brown; Jessie Palmer; Benjamin F. Scabrook F. Dunbar; Mary P. Gay; One of the Universal Brother-hood; Susan Allen.

July 2.—Abble Fitch; William P. Bennett; Lucian L. Sum-mers; Sarah E. Wilbur; Laura Eldred; Charles Sinciair. July 9.—Isabelle Smith; James Campbell; Rufus Butter-field; George Foster; Elizabeth M. rshall; Emeline F. Har-. 13. July 16.—George H. Galloway; Harriet Miller; Charles E. Colburn; Aunte Laurie Hayes; Mary N. Parker; Josiah An-

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 tranquit 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 disappears; 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 its wandering mate has heard, And wakened sweet reply; I know that ye must die, Ye have not long to live, sweet violets.

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

Yet when I look on you, all vain regrets

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 sbrine,

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 he speak to you?" Crimsonbeak—"She won't she sneak to you? 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 Wonderfully quick in its action.

(From the Boston Budget, Suntay, 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 idioness, 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 pres-ent or the future react, mutually, on each other. To enlarge one's knowledge of the divine laws is to gain the power to see the values of ife 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 1859, and consists in ascer taining a knowledge of the chemical nature and the physics of the heavenly bodies. Previ ous 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 she 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 1859 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 spectroscope, "We are still ignorant of the cause of these rayless bands." In this year of the Queen's Jubilee-sixty years later—man is liable 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 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 dis covery 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 evolu-tion. 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 condiman measure and weigh a distant star, and yet not apprehend the nature of methods of spiritual existence—so akin to his own exist ence here?

Closely analagous 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 practi cal 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 trend, 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 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

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 ministration 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 righte-ousness; 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 dootrine of soul evolution, and, like the rose, its beauties must be brought out by growth and oulture.

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 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 in-tolerable; 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 depart ment.

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; 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 in-The headquarters corporated 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., 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 Mautua 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 practica-

ble.
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 ses-

sion of the school will be held. On many accounts. Mantua is a desirable place. The counts, Mantua is a desirable place. officers will entertain suggestions and proposi-tions relative to its 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 your readers in regard to conditions for obtaining different degrees of scholarships. Provisions have been made for life memberships hose 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 term.

MATTIE E. HULL. those who desire Home Department work, in-

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 spir-

itually discerned. Modern Spiritualism, independent of all creeds, through its many communications enables us to realize that we are "You mean 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 potentialities 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 thynge ... Which cause is of my deth for sorwe 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. Heine 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. Shakspeare being 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 was, 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 musing, 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 exuherance.

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 Intelli gence!

Washington, D. C.

Passed to Spirit-Life. From the residence of her daughter, Mrs. A. A. Thayer,

17 Van Ness Avenue, Cleveland, O., MRS. DELIGHT A. DOO LITTLE, in her 78th year.

By the transition of Mrs. Doolittle the BANNER of LIGHT loses one of its most ardent admirers and oldest 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 loyal 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.

umph.
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 nobler life of good deeds, which gained for her the love and high regard of all who knew her. She was a loving and well beloved woman, in a happy household. Being always true to her highest convictions, she commanded the respect of all, even though differing from her in thought. To such an one death had no terrors. death had no terrors.

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 burlat.

Thomas Lees.

From the residence of her daughter, Mrs. E. P. Fuller, 101 Cornellia street, Brooklyn, N. Y., July 5, MRS. MALINDA ROOT, aged 86 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 Evolution Society, and by her spectal request the writer, assisted by Miss Minnie Terry, omiciated at the funeral services. She had read every number of the Banner of Light from the first publication, and bad found spiritual edification and comfort therein. Hers was a beautiful life of pure thought and spiritual expression.

W. Wines Sargent.

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

The Mason Chemical Co., P. O. Box 747, Philadelphia, Pa., whose advertisement appears in this issue, claims to own a great curiosity, the original formula given by Pharaoh to King Solomon, a preventive and cure.

A SIMPLE CATARRII CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected, more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, sond the means of treatment and cure as used in my practice, Free and post-paid, to every reader of this paper who suffers from this loadhsome, dangerous and disgusting disease. This is a sincere offer, which any one is free to accept. Address Front, J. A.

LAWRENCE, 88 Warren Street, New Yorz.

Mar. 6.

LOCTUPY, Test Medium and Prof. Psychic Science, GIVEN READINGS BY LETYER.

GIVEN READINGS BY LETYER.

Send PHOTOGRAPH of YOURSELF and \$1.00 (registered letter) and two stamps. Then mentally request your spirit-friends to visit us. Full instructions in mediumship, \$5.00. Address 109 Van Voast Ave., via Newport, Ky.

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO. New York. 26W



H. E. GIFFORD, Onset, - - - Mass.. DEALER IN

Real Estate.

OFFICE AT Headquarters Bookstore,

Which is well stocked with Banner publications and other Philosophical, Occult and Theosophical works and Souvenirs during camp meeting season.

(REGISTERED TRADE-MARK)

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

KIDNADINE MEDICINE CO., 404 Inter Ocean Bldg., Chicago.

Send for Booklet. May 22. Agents wanted. 13 w Prof. Joseph Rodes Buchanan, M.D., WRITES: "I regard the combination prepared by W. K. FOBES a admirably adapted to the purpose for which

he recommends it.' "Dr. Buchanan's Temperance Tonic" is prepared from Dr. B.'s recipe. It will certainly cure your

DYSPEPSIA & GENERAL DEBILITY It is not for sale in drug stores. For sale in Boston only at DR. CHAMBERLIN'S, 212 Columbus Avenue. Sent postpaid on receipt of a \$1 bill. Address W. K. FOBES, Box 2865 Boston, Mass.

FAT FOLK SREDUCED
15 to 25 lbs.
per month by a harmless treatment by practic
ling physician of 20 years' experience. No bad effects, starving, wrinkles or flabbiness. PATIENTS TREATED BY MAIL confidentially. A 40-nare bambollet, "The Succession."

dentially. A 40-page pamphlet, "The Successful,
Theatment of Obesity," sent for 4 cts. Address

O. W. F. SNYDER, M. D., 308 McVicker's Theater, CHICAGO, ILL.

New England office in charge of DR. M. CORA BLAND, 120 West Concord street, Boston, Mass. July 10. tf

SOUL READING. OR PSYCHOMETRIC DELINEATION,

OR PSYCHOMETRIC DELINEATION,

DY MRS. A. B. SEVERANOE. Character readings clear
and accurate. Examinations and prescriptions for the
sick and afflicted. Nature's own remedies prescribed. Health
and vigor restored in every case where there is sufficient
vitality to build upon. Important instructions pertaining
to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice
and questions considered upon business, spiritual development, mental improvement, and future success.

Brief reading, §1.00, and four 2-cent stamps, Intl' readings,
§2.00, and four 2-cent stamps. Address, Nato Main street,
White Water, Walworth Oo., Wis. 25w May 1.

PSYCHE IF ILL send name, age, sex and a leading symptom to DRS, PEEBLES & BURROUGHS, Indianapolis, Ind., and receive correct diagnosis and valuable information about your case absolutely FREE.

Fred P. Evans [of San Francisco, Cal.]

THE world-famed Medium for Independent Slate-Writing, is located for a brief stay at Onset Bay Camp, Mass.

FOR SALE,

L AKE PLEASANT, MASS., MRS. STODDARD GRAY'S Cottage, 9 rooms, on Lyman street. Haif purchase money now, balance on mortgage. Apply to 323 West 34th street, New York

DR. J. S. LOUCKS. SEND your name, age, sex, 8 cents in stamps, and we will give a correct diagnosis of your diseases free. Address DR. J. S. LOUCKS, Shirleyville, Mass. May 15.

ASTONISHING OFFER.

END three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. Dr. DOBSON-BARKER, San José, Cal. July 3.

May Wyatt Fisher,

CHARACTER Readings, Tests and Prophetic Prophe-cies, poetically given. Readings \$1.00. Address No. 19 Holton Place, Lynn, Mass., by letter only. July 24. WORKS OF E. D. BABBITT, LL. D., M. D.

THE PRINCIPLES OF LIGHT AND COLOR. THE PRINCIPLES OF LIGHT AND COLOR.

Superbly bound, with 200 engravings and plates, 578 pages royal octavo. Price \$5.00.

"Certainly the greatest work of this age... Is God's own system... Will revolutionize Therapeutics."—Shirley W. Baker, LL. D., D. M.

"A masterly production."—Dr. Pascal, France.
"A great amount of research."—N. Y. Herald.

"Dr. Babbitt stands forth as a new Columbus discovering a new world."—J. C. Underhill.

THE PHILOSOPHY OF CURE.

Price 50 cents.

"A mhacle of condensation worth ten times its price."—
Wm. M. Forster, D. M.

The BANNER OF LIGHT has the only cheap edition of
this work extant.

MARRIAGE, SEXUAL DE VELOPMENT AND SOCIAL UPBUILDING.

Price 75 cents.
"Fascinating, though deep"; "masterly"; "a great work
of world-wide interest."

HEALTH AND POWER.

Cloth, 25 cents. "Worth its weight in diamonds"; "a gem." For sale by BANNER OF LIGHT PUBLISHING CO. BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of Ali Kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Medlumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALLAN KARDEC. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject. ested in the subject. For sale by PANNER OF LIGHT PUBLISHING CO.

LIFE AND HEALING.

A Segment of Spiritonomy. This system is a scientific and natural method of Mental and Spiritonic Healing. By HOLMES W. MERTON.

Its trend is distinctly in the direction of self-cure and self-maintenance against all kinds of disease. The author has endeavored to change the current of discussion from materialism to spiritonomy, and to invest the philosophical and intuitive generalities of metaphysics with the measurements of mentology and the organic sciences.

Price, paper cover, 25 cents; cloth. 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE LIFE LINE OF THE LONE ONE; or, Autobiography of Warren Chase By the Author. Those who sympathize with the many great purposes, high aspirations, oroad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase, who, struggling against the adverse circumstances of a "dishonorable birth, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty and organic inharmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer.

Cloth, pp. 310. Price \$1.00, postage 10 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

MOSES OR DARWIN? A Social Problem Dodel, Ph. D.
CONTENTS.—I. Moses or Darwin? II. Evidence of Evolution. III. Darwinism Proper: Variation and Natural 80-lection in the Struggle for Existence. IV. An Epilogue to, Opponents and Friends of the Doctrine of Evolution. Ilmo, paper covers, pp 323. Price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Julia Steelman-Mitchell,

SEND PHOTOGRAPH of YOURSELF and \$1.00 (registered letter) and two stamps. Then mentally request your spirit-friends to visit us. Full instructions in mediumship, \$5.00. Address 109 Van Voast Ave., via Newport, Ky. July 24.

July 24.

COLLEGE OF PRYCHICAL NOIENCES AND PRVELOPMENT.

PISURE permanent medial development. Send a stamped and addressed envelope to J. O. F. GRUMBINE, 1820 Hawthorne Avenne, Station P. Chicago, Ill., for terms, percentage of mediumship, and circulars, for development in Olshrvoyance, Psychometry, Inspiration and Healing. Endorsed by hundreds of students as a marvelous practical system of Divinity. It is the only inspirational system of unfoldment extant. Send for catalogue of publications of White Rose.

July 3.

National Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D. O. All Spiritualists visiting Washington cordially invited to call. Contributing membership \$1.00 a year.

Report of the Convention 1896, containing a handsome picture of the National Headquarters, the President's and Secretary's reports, which every Spiritualist in America should read, also report of all business transacted at that Convention, price 25 cents. All persons ordering this report before April 1st will be presented with a copy of the history of the National Association.

A few copies of the Conventions of '93, '94 and '95 still on hand. Can be purchased at 26 cents per copy.

FRANCIS BAILEY WOODBURY, Sec'y.

. THE WRITING PLANCHETTE. COLENGE is unable to explain the mysterious perform. Since of this wonderful little instrument, which writes intelligent answers to questions asked either sloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

to use it.

PLANGHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTE OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO. tf

GARLAND'S VEGETABLE COUGH DROPS. THE greatest known remedy for all Throat and Lung Complaints. For Gatarth, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Bore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is marranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DE. M. H. GARLAND, 32 Maple street, Englewood, III.

Price, per box (one-fourth pound), 25 cents, nostage free. For sale by BANNER OF LIGHT PUBLISHING CO.



LITERATURE, SCIENTIFIC, PHILOSOPHICAL, PSYCHIC AND OCCULT. LEANDER EDMUND WHIPPLE, Editor.

INTELLIGENCE is the continuation of THE META-PHYSICAL MAGAZINE. It deals in the broadest possible manner with all subjects pertaining to the advancement of the presentage, so apparent in every department of investigation, in all phases of life, and in which every one is becoming interested.

These varied subjects are treated in the most trustworthy manner, by the best writers of the day, from all parts of the world.

It is an authority on the subjects of Mental Healing and Psychic Phenomena, and enters deeply into all phases of Spiritual Philosophy.

80 Pages, with Portrait Frontispiece. You need it! You want it! You must have it! Subscribe at once!

\$1.00 a Year. Single Copy, 10 Cents.

At all News-Stands, or mailed by the Publishers, Issued by THE METAPHYSICAL PUBLISHING CO., 503 Fifth Avenue, New York, N.Y. 2w July 17. THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription 40 cents per annum. U. S. postage stamps taken scription 40 cents per annum. U. S. postage stamps taken in payment. The Lyobum Banner contains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of LyceumiLessons, List of Lyceum Bannet etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see The Lyceums. The Progressive Literature Agency, 26 Osnaburgh street, Euston Road, London, N. W., Eng.

READ "THE TWO WORLDS," edited by E. W. WALLIS. It is progressive, reformatory, popular, yigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Postfree for 32 weeks for \$1.00; cates religious progress, etc. Post free for 32 weeks for \$1.00 for 64 weeks for \$2.90. Address - Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng. DHILOSOPHICAL JOURNAL, devoted to A Spiritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—16 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, 2096 Market street, San

THE BOSTON INVESTIGATOR, the oldest

reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, Investigator Office, Palue Memorial, Boston.

WANTED, Local and traveling representatives, also adapt. 24. OCCULT SCIENCE LIBRARY, Chicago, Ill. MY DEVELOPMENT AS A MEDIUM,

With those who Desire to Sit for Medial Development BY A. CAMPBELL. SPIRIT ARTIST.



This book contains practical hints to be observed by those sitting for the development of mediumship, in all its phases. It is nicely bound and illustrated with half-tones, and printed on line enameled paper.

Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Gar

the God of Moses has been defeated by Satan, from the Gar den of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayer must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

Doards. Price \$1.00, postage 10 cents. Price \$1.00, postage 10 cents. Price \$1.00 postage 10 cen For sale by BANNER OF LIGHT PUBLISHING CO.

WAS ABRAHAM LINCOLN A SPIRITUALIST? Or, Curious Revelations from the Life of a Trance Medium. By MRS. NETTIE COLBURN MAYNARD. Together with Portraits, Letters and Poems. Illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait

from Life.

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American His tory, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLN."

Cloth. 12mp. Illustrated, np. 864. \$1.50; Paper Oloth, 12me, illustrated, pp. 264, 81.50; Paper

75 cents.
For sale by BANNER OF LIGHT PUBLISHING OO. ATURAL SYSTEM OF MEDICINE VS.
THE THEORIES AND FALLACIES OF POPULAR
MEDICINE. By J. D. STILLMAN, M. D.
Dr. Stillman has demonstrated beyond criticism that
medical science is still in its infancy, and that new inventions of natural and certain remedies are necessary in medicine to keep it abreast with the age of improvement. He
points to the sacredness of the avocation of the physician,
and condemns the wholesale trifling with the human system by men who are incompetent to deal with it.
Paper, pp. 69, price 25 cents; cloth, 50 cents.
For sale by BANNER OF LIGHT, PUBLISHING CO.

Mediums in Boston.

IMPORTANT!

SEND AGE, NAME, SEX, LEADING SYMPTOM.

DR. C. E. WATKINS, A) er, Muss.

J. K. D. Conant,

Trance and Business Psychometrist. SITTINGS daily from 10 A.M. to 4 P.M., except Fridays. 8 % Bosworth st. Communicate Telephone 5696, Boston. Test Seances Fridays at 2:80.
July 3.

Elia Z. Dalton, Astrologer, CHALDEAN and Egyptian Astrology. Life Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings 81.00 and upwards. 84 Bosworth street, Boston.

Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatment of Obsession a specialty. MRS. OSGOOD F. STILES,
Rusiness sittings. Hours 9 to 5, 252 Columbus Avenue,
Hotel Glendon, Suite 5, Boston. lw* July 24.

Mrs. A. Peabody-McKenna

BUSINESS, Testand Developing Medium. Sittings daily. Olroles Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 334 Tremont street, Suite I, Boston.

MRS. THAXTER,

EARNEST.

SINCERE seekers after genuine Mediumship can consult ALBERT EDMINSTER about its unfoldment at 78 Rutland street (near Tremont). Tuesdays, Thursdays and Saturdays, from 10 A. M. to 4 P. M. 1w* July 24. Marshall O. Wilcox.

MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. July 3.

Mrs. A. Forrester,

TRANCE and Business Medium. Magnetic Healer. Hotel Avon, 21 Union Park street, corner of Washington, Boston; Suite 13; one flight. 10 to 5. 4w* July 3. Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tre-mont street, corner of Eliot street, Boston. July 24. Mrs. Hattie A. Young,

DEVELOPING, Trance and Business Medium, 22 Winter Street, Room 15, Boston. Prices 25 cts., 50 cts., and \$1.00 Mrs. M. R. Goff.

TUESDAY, 8 P. M., Thursday evening, Saturday and Sunday, 2:30 P. M. 76 East Newton street, Boston.
July 17. Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremon May 8.

Miss J. M. Grant,

MEDIUM, 29 Gainsborough street, Boston. Take Hunt-Ington Avenue Car. Onice hours 10 to 4. July 17. MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremontstreet, cor. Hanson, Boston

PSYCHE, THE DEVELOPING CABINET.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYOHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena, PSYCHE is 338315 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligences, and is THOROUGHLY MAGNETIZED.

Price \$1.00. When sent by mail or express, 20 cents

For sale by BANNER OF LIGHT PUBLISHING CO. "AS IT IS TO BE."

BY CORA LINN DANIELS. Edward Gordon Clark, formerly editor of The North American Review, says: "You have touched the basis of Life, here and hereafter, and have given existence a practical meaning, while you prophesy its ever-progressive enlargement. Such work is worthy the attention of the thinking world."

world."

F. L. Burr, for a quarter of a century editor of the Hartford Daily Times, writes: "Your experiences on the borderland of two worlds are curious and fascinating. The life we are living here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unnoted ways."

12mo, pp. 266, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cents; cloth, gilt, \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

SCIENTIFIC BASIS OF SPIRITUALISM.

By EPES SARGENT, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 32 pages, with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1847, are answered with that pene frating force which only arguments, winged with incisive facts, can impart. Cloth, 12mo, pp. 396, 81.00; postage 10 cents.

THE SDIRITHAL CONCETER By EPES SARGENT, author of "Planchette, or the De-

THE SPIRITUAL SONGSTER, A choice and unique collection of Song and Melody for use in Spiritualists' Societies, Lyceums, Sunday and Anniversary Services, Public Meetings, Social Gatherings and Home Circles. Containing 176 Songs, with Music, and Sol fa Vocal score added. Including all the necessary Tunes for the popular Lyceum Manual. The whole collected and arranged from some of the most sparkling gems of inspirational song in England and America. By H. A. KERSEY and S. M. KERSEY.

Crown to cloth. Single coales, \$125, 6 coales, \$6.91.12

Crown 4to, cloth. Single copies, \$1.25; 6 copies, \$6.50; 12 copies, \$12.00.
For sale by BANYER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

CLEANINGS FROM THE ROSTRUM. By

A. B. FRENCH.

These "Gleanings" consist of twelve addresses, the first being a memortal one delivered at Lily Dale, upon William Denton. The two that follow are tinged with Orientalism one being upon "Legends of Buddha," the other treating of "Mohammed; or, The Falth and Wars of Islam"; and that the two are marked with an ability historically correct and poetically beautiful need not be told. The remaining addresses are: "Joseph Smith and the Book of Mormon," viewed from a spiritual standpoint; "Conflicts of Life," delivered before a graduating class at Ciye, O: "The Power and Permanency of Ideas," "The Unknown," "Probability of a Future Life," address at the Thirty-Seventh Auniversary of the Advent of Modern Spiritualism, "The Egotism of Our Age," "What is Truth." the closing address being that delivered at Cardington, O., upon Decoration Day, 12mo, cloth, pp. 299. With Portrait. Price \$1.00; postage 10 cents.

For sale by BANNER OF LIGHT PUBLISHING CO. WHISPERS AND ECHOES. By Dr. C. C. V PEET.
This is a compilation of choice poems and excerpts, begin-

This is a compilation of choice poems and excerpts, beginning with a solloopy on man and continuing in a variety of subjects, of the spiritual as well as of the physical world. Many a truth is given to the light in the beautiful language of the able author. The rhythm is good, and the stiment throughout pleasing and soul-satisfying.

Fine paper, beautiful print, elegant and substatial binding. 214 pages. Price \$1.25.

For sale by BANNER OF LIGHT PUBLISHING CO.

means known to science to convert a thin and sallow expression into a plump and rosy face. It will transform a face with plain or homely features into an expression of grace and beauty. Physiology teaches " that if we would be strong we must exercise the muscles which need the developing. Exercise causes the blood to rush to that part of ened by the fresh blood, and will therefore develop.

plied, by contracting and re'axing the muscles, what exercise will do for the other parts of the body.

If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great " MASSAGE FACE CUP." with full directions for its use. Remember, you can have your money back if you say so.
AGENTS WANTED.

Address J. C. LENNEY & CO., New York.

13w Mrs. Stoddard-Gray and DeWitt C. Hough

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

KARL ANDERSON,

A DEPT, Teacher and Publisher of Ancient Astrology, and Author of the Astrology of the Old Testament, Astrological Tables of Houses for Latitudes, from the Equator to Sixty Degrees North or South Latitude. Can be consulted by letter from present date till Oct. 1, 1897. Any three questions answered fully. Enclose two dollars and three stainps. Direct to KARL ANDERSON. care H. H. Woodrough, New Suffolk, Long Island, New York. tf June 19.

Clairvoyant Examinations Free ROM lock of hair by DR. E. F. BUTTERFIELD. Send lock of hair, name and age. Address DR. BUTTERFIELD, Syracuse, N. Y. Dr. Butterfield is at Continental Hotel, 20th street and Broadway, N. Y., once in four weeks. Next date, Thursday, June 17.

CAN be consulted at Onset, Mass., personally or by letter, during the season. July 24. PEELER'S SURE RHEUMATIC CURE.

This is strictly a Rheumatic Medicine, for the cure of Rheumatism in all its forms, and the dissolving of Stone and Gravel, to which all affilieted with Rheumatism are

Influenza, Gout. All afflicted with this dread disease will do well to give this medicine a fair trial. One bottle will effect a cure in most cases. For a case of nineteen years' standing only four bottles were required.

give to the public the benefit of my experience with your great Rheumatic Cure. In my estimation it is the best on earth. I had been a great sufferer with Rheumatism. At times, for weeks, I could not have a sheet touch me in bed. After using your Rheumatic Cure I got well at once, and have not been troubled since. Having such great faith in it. I have got, it is safe to say, one hundred and twenty-five bottles for friends, which have done the work in every case. My best wishes are with you.

CHARLES S. BEAN, Metalam, Mass.

chaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO. Dr. Hidden's Beautiful Songs.

Among the latest song successes may be mentioned the following from the pen of DR. C. W. HIDDEN, whose name is so familiar to Spiritualists and liberals throughout the land: "KEEP SUMMER IN YOUR HEART" is a delightful ballad; "THE ORGAN IN THE CORNER" is one of the sweetest, tenderest songs ever written; "I'LL SING AGAIN DOWN BY THE SEA" is a sweet song, with a prity wall refusible. All are finely angrayed and printed.

preity waltz refrain. All are finely engraved and printed, and each title-page bears a likeness of the author.

Price 40 cents per copy.

For sale by BANNER OF LIGHT PUBLISHING CO

ECHOES FROM THE WORLD OF SONG---VOL. 11. Deficies from the work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well-known composer, C. PAYSON LONGLEY. This new work is Vol. II. of "Echoes from the World of Song," and contains the same number of pages—one hundred and afty—as in Vol. I., being uniform in size and style with that number. The new volume contains, among other choice compositions, a companion piece to "Only a Thin Vell," also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful work for plane or organ.

DAS GEBAEUDE DER WAHRHEIT, VON USEG. Das Buch glebt Auskunft über Manches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mehr Dinge giebt zwischen Himmel und Erde, alt unsere Schulweisheit sich träumen läzst.

Für Vieles, das als übernatürlich selther betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröfnet, welches ein Segen für die Menschheit zu werden versuricht. Das Fortbesteben des geistigen Lebens nach dem Tode ist klar und vernunftgemäss, ja sogar an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Festgabe für Gemüth und Verstand, bestimmt, uns über die Plackereiten des täglichen Lebens zu erheben. Es giebt uns mehr als die Boffnung, es giebt uns die Gewissheit eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Reich, welches wir das ewige nennen.

Preis gl.00. Bel BANNER OF LIGHT PUBLISHING CO. zu haben.

THE TEMPLE OF THE ROSY CROSS. The Soul: Its Powers, Migrations, and Transmigrations.

For sale by BANNER OF LIGHT PUBLISHING CO.

THEOSOPHY, RELIGION AND OCCULT
SCIENCE. With Glossary of Eastern Words. By
HENRY S. OLCOTT.
CONTEXTS.—Forewords. Theosophy or Materialism—Which? England's Welcome. The Theosophical Society
and its Alms. The Common Foundation of all Religions.
Theosophy: the Scientific Basis of Religion. Theosophy:
its Friends and Emenies. The Occult Sciences. Spiritualism and Theosophy. India: Past, Present and Future. The
Civilization that India Needs. The Spirit of the Zoroastrian
Religion. The Life of Buddha and its Lessons
From England. Cloth. Price \$2.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

COUL! THE SOUL-WORLD; THE HOMES OF THE DEAD. Penned by the Rosicrucian, P.B. RANDOLPH.

This work is dedicated to those who think and feel; who are dissatisfied with current theories and rash speculations regarding the Soul—its origin, nature, destiny; who are wearfied of the unsatisfactory platitudes of the Eolista, and desire a better ground of faith in Human Immortality.

For sale by BANNER OF LIGHT PUBLISHING CO.

CONCENTRATION THE MASTER-KEY
TO PSYCHICAL DEVELOPMENT.
Two Lectures by W. J. Colville. Price 16 cents.
For sale by BANNER OF LIGHT PUBLISHING CO Cloth, 12mo, pp. 324. Price \$2.00, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

Rew Nork Advertisements.

 $\mathbf{B}^{ ext{EAUTY}}$ is as essential to a woman as any other quality; with heauty of form and feature comes beauty of mind and character. Physical beauty is a rounded form, the brightly tinted cheek, the vivacious eye, a certain ease and grace of manner, which indicates a superabundance of physical strength. Very few women possess these qualities, but very many more might possess them who do not. If you feel that you are losing vitality, losing your beauty, losing your strength, if you feel that your face, which once was plump and rosy, is becoming thin and sallow, that wrinkles (which are the terror to all pretty women) are beginning to appear, take our advice and try that greatest of discoveries, the "Massage Face Cup," which is the only the body called into action, the muscle is fed and strength-

The Massage Cup will do for the face, when properly ap-

35 Broadway,

HOLD Séances for full-form materializations and com-munications from spirit-friends, Sunday, Wednesday and Friday evenings, 8 o'clock; Saturday, 2 o'clock, at \$23 West 34th street, New York. Can be engaged for Séances out of town. Sittings daily from 10 to 4. Oct. 24.

MRS. M.C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 59th st., N. Y. May 22.

Br. Fred. L. H. Willis May be addressed until further notice, GLENORA, YATES CO., N. Y.

P. WILLIS combines accurate scientific knowledge, being an educated physician, with keen and searching psychometric powers. In diagnosing disease he claims to ennexcelled, and for thirty years his success in treating all forms of difficult and complicated diseases in both sexes has been phenomenal.

Send for circular, with references and terms. May 15.

DR. DUMONT C. DAKE, Clairvoyant and Magnetic Specialist,

Inflammatory, Muscular, Lumbago, Sciatica,

TESTIMONIAL. MR. ALBERT PEELER: Dear Sir-I have long desired to give to the public the benefit of my experience with your

Needham, Mass.
[With L. A. Wright & Co., 219 State street, Boston, Mass.] Price \$1.50 per bottle. Sent by express only at pur-

music size, and will be a handsome ornament, as well as useful work for plano or organ.

This second volume has an Introduction by EDWARD H. PHELPS of Springfield, Mass., publisher and proprietor of The Homestead.

Vol. I. of "Echoes from the World of Song" was originally sold at \$1.50 per copy; it will henceforth be sold at \$1.00 per copy, fifteen cents extra when sent by mail.

Vol. II. of "Echoes from the World of Song" will also be sold at \$1.00; postage fifteen cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO. No. 9 Bosworth street, Boston, and by the author.

The Soul: Its Powers, Migrations, and Transmigrations. By F. B. DOWD.
CONTENTS—Introduction, The Supernatural; Chap. I. Principles of Nature; 2. Life; 3. The Unnatural; 4. Body and Spirit; 5. Mind; 6. Divine Mind and Body; 7. Generation of Mind; 8. Attributes of Mind—Bellef and Hope; 9. Knowledge—(Attributes of Mind—Continued); 10. Faith and Knowledge; 11. The Soul; 12. Migration and Transmigration; 13.
The Will; 14. The Voluntary and Involuntary Powers; 15. Will-Culture; 16. Boul-Powers and Spiritual Gifts; 17. Spirituality; 18. "Rosferucie."
12mo, cloth binding: price \$1.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

A TREATISE ON THE HORSE AND HIS
DISEASES. By B. J. KENDALL, M. D.
Containing an "Index of Diseases," which gives the Symptoms, Cause, and the best Treatment of each; a table giving all the principal drugs used for the Horse, with the ordinary dose, effects, and antidote when a polson; a table with an engraving of the Horse's teeth at different ages, with rules for telling the age of the Horse; a valuable collection of receipts, and much other useful information. Illustrated.

Paper, 25 cents.

BOSTON, SATURDAY, JULY 94, 1897.

MEETINGS IN BOSTON.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospei of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2% and 7% P. M.

Mollis Mall, 789 Washington Street.—Meetings Sandays, at 11 A. M., 2% and 7% P. M. Mrs. H. L. Tobin, Conductor.

Edysian Hall, 880 Washington Street.—Meetings Sundays, 11½ A.M., 2½ and 7½ P.M.; Wednesdays, 3 P.M.; Fridays, 3 and 7½ P.M. Mrs. A. R. Gillland, Conductor. Eagle Hall, 616 Washington Street.—Meetings at 11, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor. Hiawatha Hall, 241 Tremont Street (near Eliot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

The Beston Psychic Conference and Facts Meetings, every Sunday evening, at the Woman's Journal Parlors, 3 Park street. L. L. Whitlock, President.

Harmony Hall, 724 Washington Street.—10% A.M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman. Commercial Hall.—Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 21/2 and 71/2.

Good Templars Hall-1 Johnson Arenue, Charlestown Dist.—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, D. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, 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 excel-

2:45 P. M.—Piano solo, H. C. Grimes; invocation, remarks, tests and readings, which were well received, G. V. Cordingly; 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; invoca-

tion, remarks, poems, tests and readings, G. V. Cordingly; 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

Don't forget to obtain the BANNER OF LIGHT, which is for sale each session, also Wednesday afternoons.

EAGLE HALL.-W. H. Amerige, 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. Er-win, 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, planist.

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, sing-

ing.
2:30 P. M., Mr. J. Hilling presided. Mrs. E. C. Dickinson, readings; Mr. Hilling, Mrs. A. Woodbury, Mrs. E. J. Peak, readings; Mrs. Mrs. Mrs. Prayer plants. Lewis, address. Mrs. Brown, pianist. 7:30 P. M., N. P. Smith, address; Mr. G. W. Quimby, tests; Mrs. A. Woodbury, Mrs. Mel-len, 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. Nut-ter, a few remarks and good tests; Mrs. Peak, readings; Mr. Harry Welch, song; Mr. George V. Cordingly of Chicago gave some very excellent tests; Mrs. Wilkinson, a few delineations; good solos from Mrs. Jean Shurtleff Wilson, Mrs. Rosie Wilson and Mr. George Cutter; mediums, Mrs. Thomas, Mrs. Forrester, Mrs. Ma bel Witham, Mrs. M. A. Graves of Everett. BANNER OF LIGHT for sale here.

ELYSIAN HALL ASSOCIATES—a correspond ent 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 recog-Those who assisted during the day: Dr. White, Prof. Hillings, Mr. and Mrs. Little-field of Franklin, Mr. Norse, Mr. Smith, Mrs. Carlton, Mrs. S. E. Hall, Mr. Wright, Mrs. Gilliland, Mrs. Millan, 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 Rimbach, 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-land. Mrs. Butler expects to be with us again next

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 Pres-ident. 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-

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

Reports of Meetings, being of local interest only, discontinued after this week. An ornamental placet fence will be placed around the Auditorium park, and the small sum of five cents be charged to the lectures. 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 after noon. 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. Peck, subject, "The Reign of Law." Ages rolled away before it dawned upon the minds of men that there was a fixed, mmutable 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 calcula-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 variableness 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 in-finite, 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 science of crime and its causes. The careful statistician will tell you be 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 suicides will be committed. We are all the sub jects 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 phys ical evil, why not of moral transgression as

A woman was arrested for shoplifting, and that which was not her own, and she impreg-nated the child with it. She was found irre-sponsible, and set free. This question, we as upon. It is well to know that once a criminal, always a criminal. It cannot be eradi-

cated 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, sung 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, Hanny Angels"

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 plat form. 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 mistaken theologians of the dark ages said because Adam committed a little sin the whole human race was incapable of a good action, and were to be eternally damned. he 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 disappoint. ed. You must no 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 archangel around the throne. Spiritualism has done a great thing in reforming the religious world so largely. The third mission is to teach us the brotherhood of humanity. It teaches 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 world, all injustice, and everything that can divide men apart. It is to bring the king-dom of heaven upon the earth, to teach justice

and human brotherhood." and human brotherhood."
Friday Mrs. A. M. Glading lectured in the Temple, subject, "What Influence has Spiritualism upon our Children?" Mr. Maxham sung "Nobody Knows but Mother," "Kiss me, Mother, Do not Weep," "When the Mists have Rolled Away," and "'T 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. few equals.

Saturday, July 17.-The Massachusetts State Spiritualist Association occupied the plat-form. 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 plat-form 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 infal lible, 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. 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 out distanced by this hypnotist of the desert. Jesus pointed the way to a more elevated plane of thought than to be wholly absorbed n material things. You say he was a dreamer ohn Boyle O'Reilly wrote: "The dreamer ves forever, while the toiler dies in a day. The world's greatest men and women were dreamers. Socrates, Jesus. Æsculapius, Mesmer, Halmemann, 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 upon investigation it was discovered that her mother was afflicted by a desire to appropriate 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 Spiritualists and investigators ought to ponder of our dreamers. But heaven bless 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 note assist in carrying on the good work.

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 content ed, 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.

Bro Maxham sung 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. Clading opened the expensions by an in 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. 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, trance, test and business medium, Twelfth street, Bates Cottage; Prof. Fred Evans, of San Francisco, slatewriting, at Wilcox Cottage, Onset Aveune.

AUGUSTA FRANCES TRIPP.

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 excruciating, 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 ber 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 Lalley Brothers of Cleveland, as singers and

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 MRS. M. McCaslin.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, So'clock. Good speakers and mediums. Mrr. M. Evans, President.

The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1183 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney Chairman; Mrs. free. All welcome. Herpert L. Whitney Chairman, and Frances M. Holmes, Sec'y.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Oliustead, Medium. Speakers and lect-

urers regularly provided. The Church of the New Spiritual Dispensation neets at 108½ Madison street on Wednesdays at 8 P. M. A. meets at 108½ Madison street on Wednesdays at 8 1 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 fact from our leading volunteer workers. Mr. Wines Sargent, Conductor. Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm stead holds a Spiritual Class every Wednesday at 3 P. M. 630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 r. 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 Haywood, who sang "The Palms" most beautifully, besides giving us another solo later in the service; also Miss Mand 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 mes-

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

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 feáture 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. Deleree 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

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 Iune 1.

Mrs. Effie I. Webster, of Lynn, was with us wo 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, 593 State street, every Sunday night at 7:30, and this is spmething wonderful; the hall is well filled with a fine audience. Our local mediums are: Mrs. Green, Dr. Hidden, Wm. P. Hoit, Wm. Woundey, Mrs. E. Poole, Mrs. H. Little, Mrs. J. Follansbee and Mrs. Grace Patten. Mrs. Patten is a sis-ter of our well-known lecturer and test medium, Oscar A. Edgerley.

We are going to run our meetings right along, and try to have a grove meeting if pos-sible. Mrs. Webster was with us to-day and had a large audience. The officers of the First Spiritualist Associ-

ation 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.

QNSET.—A correspondent writes: A fair-sized

vocation by Dr. C. D. Fuller, after which Dr. Webster of Brockton, Mass., delivered a very interesting leagure; singing, followed by tests

BANNER OF LIGHT for sale at these meetings, and authoriptions 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 Lens 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 Socalled Death"; Drs. Warren and Pierce gave magnetic treatments and tests to many.

Next Sunday, at 7.30, Mrs. Julia E. Davis and other good mediums.

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 picuic 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**

and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (cintment), the great skin cure.

ITCHING HUMORS Instantly relieved by CUTICUBA REMEDIES.



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., 2½ and 7½ P.M. Mrs. Mary C. Lyman. speaker. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P.M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schller Theatre.

The First Spiritual Temple Society meets at 7826 Hawthorn Avenue (Auburn Park), every Sunday evening at 74° O'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Egglaston and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Necretary, Frank H. Morrill. Services at 2½ and 1½ v. m. Young People's Meeting, 1½ r. m.

WASHINGTON, D. C.

First Society Masonic Hall, corner of 9th and
F Streets N. W.-Every Sunday, 11% A. M., 13, P. M.;
Lyceum 10 A. M. U.C. Edson, Pres.

MILWAUKEE, WIS.
Unity Spiritual Society meets at Ethical Auditorium, 553 Jefferson street, every Sunday at 74 P.M., and Thursday at 3 P.M. Flora S. Jackson, President.

BANNER OF LIGHT:

Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street, Corner Province Street, Boston, Mass.,

BANNER OF LIGHT PUBLISHING COMPANY.

THE BANNER is a first-class Family Newspaper of BIGHT THE BANNER IS a ITSICIASE TAMILY NEWSPAPER OF RIGHT (OR MORE) PAGES, containing upward of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A Literary Department; Reports of Spiritual Lectures; Original Essays—Spiritual, Philosophical and Scientific; Editorial Department, which treats upon spiritual and secular events; Spirit Message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year 89.00
Six Months 1.00
Three Months 50 Specimen copies sent free.

ADVERTISHMENTS published at twenty-five cents per line, with discounts for space and time. Bubscriptions discontinued at the expiration of the time paid for.

Banner of Light Publishing Company

Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, embracing works on Occuleism, Theosophy, Astrology, Psychology, Hyghane, etc. Descriptive Catalogue sent free on application.

Any book published in England or America, not out of print, will be sent by mall or express.

The Wednesday and Saturday night dances of evening, Sunday, July 18.

The Temple are a drawing card with the young people; a nice crowd and good music.

The services opened with singing "Let the control of the Barnage of the paper containing it is forwarded to the confice."

The services opened with singing "Let the control of the paper containing it is forwarded to the confice.

CHOCOLATE BLUE LABEL