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Written for the Banner of Light. THE HIGHEST LOVE.

BY BELLE BUSH.

Love lays the foundation of worlds, and her hand Forms the billows of ocean to cradle the land, And she buildeth the hills out of atoms of sand.

Love weaves the fair curtains looped up by the stars, She maketh the swift winds and lightning her cars, And the blossoming clouds of the morning are hers. Love nothing despiseth, nor counteth as vain;

What is, she improves; in her hand loss is gain; E'en the smoke of a battle she turneth to rain. Love "thinketh no evil," she "seeks not her own,"

From the peasant who reaps, to the king on the throne; She exacts not her tithe till the harvest is grown.

Through ages unnumbered she reaps and she sows. Then patiently waits till the blossoming rose And the lilles of love all their beauty disclose. The soil planted first in each bosom is self,

And its flowers are man's pleasures, its fruits are his While justice and truth live in books on the shelf.

But ah! 't will be shown in the growth of each soul That the highest self-love seeks the good of the whole And this beautiful truth every act will control. Belvidere Seminary, New Jersey.

Individual Responsibility Demands Individual Endeavor.

BY P. F. DE GOURNAY.

An outsider reading the Spiritualist papers would be sorely puzzled to determine what is the present status of the Cause. Is it growing apace? Is it losing ground? Here we read of well-fitted halls and enthusiastic audiences; reports of startling phenomena, leading to numerous accessions to our ranks, greet our eyes. There, the dark side of the picture fills us with dismay. Societies are breaking up for want of funds or indifference of members; mediums are denounced and exposed! There is surely something amiss.

The conclusion an observant mind is forced despite of the Spiritualists themselves. This may sound paradoxical, but a little reflection will show that the distinction is eminently a few years ago, was organized with a roll of proper. Spiritualism per se is penetrating into every class of society, because it is an immortal truth, because its light sends its rays into the darkest recesses of the human conscience. But conscience is an individual possession; no conviction en masse is possible; therefore are the conquests of Spiritualism single victories.

A spirit seeks a loved one left on earth, succeeds in reaching him through a medium, and convinces him of the survival of the soul, of the continuity of life, of the possibility of communicating with the so-called dead; as there are many spirits engaged in this work, many are the converts made thus singly. Then there are they meet the advances of the scientist, of the earnest seeker bent on making an honest investigation, and succeed in convincing them.

We do not always realize the indefatigable zeal with which this voluntary work is prosecuted; when some grand, noble thought is given us through the organism of an entranced intelligence has left the pure ether of the higher spheres to enter the foul earth-atmosphere to serve us, to impart to us the knowledge that | blind fanaticism, are the weeds that should will make us free and happy. How far do we be "cast out." They poison the spiritual atcoöperate in that work, of which we have reaped the first benefits? For our coöperation is a condition of success, and in what should our gers no constituted authority-if we recogcoöperation consist? A proper understanding | nized such-can prevail. We cannot legislate of this question will, to my mind, give the key to the situation.

expected to operate in accord, in this campaign | derstands the teachings of Spiritualism. It is | against materialism, error and superstition, to from our own imperfect selves we should free the human race. The spirits combat ignorance, their war-cry resounds afar: "There is no death!" They wave the immaculate banner of Truth, they make recruits and enroll them under it; they wish to lead them to the country of eternal light-for they come not to stay with us, but to lift us to their own level; they leave with us clear and simple instruc tions how to fit ourselves for the promotion.

Our task, our share of the work, comes in here. We must spread knowledge; make soldiers of Truth of those willing recruits; orquests made by the corps of spirits. Each of and do his. us was enlightened individually, each of us is individually responsible. The advantages of coöperation being obvious, we form societiescompanies and regiments, as it were. Our efforts culminate in that most excellent move, the formation of a National Association. The Cause, viewed from a worldly standpoint. To the Editor of the Banner of Light: should therefore be strong-its influence felt in the councils of the country; durable beneficial institutions should testify to its usefulness as a movement in social reform.

'Why is it not so? Why do societies rise and fall without having accomplished the purpose | tion. of their creation? Why, as it has been often stated, do intelligent people who accept the truth of Spiritualism, object to join societies, to give their influence, their money, to the Cause they have made theirs? Because, in | might not that beginning as well be at the beour efforts at organization, we have overlook. ed the corper-stone which gives security and | finite past? durability to the edifice, the corner stone which each and every one of us should help life that our children grow physically, so to heights so transcendent that only the illumii to lay with sincerity of purpose, we have omit-I ted LOVE. Ay, love, the fundamental teach- would have done here in the same time? ling of the spirits now, as it was the teach-

Christian Church, as it was the teaching of least, en rapport with earth-life, to obtain every founder of a religion that has endured. earth elements for the growth of their spirit-Yet the word is ever on our lips; our lect- ual bodies and earth education? urers, our writers, repeat with apparent sincerity, "Love ye one another; live in peace and harmony." We hear the words, we ap plaud them. It is evident that we misappre-back? Does nature leave the matter thus hend their meaning.

Love to our kind means charity manifested in word, deed and thought; it means altruism, the interest in the weal of others which is the antithesis of egotism, of selfishness, that curse of our civilization, that blight of the human heart. Without love there can be no union; without union there can be no strength, and durable organization is a failure.

Is the charge unfounded that the principal factor in the economy of the universe, the highest attribute of the Deity, the bond between us and the pure spirits who teach that from the brightest angel to the most degraded human being there is an unbroken chain? that, in brief, a true understanding of the claims of brotherhood is wanting among the majority of Spiritualists? Then why the backbiting, the scandal-peddling, the jealousy we find among Spiritualists, among mediums, among the very people who preach union and organization? We should have but one object at heart-the good of the Cause, the triumph of Truth. We are hardly serving it when we see in the phenomena only an exhibition that gratifies our fondness for the marvelous, as would an expert conjurer's tricks; when the test is sought as a personal gratification which conveys no lesson; when, condescending to attend a lecture, we are not moved to act up to the principles voiced by the spirit through his instrument, the inspired speaker.

Our preferences, not the common good, seem to dictate our conduct: hence cliques and sets where there should be unity of action. A favorite medium is the centre of a little coterie who extols him or her to the skies and is never ties operating in it; it must satisfy every gralacking in disparaging remarks on other mediums. There is scarcely a medium whose fair name has not been smirched by jealousy and envy; and we wonder at there being frauds, when honesty is no protection! In to draw from these confusing contradictory re- most of the struggling societies, their weak ports is that Spiritualism is forging ahead in ness is due to internal divisions. The rivalry distinctions in the signification of terms be of certain leading members is a constant menace of dissolution. I know of a society which, over one hundred members; every year, when some of the officers failed of reëlection, they seceded and their particular cotorie of friends followed them. But for the devotion and selfsacrifice of a few members, the society would have been long since a thing of the past.

Blind partisanship is a disrupting factor; intolerance is another, an intolerance greater than that with which we reproach the churches. The right to abuse and denounce any other Spiritualist because of a difference of opinion is claimed and exercised. Why, it is but a short time since a contributor to a Western spiritual paper advocated ostracism missionary spirits who aim at greater results; as a protective measure against two of our best known and highly respected speakers, a lady and a gentleman whose convincing eloquence has brought thousands to the Spirit ualist fold-namely, Mrs. Richmond and Mr. Colville-because the writer does not share their views concerning the future destiny of the soul. I could not help thinking of Arismedium, we do not reflect that the invisible tides, the just and the illiterate Athenian peasant.

Fault finding, thoughtless denunciations mosphere and make soul growth impossible. organization a failure. But against these danwrong out of the Spiritualist ranks, any more than out of modern society. The remedy lies There are two distinct forces operating, or within every one of us individually, who unflower Love, with which to deck the altar of Truth.

But, I hear it said, those faults with which you charge us are common to human nature; they may be found in the Orthodox churches. who boast of power and authority. That is no argument. The true Spiritualist has received the light directly from the angel-world; he has no excuse for groping in darkness, no right to deny his responsibility. The spirits ganize the grand army; conserve the con- are doing their duty; let him gird his loins

A Few Questions.

In that grand old BANNER, that has led the army of progress for so many years, in the is sue for July 17, I find a communication from Brother Luther O. Weeks. I would like to ask him a few questions in regard to reincarna-

Is progression possible without a starting point from which to progress?

If man, as a conscious entity, had a begin ning, without which progression is impossible, ginning of this life as at some point in the in-

Are we not taught from the spirit-side of speak, and intellectually in spirit-life, as they

Are we not taught, from the same source,

If so, why must they return into microscopic

I do not think that after seventy five years of this life I shall choose to ome back to live the life of a drunken tramp or a doctor of di-

We profit in this life by its past experience, not by the experience of a former life. Of what use, then, is the experience of an infinitude of former lives if we have had them? Of what use will be the trials and tribula-tions of this life, if we have no memory of them in the next?

One point more, and I am done. We frequently have accounts, from the spirit side of ife, of receptions tendered to our philanthro pists, regardless of their worldly rank. See, for instance, "Life in the Spheres," by Hudson Tuttle. Now, if reincarnation is the law, there must be more than three every five seconds leaving there for that purpose. Do their friends meet to give them a jolly send-off and bid them God speed? I have never seen any

such account.

Buffalo, July, 1897.

The Thought-World.

What is it, and What are its Characteristics?

BY PAUL AVENEL.

SECOND PAPER.

Occult philosophy teaches that it is a counterpart of the physical world, complemental in every essential of life.

This signifies far more than appears to cursory investigation. If we subject the theory to ethical analysis, certain inevitable deductions follow, viz.: This mental world must not only be definite in its natural configurations, but specifically adapted to the sentient faculdation of intelligence represented upon the physical plane, and it must be esoterically definable to such intellects as occupy it con-

subject, it is imperative that a few technical wave of pain. understood. This is a point upon which confusion exists, and must continue to exist until | tively as we are doing here, and our thinking | they are identical, differing only in quality of lexicography is ethically revised. We have outgrown the lessons of ancient lexicons and the traditions of nomenclature, relatively, as we have outgrown creeds.

1. Mind is an atmosphere, an etheric aura its technical qualities? surrounding the planet; it is to intellect exactly what the oxygenated air is to the termines the scope of our interests. The facmind, just as the physical attributes are plish an objective work. nourished by the respiratory processes of the pulmonary system.

supreme factor in soul consciousness, and has ing of forms specifically adapted to each deits specific expressions in the spirit and human states of being.

soul, an embodiment only.

Unless these predicates are appreciated, it will be impossible to arrive at any logical understanding of what the most advanced tutelary spirits teach.

As a matter of fact, the mental world is a prototype of the physical world. It was first in chronological order because the intellect of man existed before the corpus homo, and, logically, it must be as much superior as intellect is superior to flesh.

Topographically, it has its diversifications, its climatic variations, its cosmic changes, and the same epochal revolutions induced by the same eternal processes of evolution. In truth, changes in the physical world are results-essential echoes of what transpires in the world pluck and cast out the weeds of Selfishness of mind. Earth feels the impact of these can be ascribed exclusively to ourselves; the and Ignorance, to plant and cultivate the changes as mountains feel the counter-shock of exploding artillery.

It must not be understood that the mental world is an exact duplicate of the physical world in every detail of conformation; they conform only in general characteristics and purpose. The one provides a temporal abode for man, the other an abode adapted to his occult nature, and since the dual natures of man are coëxistent, coöperative and interblended, it follows that the two worlds he inhabits must be characterized by the same complemental qualities.

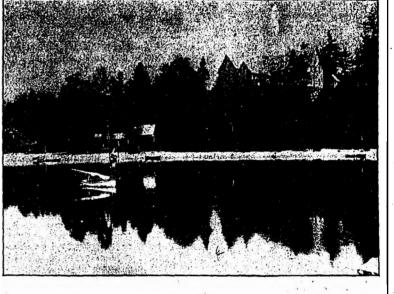
There is also a distinction between the mental world and the thought-world as considered from a human standpoint. The one is cosmic territory furnished with those natural accessories of life which provident Wisdom creates; the other is a record of the activities and magnetic qualities which distinguish us as inachievements of intellect per se. They bear | dividuals; they are perishing or enduring acthe same correlation that the physical world bears to those records which literature, science and art have preserved of the achievements of men.

The one displays all the scenic grandeur of a concrete natural universe; the other, those sublime masterpieces of intellectual enterprise that carnate intelligence emulates.

The one is a world at large, in which human spirits dwell; the other, an occult region whose magnificent intellectual vistas reveal the soul's progressive future.

The one rears mountain-peaks from which the survey is dazzling; the other, intellectual nated faculties of the immortals can encoun-

ter their splendors.



Written for the Banner of Light. QUEEN CITY PARK.

A queen indeed! We humbly bow Before the regal beauty of thy brow, And mark the splendor of each glist'ning gem Of Nature in thy royal diadem. Not thine the rule of spear and sword; Thy harshest weapon is the word

Which tiny fern and flower speak When loyal hearts thy message seek. From mountain height to quiv'ring lake, No treasure shines we may not take, When, through a caim, receptive mood, The soul doth reach and grasp its food. At peace with all the higher spheres. Some psychic glits your subject cheers; But still we cry aloud: "Oh! bring us more," To ev'ry wave that dimples on thy shore.

Queen City Park, Aug. 10, 1897.

Thy grace doth on our spirits wait and serve, And yet hath deigned to heal the wounded nerve; Thy breath dispels our spiritual vision's haze, And in one moment's clear, curaptured gaze. We see the faces of our loved-called dead-But flushed with richer, fuller life instead; And angel-whispers, once so weak and faint, When breathed through bars of noisy-world restraint, Grow clear within the hush of thy domain, And tune themselves unto thy sweetest strain. Long be thy reign, most dear and gracious queen! Push farther back the gate some mark "unseen." Till all earth's children in thy shelt'ring fold Some glimpses of their future home behold, And poor, blind skeptics, ere from thee they go, Shall change their faint "I hope" to firm "I know."

treasuries of knowledge, whose ancient tomes (sess ingenuity; we can condense or scatter, contain creation's history. There are tranquil seas whose placid waters shimmer with rippling melody, and there are beatitudes where Before proceeding further with this complex | emotion sounds abysmal depths with never a | ophy and science are far more comprehensive

> spirits, to see, hear, feel, move and act relafaculties make a parallel ascept into the higher verities of the thought-world.

Just here two very important queries are suggested, viz.: What is thought? What are

Reason has taught us that thoughts are tangible differentiations of a universal thoughtphysical ego. We occupy mental space a we energy, just as lives are tangible differentiaoccupy atmospheric space, and knowledge de tions of a universal life energy. But since energy without substance is practically void, ulties of intellect are nourished by assimila it follows that complemental substances must tive processes operating upon the basis of exist, by aid of which these energies accom-

Nature, the divine artificer and direct agent in construction, applies these complemental 2. Intellect, per se, inheres in soul; it is a principles (energy and substance) to the moldpartment of space in which she executes the creative purpose. In mental cosmogony these 3. Spirit is to soul relatively what flesh is to forms are impalpable, but they are concrete objects with conserved outlines, just as tangible to the perceptions of spirit and intellect as the ponderable concretions of the physical world are to the physical senses, and are as such the inalienable property of the globe.

Does this assumption deprive us of the power of thought-construction, and limit us to a world of immutable creations?

Not at all. In molding us as sentient beings after the design of the master Architect, Nature imparted to us, pro ratio, of her ability and ingenuity, as also of her attributes of organic activity. We are her foster-children, and the power she possesses is entailed upon us according to the various grades of intelligence we represent. What we are, we are by reason of her endowments; none of our powers animus to intellectual as well as to animal growth was derived from her. We were confided to her care, naked souls-embryonic soul-germs; she has clothed us with flesh, nurtured us, guided us through the vicissitudes of reincarnation, and will eventually dismiss us, mature and perfected immortals, to a supracosmical state of being.

We are then as free to manipulate the substance of the mental world as we are the substance of the physical world, using our thinking faculties constructively or destructively, exactly as we do our fingers.

What we construct thus are thoughts, and they are objects characterized by qualities of refinement, symmetry, adaptability, beauty and culture pro ratio as we possess them. They are also characterized by those specific cording to the care exercised in their construction and subsequent preservation, and subject will be more discursively treated in the ensuing paper.

In thought-life as in physical life we are better imitators than designers. If we are ambitious, we copy such models for emulation as are provided by tutelary agents of The Supreme, just as we copy the exemplary models provided by literature, science and art. We can improve or impair our immediate mental can pollute it with gross imaginings and coning of the Nazarene to the founders of the that children remain, much of the time at wealth and beauty of ages; in the other, vast sans; we can remodel and improve if we post mony with his own understanding.

combine or separate, analyze or fuse and blend, by all the laws known to science, if we can command the knowledge to do so. Philosand potential in the mental world where they At dissolution we enter the mental world as deal with subtleties, than in the physical world where they deal with materialities; but version and grade of utility.

> It is thus obvious that in our thinking activities we construct mutabilities only. We are mutable beings, and whatever proceeds from us shares our mutability. Our most elaborate theories, our most complex philosophies, our most intricate sciences, our loftiest ideals are but primary human formulations (more or less accurate in symmetry and trend) of those majestic systems of laws and sublime standards of aspiration, provided by the Masters of Wisdom for the education of humanity. These immortal masters preside over the intellectual interests of earth, they have attained the loftiest eminence to which cosmic intellect may aspire; they have accomplished the entire circuit of terrestrial evolution, and their administrative communities legislate over the domain of human knowledge.

We con our lessons year by year, by the intuitive methods of their occult schools; we seldom see our teachers and rarely know them. but we follow their instructions and rise to their ambitions for us, with all that docility which conscious ignorance accords to recognized wisdom.

This feature of eternal truth is withering to the egotism of our carnal nature, but as we enter the celestial arcana and recognize the provident security of such prescribed educational systems, we are supremely grateful that tutelary supervision is an overruling cosmic power, however lofty our advance in intellectual realms: that it guides our aspirations as spirits no less than as mortals, and that it will regulate our ascent through the infinitudes of eter-

It is clear that mental life and temporal life are directly analogous. We may spend our days in intellectual idleness, or we may labor to evolve some noble achievement from our opportunities. We may luxuriate sensuously in the wealth produced by other intellects, exactly as we luxuriate in the revenues of human labor, or we may rise to the honor and dignity of intellectual self-aggrandizement. We may become teachers and leaders in mental activities, or we may follow blindly the stereotyped traditions of centuries. We may enlarge and magnify our faculties by exercise, or we may lethargize and paralyze them by indolence. We may dissipate our energies upon mental trivialities, or we may concentrate them upon some lofty ambition.

In our mental lives we resemble travelers who explore strange countries, more than inventors who design. We discover thoughts oftener than we construct them. We cognize their forms according to the nature and trend of our perceptions. As we investigate thought-rethey are useful or ornamental as the precision | gions, thought-verities dawn upon our mental of judgment determines. This aspect of the horizon, and are pictured upon our intellectual consciousness. What we receive, then, is an impression of a fact, and the accuracy of the impression depends upon the photographic precision of the mechanism by which impact is made upon consciousness.

> Ideas are salient features of thoughts, prominent points which suggest the whole.

This subject is too comprehensive to admit of more than cursory examination in a newsdomain, as we will. We can embellish our in- paper article. At best we can but direct a gentellectual home and make it an Eden, or we eral course of investigation. We indicate the analogies, the synthesis of laws, the overruling vert it into a pandemonium. We can build and underlying principles which govern men-In the one are continents stored with the and adorn, if we possess the industry of arti- tal life; the reader must develop details in har-

Written for the Banner of Light. TO OUR STANDARD-BEARER, H. D. BARRETT.

BY EDWIN POOLE.

When Truth's noble friend, Luther Colby. Was called to the realms of roal life, To reap the reward of the hero Who fa thfully serves in earth's strife, We wondered who'd take up THE BANNER, The ensign of truth, hope and love, The beacon-light, guiding us on ward To the home of the spirit above.

But our brothers and sisters ascended, Who labored unselfishly here. Loved truth'and its emblem too dearly To let its bright folds disappear. And they chose from our workers a leader Well worthy truth's standard to bear, And keep it as pure and unsulfied As his own life is spotless and fair.

No flattering homage we offer. His mind is too noble to seek Or accept that profuse adulation That pleases the selfish and weak. But we honor his unblemished manhood, His faithful devotion and love For the Cause that means pure, upright living On earth as in bright spheres above.

Then let us all try to encourage Our leader, so earnest and true, By doing our best to assist him In what he is striving to do. May he ever be guarded and guided By spirits in Truth's cause enrolled, And may he for long years be with us, Our BANNER OF LIGHT to uphold.

"The Iconoclast."

BY W. W. SPRAGUE.

To the Editor of the Banner of Light:

In the treatment of a subject or idea, a proper understanding of the terms employed is most essential at the outset. The Iconoclast of olden times was a person who rejected the use of images in religious worship, and enjoyed the rather unpleasant epithet of being known as a breaker of images. This was applied to him more especially by the Catholic church, and many times in a most vigorous manner. They made use of images then as they do at the present time.

It must be remembered that at that time they were all-powerful, and that not only individuals of great prominence in social and re-ligious life, but that whole nations were the meek and willing suppliants at the "mercy seat" of that church. To presume to think or criticise any of the acts or teaching of the church was deemed an act of insubordination, and was not allowed to exist. Such conditions as I have named gave birth to the Iconoclast, and, according to well-authenticated statements, he has flour ished in all ages of the world's history and in every part of the globe.

In later years, however, the term has assumed a much broader and wider significance. The epithet (for it was so considered) was applied to any man or body of men whomsoever opposed old systems of belief or customs that had become grounded in the public mind, but to them were erroneous, or detrimental to the progress of the age, or to the public good. They were treated as interlopers, and looked upon as intruders upon the domain of long-established customs and usages, either social, religious or governmental. However, they claimed the supreme right, and fought it to a successful issue, to investigate human action in every form, and expose all that was wrong and unjust to the public gaze. Hence they were many, many times unjustly censured and inhumanly treated by so-called godly men and seemingly well-meaning persons.
One single instance within the goodly city of

Boston will serve my purpose as an illustration of how they have been persecuted. I refer to Wm. Lloyd Garrison, when a howling mob came near taking his life for preaching the "gospel of freedom and equal rights for all men." The next morning the papers said.
"The good people of Boston were concerned in the affair"; and, as O.W. Holmes so truthfully said: "A city that had opened more turnpikes and kept them open that lead straight to free speech and free thought than any city of

living or dead men.' They were conscientious, I have no doubt, but their hearts were like stone, and their conceptions of the principles of justice were lamentable in the extreme. Yet I have charity for them, for wrong becomes right to those who no other way can see. The Iconoclast

was many times the butt of ridicule in society, and the ever busy tongue of scandal seldom lost the opportunity to unloose her slimy weapons and vanguish him in that way when argument and censure had failed. However, be it said to his everlasting praise, he was seldom

found to be either a coward or a fool.

Still he is reviled to-day as of yore, and the persons who rail the most vigorously against him forget that every reform, either moral, religious or governmental, had its birth within the receptive brain of some hated and despised iconoclast. The manifold blessings that we enjoy to-day as a nation are the results of the thought that he gave expression to until they became an active, living principle in the world of human action. He has always been the advance guard in all reforms, and is to-day a more interesting character and a more potent factor in shaping the destiny of the nations of the world than ever before. Those who observe superficially, and never see beneath the cuticle of ignorance and selfishness, say, as in olden times, that he is a crank. Yet he turned the wheels of progress then, and he will continue to as long as there are wrongs to be righted, as long as a single human soul is bound by the cruel shackles of slavery of any kind, until justice shall be meted out to the weak and unprotected, to the uneducated and homeless children of our land, to the mothers that gave them birth, under conditions, many times, that beggar description and that would cause the stoutest heart to melt into tears.

Yet with all our religious sanctity and boasted civilization, we close our eyes to the picture and our ears to their cry. God bless the Iconoclast, for he shall inherit the kingdom of heaven—a heaven that he has made for himself by the good deeds that he has done while living upon this earth. If he has dethroned the gods of ancient times, symbols of an effete religious system, the gods of superstition and ignorance, whose stony lips have ever been speechless and whose heart never throbbed with the warm impulses of love and sympathy, and whose eyes never shed the tears of pity for these things, for the unfaltering trust and lofty motives that inspired every act of his life, the iconoclasts should and will be remembered. While they were the destroyers, they were the builders, too. They have enthroned within the mighty temple of reason a consciousness of much that is noble, and better than what they had conceived of before a consciousness of the real object of life and of the infinite possibilities in man. Their names are

legion.

They have lived, as I have previously said. "in all ages of the world's history"-Buddha in India, Confucius in China, Jesus of Nazareth-one and all of them thundering with a righteous indignation against the superstition and unholy practices of the age in which they lived. Later on we find Galileo, that illustri ous soul whose fame is as undying as time, pointing his telescope heavenward, revealing the mysteries of the starry firmament, laying the foundation stones of astronomy. The world stood aghast. The priesthood and so-called "wise men" and men in high places then, as now, poured out their vials of wrath upon the head of this great man for this unpolled the property of the godly innovation, as they said: "Out of dark-ness came light," since which time the entire world of thought has been revolutionized. Then in the fifteenth century came the high

priest of iconoclasm, Martin Luther, demanding the liberty of conscience in all matters

pertaining to religion, and defying the priest hood of all Christendom. That was in a time that tried men's souls. Then came Fox, the Quaker, preaching the doctrine of "brotherly love, peace on earth, good-will to men," after a thirty years of war that devastated the constant. tinent of Europe, deluging the land with the

blood of her most noble and illustrious men.
Again, all Christendom was stirred by the irresistible power and spirit, coming like an avalanche of light, that was being shed over the world of ignorance, priestly intolerance and governmental oppression. The times were ripe for these great convulsions. With these mighty revelations came the invention of printing The men of inventive genius clasped hands with the men of thought, and the world moved as never before.

To this invention, perhaps, more than all

others combined, can be attributed the most stupendous and irresistible power for the civilization and universal good of humanity that has come to the world.

It has stirred the mental activities to an almost immeasuable degree, and exhumed from the great storehouse of the mind those priceless gems of thought, the wisdom and philosophy of the ages past, the unspoken word that made it possible to awaken the inner consciousness of man to an understanding of the mighty power and potency of thought, when set in motion and guided for the upbuilding of selfhood in man.

Genius once more spread her wings of peace and love for the race, and Watts became the ministering angel for the unfolding and elevation of humanity in the discovery and application of steam. With his golden key he unlocked the hidden treasures that lie buried within the breast of mother Nature, and caused these great natural resources to become the willing servant of man at his bidding. The world was awestruck. The moles and bats of ignorance and superstition came forth from their hidingplaces and peered out of their eyes, that had been closed by the dense ignorance of centuries, and shook from their feet the dust of untold ages, to see if God had actually been dethroned. What a mighty change! Instead of seeming death everything that existed was alive. The Soul of things in matter was now made to speak to man in an audible voice. God was still at his post of duty and the world still moved.

Then Franklin, with unpardonable audacity but with an unfaltering trust in his own possi bilities, sought with string and kite to tame the lightning and make it the ever-willing bur den-bearer of humanity, like the white dove of peace, let loose from the sacred temple of penius into the aerial seas in the heavens, that has led to the application of electrical force that has, in so short a time, blessed the world beyond the power of mortals to estimate. These things have brought to man the means to improve not only his mental and moral conlition, but his physical condition also, and relieve him of very much of the drudgery of every-day life. It has brought him from the log cabin to the mansion, from the tallow-dip to the electrical light, and from the stage coach to the easy-cushioned steam car.

Following these grand inventions and their wonderful achievements, came the man of letters and the scientist-the men who made invisible life visible; that made the inanimate a living entity, and that caused the very stones to speak and reveal the strange story of their journeyings for countless millions of years, opening the great book of life, until now men see God in all things and everywhere.

To the scientist unstinted honor and praise should be given. His work has been not only in the discovery of the manifold laws that govern life, but in the absolute demonstration of them. Yet, these great men did not escape the "iron heel of oppression." Coming down to a still later period in the history of events we find the Iconoclast of many types: Garrison, John Brown, Wendell Phillips, each one of them pleading for human liberty, and equal rights for all men. Amongst the clergy were Fathers Murray, Ballou, Chapin, Parker, Starr King and scores of other noble men and women, thundering against bigotry and priestly intolerance with argument and logic that was unanswerable. These men gave to the Bible a more reasonable and liberal interpretation, and taught a broader and grander religion. The fruits of their labors are apparent in every church in the land.
Dr. Hartmann, that grand soul, said "that

truth was the most valuable thing a man could have." Holmes, the poet, said "that every age demanded a new revelation, or an adjustment of the old ideas and creeds, to meet the demands of that age." The scales have fallen from the eyes of those men who dared to assume the awful responsibility of condemning all others to an "endless hell" because they did not believe as they did.

The schoolhouses have multiplied in our land until illiteracy is the exception instead of the rule, and education and reason, with their lighted torches in hand, have penetrated the dark and obscure corners of men's minds, giv-ing them knowledge instead of "faith," stirring their mental faculties to such depths as they were never stirred before, making education a necessity, and the right to think for one's self his prerogative. With these grand unfoldments a new light has come to the world, a new and grander religion has been born. The student and philosopher alike have demanded it. The truly great teachers and preachers have taught

The literature of the age is teeming with its beautiful truths, and the world in its great bereavement has demanded it. It has come like the green foliage of spring, like the bursting buds and the blooming flowers it has come. It came in response to an inherent and universal desire of humanity, to prove beyond a shad ow of doubt the immortality of the soul, and its name is Spiritualism.

It can be claimed without fear of contradiction that it is the most stupendous truth that has ever come to the world in this or any other age. It has claimed the attention of many of the most eminent scientists and the greatest and most profound thinkers in the world. It was not the creation of any man or body of men, but it was born and cradled by and through the innocence and simplicity of two little girls in a humble home. No pomp or great show attended its coming. No prophets or priests preceded it. It had no sacred oracles to proclaim it; no synods, no religious conclaves of illustrious dignitaries or priesthood to give it ecclesiastical sanction. It came in its own good time and in its own simple way, demanding a recognition. It came with its message of love upon its snowy pinions, to bind up the grief-stricken and bleeding hearts of all humanity. And in the final summing up it can be said, without fear of contradic-tion, that it has been the most potent factor in the world's history in striking from the mind of man those mental horrors that have brooded over him for untold ages; no creeds, no dogmas, no sacred books, no ritual of holy worship, no churches nor richly-appointed temples, without money, position or power, except the power to demonstrate the truth of the manifestations.

This was enough. Like the silent dews of heaven that fall so gently upon the bosom of mother earth, quickening the thirsty roots of vegetation, and giving them new vigor and freshness, so this silent and unseen power has found its way, through the ministrations of the spirit, to the very tendrils of the soul, reaching every hearthstone in the land, quickening the sad hearts with new hope, giving courage and new vigor to the weak and suffering, shedding the sweet benedictions of immortal sunshine into every human heart, linking together the two worlds by love immortal,

that can never die. Spiritualism, through its heaven-born ministrations, has raised man to an altitude of spiritual excellence far beyond what the church has done in eighteen hundred years; yet the churches of to-day, that are so zealously persecuting Spiritualism, forget that they, although so powerful now, once occupied a similar position to the Spiritualists. They have forgotten their humble origin and the day of small beginnings. Indeed, if it had not been for doubt, the handmaid of all human progress, and the spirit of iconoclasm, that is always seeking for something noble and better, it would not have an existence now. Yet the church is powerless to stop its onward prog-

Stop and think for one moment of the galaxy

of great minds that have been and are now he exponents of this stupendous truth-A. J. Davis, William Denton, Robert Hare, Crookes, Varley, Flammarion, the great astronomer. Upon the public rostrum are to be found both men and women who have no peers within the fold of the church, speaking without preparation, many times taking their subjects from the audience, and giving grand and masterly expositions that challenge the admiration of thinkers and students alike.

Can any church, from amongst its most noted divines, produce one that is the equal of W. J. Colville?—a man that can deliver two lectures a day, every day in the week, and that will be as full of intellectual food as an egg is full of meat. He is an intellectual giant, and he would to-day has not one that is his equal I could name scores of others that will rank with those who occupy the pulpits of our most

fashionable churches. The Iconoclast is destined to be with us so long as there is need of him in the endless field of human progress And as Lowell said: "No man is born into this world whose work is not

born with him. Haverhill, Mass.

The Babe Will. What Does It Mean?

BY LYMAN C. HOWE.

I am not a member of the National Spiritualists' Association, hence this appeal cannot be charged to any personal or party ambition. I love justice, whether it be in the interest of a king or a clown. I abhor the selfish scheming of unprincipled combines and political robbers, as well as the plots of sects and classes against the administration of justice and the righteous use of wholesome laws.

The right to bequeath estates to whomsoever we will is technically conceded and legally provided for. But the maladministration of justice is nowhere more apparent than in the legal violations of the wishes, and clear intent, of testators, which make the laws regulating bequests a travesty upon justice and civil government.

No man, or woman, can make a will so technically exact that it may not be broken and the property distributed chiefly among the representatives of the bar and the courts, and such as they shall choose to share with them in the spoils, a portion of which may be divided among heirs who have done nothing to entitle them to a dollar of the estate.

This has been painfully manifest in scores of cases in which the testator has endeavored to benefit some benevolent society, or the advocates of Spiritualism and its cosmopolitan reforms. For many years the plea of insanity was successful in nearly every case where the testator was known to be a believer in spirit communion. That plea is now nearly obsolete, but still the force of prejudice is apparent in most cases where the issue is made on

Through many trials and costly defeats, in which justice and law have been violated to suit the whims of sectarian prejudice the world has been educated, but not yet emanci pated from the old habits of thought, sufficiently to secure the rights which we have a right to expect and demand at the hands of the courts, whose duty it is to interpret and administer law, free from all personal or party

Every great wrong can be righted only at the cost of much sacrifice. Each of us must share in the effects of wrongs allowed, and in the sacrifice required to correct the wrong, and then we are entitled to share in the blessings of justice, administered according to the reforms we have helped to secure. Selfish, short-sighted people care nothing for wrongs suffered by others, and only act when it reaches their special personal interests.

Such deserve to suffer injustice alone, until they are educated to realize that wrongs committed against one person, or class, are against the whole race; and righteousness achieved for one man or class is a gain for all.

The Babe Will is a case that involves this

principle, and which may affect the Spiritualists of this country for generations, may decide the strength or weakness of our Cause in the law and out, and the destiny of hundreds of societies may hang upon the issues now pending in this one case. Whichever way decided, it will become a precedent, which in law is as arbitrary as it is unreasonable. It may decide the destiny of bequests to spirit-

ual societies for a hundred years. It may also affect the issue of thousands of cases in which Spiritualism is not a factor at all. It is clearly the intent of the arisen wo man to bequeath a liberal sum to the Cause she so loved; and she did all she could to se cure it to the National Spiritualists' Associa tion after her decease, as the most reliable agent to carry out her beneficent designs, for the enlightenment of the race and extension of spiritual knowledge. No one can question the intent. Had she a right to bequeath her estate to whom she would? If not, what is the law for? If she had, why should her wish be set aside? Spiritualists of America, this question concerns you. It matters not whether you are in sympathy with the N.S. A. or not. Can you afford to look on with indifference and see justice mocked?

It is robbing the dead—if there are any dead. It is robbing you, by fixing the authority of precedent against all similar bequests. Decided against us, it becomes the test of future decisions involving spiritual societies. If we win this case it will make future justice comparatively easy for us. Besides, on general principles of right we are all concerned in securing the justice which courts are ordained to defend. It is said to be a plain case in law, with good prospects of securing a favorable decision. But it cannot be successfully contested without money. For each of us it is a

small sum. Twenty thousand Spiritualists in this country can send ten cents each to this defense and never feel it. There are more than ten thousand who could send a dollar each and not

feel it. Why will you wait? It cannot be because you are stingy, for you give twice that every month to uses that are of small importance compared to this. Why not act now? Why not send within the next ten minutes after reading this ten cents, twenty cents, fifty cents or one dollar, according o your means? Don't wait for others to lead, but act now, and let the impulse move like the glow of a rosy dawn across the horizon of the world, inspiring a kindred thrill and spontaneous response; and let the agents who have the case in charge receive the needful in a great shower of simultaneous expressions and donations to this righteous cause. It is not a sacrifice to you, but a blessed opportunity to do good, serve justice, and honor yourself before the angels and God. You cannot afford to delay or withhold. By indifference you rob yourself, and can never replace

Do you doubt the wisdom or good faith of the National Spiritualists' Association? If so, hat is no excuse, for the responsibility of wisely using the fund, if secured, is with them. The \$1,500 to be secured is a bagatelle. Justice and the value of a righteous precedent are infinitely more; and these belong to you. Each one, individually, has a direct interest in the effects this decision will have on the future administration of justice and the principle ipon which our common good depends.

It is only necessary to awaken the people to the real significance of this case, and the issues involved, to enthuse them with an irresistible impulse to respond at once with the needed help. If this case is lost by your indif-ference the N. S. A. will be the smallest loser. It is a question of right, duty, self protection, personal honor, the cause of Spiritualism, and justice to coming generations. LET US ACT AT ONCE.

To Buffalo and return for one fare is what the Fitchburg Railroad offers account of the G. A. R. National Encampment. Tickets are good going August 21st to 23d, and returning until August 31st, inclusive. Write to J. R. Watson, General Passenger Agent, Boston, Mass., for circulars.

Cassadaga Camp, Lily Dale.

To the Editor of the Banner of Light:

The moving panorama at Cassadaga is rapidly passing into its ever changing scenes of pleasure, profit and delightful social inter-

We are now midway between the opening and close of the season, with attendance and interest at full tide, and the inward assurance that all is well with fair Cassadaga, her people and her cause.

During the sixteen years since its first inception, the Cassadaga Lake Free Association has had many bright and scintillating lights on its platform, but certainly never one more dazzling in brilliancy than the Western orator. Mary Elizabeth Lease, who delivered two masterly addresses, on Saturday and Sunday last. Subject of the first address was "Ireland, Her Patriots, Warriors and Poets," a report of which we do not at this time attempt.

Mrs. Lease is the grand-daughter of an Irish patri t, who was driven into exile and his lands confiscated by the English government, which fact figures largely in the formation of the woman's character and magnificent endowment of oratorical gifts. Her word-painting is marvelous. She thrills and sways her audience at will; she is the mighty master of the instrument. Her graphic pictures of Eng-land's cruel greed through the ages, the terrible tragedy and pathos of an Irish eviction, are vivid scenes that must forever linger in memory When, at the close, we were asked if we liked this British financial and landlord system so well we desired its adoption on American soil, I question if there was a heart in the audience that did not

answer in the affirmative—No!
Sunday afternoon the subject was "Christ
or Cæsar." Beginning with the early dawn of civilization, the history of the onward march of man was traced; Christ represented love, purity, fraternity and kindness; Cæsar represented greed, selfishness, cruelty, love of power and wealth. While the world has proessed to worship Christ, it has in reality been followers of Cæsar. As all past history demonstrates, civilization is a growth, a slow, upward development; the laws and practices of the past will not do for the present age. We are continually confronted by new conditions, the same old problems pressing for solution, but under conditions never before known in the world's history.

As the result of political contentions, religious wars and human discontent, the history of the human race has been one continued journey westward. During the past thousands of years, when people became overburdened they gave up their fatherlands and moved westward, thereby securing temporary relief. The great ocean was crossed by our ancestry, who founded a new home on the shores of the Atlantic, and as population has increased and social conditions changed, they have continued pressing ever westward, until now the world has been spanned; there is no longer an unpopulated West to go to.

The mighty questions demanding solution, following in the onward march of civilization, have at last overtaken us. They are here; we cannot evade them, and by us they must be solved. Labor does not receive the wages due it, and is under the cruel, relentless heel of capital. We must right this wrong.
You have kept the ballot-box from women.

and enacted laws by drunken legislators. Of the money power you have built a giant which has this government by the throat; the price of these wrongs you must pay.

There is hope in the fact that in every seed

there is the germ of distinction. In biblical days there were giants, and there are giants to-day—the giant sugar trust, the giant coffee trust, coal trust, oil trust, steel and iron trust -and the railway syndicates. Having absorbed the heritage of the people

these giants are now warring with each other with the inevitable result of destroying each other in the end, for the very strength of these giants will be the source of their destructionand in this is the hope of this nation and peo-

To day we are standing on the brink of one of those evolutionary periods that have marked the progress of the human race. In the present, as in past ages, every step of buman progress is met with abuse and ridicule.

To denounce error, or unmask wrong, has never been popular, but you cannot suppress truth nor crush ideas, and ridicule must give

way to reason.
Though humanity moves with slow and unsteady steps, the course is ever onward and

ipward. Our deeds are not consistent with our creeds, our practices do not conform to our professions, and this is what's the trouble in the world to-day. Casar must no longer rule; the rist-spirit must predominate.

We must exemplify in our daily lives the colden rule. Stop praying for the kingdom of neaven and voting for the kingdom of hell. Cease praying for our Father to give us our daily bread and then corner the wheat market of the world. That altar of our liberties, the ballot box, has been turned over to pirates, who mistake party for patriotism.

I take no pessimistic view of these disturbing conditions, for the world is growing better: crime is not on the increase; it only appears so owing to the increased facilities of compunication through the press. Civilization is at a higher tide, intelligence more widely diffused and universal than during any previous age, and the twentieth century is dawning brighter than any the world ever saw.

War, famine and royalty will die, but humanity will live. Manhood will be placed above the dollar, and the human soul above the love of mammon.

From the beginning to the close of the address it was one prolonged and continuous applause, terminating in a triumphal ovation at the finale.

During Mrs. Lease's sojourn of several days for she lingered until the middle of the week, reluctant to depart—she made a pilgrimage among the camp's media, anxious to investigate the claims of Spiritualism. In fulfillment of the Scripture premise, that they who seek shall find, she received through the mediumship of P. L. O. A. Keeler written messages from departed friends, which she avowed were to her unmistakable evidence of spirit communication So impressed was she with this unexpected manifestation, that she announced herself a Spiritualist from that hour.

In a private interview she told the BANNER correspondent that, like Joan of Arc, she had all her life heard voices, and known herself to be encompassed about by an invisible power that had guided, inspired and protected her; through this source she was conscious of a work to be accomplished that no human agency could verthrow or defeat.

Since the departure of this brilliant Kansas woman platform honors have been equally divided between such bright spiritualistic lights as Mrs. Cora L. V. Richmond, who delivered four public lectures along philosophical lines, besides conducting private classes, before de parting to fill dates at Corry, Pa., en route for her engagements at Western camps.

Mrs. Richmond is one of the very popular speakers at Lily Dale, having an ardent circle of admirers.

The Hon. L. V. Moulton, the trained lawyer, whose analytical and logical manner of dealing with subjects always delights the Cassadaga audiences, completes his dates for this season on Sunday, Aug. 8, previous to his departure for Lansing, Mich., where he is to meet with the Spiritualists' State Association. In his public addresses Mr. Moulton gives prophetic warning of persecution and war on our Cause, because of its increasing strength, and consequent weakening of the Christian churches. As a Spiritualist he challenges the world that if it will give Spiritualism as fair a trial as any other case in court it will prove itself every time.

Mr. Moulton thinks Galileo was a wise man in recanting his theory, thereby gaining an op-portunity to reassert it later on.

In over thirty States of the Union there are laws restricting the employment of medium-ship in curing sickness and disease. We need to sift ourselves of the chaff, rid our Cause of the barnacles of fraud and deception practiced

in the name of Spiritualism, and prepare for the crisis that awaits us in the near future,

The third attraction in the week's brilliant trio was J. Cleag Wright, who delivered his first address Friday afternoon. The introductory was a pleasing combination of quaint, wise and witty sayings of his familiar, John Shaw, who closed with an inspirational poem of a high order; all of which preceded the ragular discourse upon the subject of "From Crom-well to Lincoln"—a subject that afforded George Rushton, one of his controls, an opportunity to display his wonderful knowledge of history, literature and science, and his marvel-ous ability to trace causes that led to the revolutionary epochs in the history of the times under discussion.

Thursday evening the Children's Progressive Lyceum, under the direction of the leader, Miss Annette Rittenhouse of New York, gave very pretty entertainment, consisting of music, graceful drills and living pictures.
Friday evening a reception was held in the

Auditorium in honor of the public workers by the Young People's Literary Society. Among the numerous new comers of the season are substantial and influential people, in-terested principally in investigation. Many remarkable and convincing experiences are

Wednesday afternoon, Aug. 4, a private trumpet-scance was held at the Olmstead Cottage by Mrs. Wriedt, the trumpet medium, of Dayton, Ohio. There were present Mr. F. W. Handy, of Lyndonville, N. Y., Mr. E. Bennett, Vo. 382 West Ferry street. Buffalo, N. Y., Mr. C. H. Harris of Phelps, N. Y.

On the morning of August 7, at his cottage on Caldwell Park, the immortal spirit of the venerable and universally respected Jeremiah Carter went to join the great majority, of whose existence and presence he was daily conscious.

It was to Mr. Carter the voices spoke prophetically in 1877 of the Cassadaga that was to evolve out of the pioneer movement he was bidden to start. And it was "Uncle Jerry's" faith in the wisdom and guidance of these divine messengers that prompted and inspired him in the initiatory steps that have resulted in the fulfillment of all and even more than was promised. It seems, indeed, a fitting finale that he should lay aside the frail mortal (for he was eighty-four, and very feeble,) at beautiful Lily Dale he loved so well, and that nis transition should be swift and peaceful, ike the falling into slumber of a weary child.

The sudden announcement that the angel of death had visited the Camp and borne its aged founder across the mystic river, caused no gloom, but rather rejoicing in the knowledge that all was well with the newly-born soul in the spirit realm, where was prepared for him a mansion, the erection of which he had ac-complished by his mortal life of unswerving levotion to duty, uprightness, purity and

brotherly love.

The remains were taken by his sons to Fredonia, N. Y., for interment by the side of his companion and wife. Services at the Camp in his memory and honor will be held on Memorial Day. SHIRLEY BELLE

Ocean Grove, Harwichport,

To the Editor of the Banner of Light:

Saturday, July 31.—We had a fine lecture this afternoon by Mr. A. E. Tisdale. Some of the sentiments, or statements, that fall from his lips sound strangely; some are doubtful, some are beautiful, and others are inspiring.

His subject was "The Law of Mystery, or The Mystery of Law." Flowers are the silent ministers of the gospel of Beauty. Reader, look at that sentence again. It will bear repeating. Flowers are the silent ministers of the gospel of Beauty. There is no end to mystery. When you have had one experience another is awaiting you. We build upour bodies unconsciously; we are conscious only of thoughts. God is objective and subjective thought. God is unthinking thought.

Nature tells me all I know. Our conscious ness depends upon our sensations. An emotional life is a one sided life. An intellectual life is a one-sided life. In the infancy of the human race man created a good God and an evil God.

The soldier is passing away. War embargoes steam and electricity. Christianity is the blossom of Judaism and Buddhism. Motion is health. Brutality is passing away. The rail-road, the telegraph, the telephone and arbitration, will wrap around the world the ban-ner of peace. Ideals govern the world. The devil is an eternal bachelor. Think of some of those sentences. Sometimes we miss very much by not taking a second look or by not thinking a second time. It pays, quite often,

to reflect on what we hear or read.
Sunday, Aug. 1.—This forenoon we had good words from H. D. Barrett, President of the National Spiritualists' Association. This is Mr. Barrett's first visit to our Camp, but from the impression made it is hoped by many that it will not be his only one. He spoke upon "Political and Religious Liberty." It was a timely topic and touched the right spot. He expressed the thought that there is too much future building; too much ladder-building. Spirit friends are interested in our lives here and sympathize with us.

We are interested in those who are on the spirit side, but there should be an interest taken in having angels comfortable here. We have political and religious liberty in name but not in reality. There is too much injustice before our courts, where we should look

for justice. We wish the sentiments uttered by him could be read or heard by every Spiritualist in the United States. We think they would serve to move our people into higher and better conditions. It is strange that people are not willing to take a more mauly stand for sentiments they entertain and claim to hold dear. We might receive valuable lessons from others if we would, but we are slow to accept.

In the afternoon our platform was occupied by Mr. Baxter. His subject was, "Has Spiritualism any part in or anything to do with the affairs of men and nations?" From this lecture we will make no attempt to quote, for it is possible that the readers of The Banner may be able to see and read it in full. It would make an excellent missionary pamphlet. We wish some wealthy Spiritualist might be induced to present to the National Spiritualists' Association a sum of money, a requisite amount and for the specified purpose of publishing about ten thousand copies of it to be judiciously distributed by the best plan that could be devised by the Association. It would do a vast amount of good by reaching multitudes who now know but little of our ideas and doctrines.

The lecture was followed by a séance in which Mr. Baxter gave delineations of spirits, about all of which were recognized by different ones in the large audience.

At 6 o'clock the last meeting of the season was held. Remarks were made by S. L. Beal. Mrs. L. A. Mears of Foxboro, Mr. Everett Har-ris of West Harwich, Mr. Barrett and Mr. Baxter. Then followed the good bys and the hand shakings, and good wishes for each other's welfare in the year to come.

And thus closes the thirty first annual Camp-Meeting at Ocean Grove, Harwichport, Mass. S. L. BEAL.

August Magazines.

RECEIVED. - Borderland (July), Publishing Office, 125 Fleet street, London, Eng. The Twentieth Century Astrologer, The Astrologer Publishing Co., 9 Columbus Avenue, New York Publishing Co., 9 Columbus Avenue, New 1012 City. Our Dumb Animals, Boston, Mass. Boston Ideas, Boston, Mass. The Lyceum Banner, 26 Osnaburgh street, Euston Road, London, N.W. The Magazine of Art, The Cassell Pub-lishing Co., 31 East 17th street (Union Square), New York. Scribner's Magazine, Charles Soribner's Sons, New York.

The Fitchburg Railroad has arranged so that tickets of their issue to Buffalo and return, account of the G. A. R. Encampment, will be good to return up to and including September 20th,

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. MY MOTHER'S HANDS.

BY I. AUSTIN SHAW.

The beautiful hands of my mother dear, At rest 'neath the daisies for many a year, Strange, is it not, as the shadows grow, And the eventide gathers, they thrill me so! How they smooth my hair and caress my brow. With their touch so gentle-I feel them now!

Beautiful hands of the long ago, Hands that so patiently toiled, I know, Tolled for me when my baby feet Toddled along through the busy street-Tolled as sped the years of my youth, Tenderly showing the way of truth.

Beautiful, soothing, soft white hands! Pain would vanish at their commands, Burdens would lift and sorrows flee When those beautiful hands were laid on me. And those hands are as potent as ever to-day, Though the flesh has become but inanimate clay.

For their spirit touch thrills me through and through After forty years, as they used to do. The same dear hands and the same caress, Only coming my life to bless. And to point the way to the other shore, Where hands clasp hands forevermore.

Why should I tremble and start with fear When I feel those dear old hands so near? They are mother's hands, and 't is mother who'll wal To welcome me there at the golden gate; And I know when I come to where mother stands, I shall clasp again those beautiful hands!

A Wasteful Woman.

BY ELIZABETH PRESTON ALLAN.

"It is true it is none of my business," said Miss Sellars to herself, as she left the pavement at the end of the village street and struck out on the dusty road; but the reflection did not seem to call the slightest halt in her pro-

"I always did hate to see people imposed on," she continued, "and 'specially a single woman. I'm single myself, and I know what a forlorn sort of fight a single woman keeps up against the world. Everybody is ready to cheat her and take advantage of her-every. body. Well, this new-comer sha'n't be run over for want of knowing who it is that's doing it. I'm going to tell her myself. She looks sharp and cross enough; I would n't be surprised if those good-for-nothing Woods children had met their match."

These thoughts, and a dimmer undercurrent of thoughts and feelings like these, kept the old maid company out to the dilapidated gate of "The Briary," a suburban villa, which, after lying untenanted for years, had just been rented by a stranger. Miss Sellars's pull at the rusty bell brought the stranger herself to

the door.
"You see I am my own housemaid," she said in a soft voice, strangely at variance with her sharp nose and chin and sharp, near sighted eyes. "Walk right in, and please excuse my confusion. I am so much obliged to you for calling soon; it was very good of you."
"Well," said Miss Sellars, "I might as well

tell you that I came early to give you a right start. You see this place has belonged to the public so long, that if you do n't shut down on them at first there's no saying how much trouble you'll see."

Miss Kitty Hart looked so astonished that a less persistent meddler would have been baffled; but Miss Sellars, strong in her disinter estedness, went on:
"Now there's the Woods children—a gang

of idle beggars; they were getting apples out of your lower lot yesterday, so I heard, the same as if they owned the place.

"Indeed!" said Miss Kitty, but very mildly "Where do they live?"

Miss Sellars located the offenders, and in answer to a few questions gave their family his-

tory. A pitiful tale, to be sure.

"Thank you for telling me about these people," said the stranger. "Are there any more ple," said the stranger. in my neighborhood?

They are about the worst," said her visit or. "but you are going to have trouble with Mrs. Bell's cow; they have n't got any pasture lot; they turn old Brindle out to graze on the roadside, and nobody has been born smart

enough to invent a gate that Brindle can't "I wonder they should keep a cow, when they have no place for her," suggested Miss

Kitty.
"La! They could n't get along at all with out Brindle; there are more babies in the family than you could shake a stick at, and the old cow really seems to work hard for something to make milk for those babies. You would think they were hers.

Then a strange dimness came into the nearsighted eyes; perhaps the good angels knew it was a feeling of pity, and found it beautiful, but to outward appearances it only made them red around the rims. Miss Sellars got

up and said good morning. "I'll look in on you again, when you are fixed up for company," she said; "this was just a sort of duty visit."

am a thousand times obliged to you,' said the stranger; "you have done me a real

kindness, and one that I am going to profit by, i assure you. "That's right: you look after your interests now; for if we don't look after our own, as

always say, nobody else is going to do it. A little twist of a smile appeared on Miss Kitty's face as her visitor turned her back. "It seems as if there were somebody looking after mine," she said to herself, "so I must be

looking after these others now; poor little apple gatherers! I'll see about them first." Miss Sellars was so busy doing her fall cleaning for the next few days that she left the stranger to wrestle with her own affairs; but, chancing to see black Joe, who drove Mr. Bare's cows, and who had been her informant before, she hailed him, and asked him how things were going on at "The Briary." "Lor' love your soul, Miss Mary," said the

old man, "you ain't never seen such carryin's on since you bin born! Them Woodses is thar twist a day, let alone onct. They totes home everything off the place. More'n that, she done ploy old man Woods to fix up de fences and sich, an' de ole ooman is mekin' her carpets. Seems lek she done 'dopted de fambly. Den dar is Miss Bell's cow jest fair reposin' in de pasture lot, you never see de beat, an' a whole passel of dem chillun totin' off apples an' sweet taters. Dis here is de mos' oncommon, wasteful ooman I ever set eyes on, an' dat's a fac'."

Miss Sellars was stunned. What was the meaning of all this, when the stranger had thanked her for her prompt warning, and had expressly said that she would profit by it! But she would see about this thing before she was a day older. Never mind about the flowered damask curtains; they could stay down awhile

Miss Sellars picked up her skirts and flew along the dusty highway again; she had no eyes for the purple thistle, blooming royally

attention, and brought her to a full stop, was what looked like a gypsy camp in the yard of "The Briary." Evidently it was an applebutter spree, and the very trees themselves seemed to share the pleasure of the occasion, smiling and waving in the bright sunshine. Miss Sellars would have turned back, but ouriosity carried her on into the midst of the happy workers. As soon as Miss Kitty's nearsighted eyes made out who it was, she took her visitor off to a rocking chair on the sunny south porch.

"You don't mind sitting out here, do you? I feel as if we ought to be storing up sunshine days like this; my carpets are not down yet, nor my curtains up, but they can wait for the cloudy days."

"You seem to be storing up apple butter, too," said Miss Sellars, with a rather grim look at the lawn party. "How many gallons can you manage to eat before spring?"

Miss Kitty laughed till the tears came. Did you think I was going to undertake all Bless you, we're doing it on the

"How many shares?" asked Miss Sellers

suspiciously.

"There are five children and two grown ups of them," answered Miss Kitty innocently, "and I make eight; we'll quarter it and then halve the quarters."

"You must have planty of bank stock be

"You must have plenty of bank stock be tween you and the poorhouse!" exclaimed the visitor spitefully; she was thinking how her good intentions had been wasted.

"I have a very small income," said Miss Kitty, meekly, "but it would be hard on us poor people if only the righ ones were allowed to help the needy. I have felt so much have

to help the needy. I have felt so much hap pier, and more at home in this strange place, since I found that my Father had some of his poor creatures here that I could do something for. I have thanked him every day for sending you out here to take my mind off housefurnishing, and show me these lives that I could make happier."

could make happier."

"I don't know as he had anything to do with sending me," murmured the old maid, and then she lifted up her eyes and saw Brindle "just fair reposin'" in the next lot.

"Good by," she said, getting up so abruptly that the rocking chair swung over backward.

"You certainly are a wasteful woman, as Joe says. But there! It won't be safe to mention black Joe to you, or I'll find him browsing about on you next time I come. Well, maybe there's such a thing as being too saying.

there's such a thing as being too saving; I never thought of that before."

But she thought of it all the way home, and for days after, until there crept into her heart, chilled with lonely selfishness, the glowing thought that God himself was blessedly prodicted of supplies and blessome and sweet. gal of sunshine and blossoms and sweet breezes. It is too late for her to learn Miss Kitty's full free handedness, but there is more than one narrow home that will be brightened, and more than one hard-pressed fellow creature cheered this winter, because the lonely old maid is learning to be a wasteful woman -The Interior, Chicago.

THE DANDELION'S COMPLAINT.

Oh, dear! Oh, dear! How strange I must appear! My head is so bare That every one will stare At me now.

Once like a golden star I shone out from afar; Then a light fleecy down Made a lovely crown On my head.

But this morning—oh, dear! It all seems so queer— There came a little lass, And paused upon the grass By my side.

She wished something, very low, And then began to blow, And my soft, silky hair Went floating through the air All around.

"I blow them all away And wish," I heard her say, But I know I shall take cold, And it makes me look so old-Ob. dear!

The Fruit Season.

– Elizabeth S. Hicok, in August St. Nicholas.

The Country Gentleman furnishes the follow-

To Pickle Plums.-Gather green plums before they begin to turn; make a pickle of mustard seed, a little salt, and vinegar, enough to cover the fruit; boil it three mornings, and pour it hot over the plums. They resemble olives, and answer when you cannot get the

olive to put in sauce. Grape Jam.—Stew the grapes until they are tender, then rub them through a colander. For every four teacupfuls of pulp use three teacupfuls of good brown sugar. Boil till when a little is dropped on a plate no moisture gathers about the edge, and it looks dry

and glistening. All jam and fruit butter must be stirred very often, as they scorch easily. Canned Pears.—Peel sound, ripe pears of fine flavor, rejecting those of insipid taste; halve them or leave them whole, as may be preferred. Make a syrup of three quarters of a pound of sugar to each pound of the pears. Use a very little water, a half-cupful to each pound of sugar. After it boils, skim until clear, then add the pears and cook a short

time: seal immediately. Canning Peaches.-Pare, halve and stone the fruit. Make a syrup of a cupful of granulated sugar and one pint of water (which is enough for one quart can). When the syrup boils, drop in enough fruit for one can, as near as you can guess. Boil until the pieces can easily be pierced with a silver fork, then lift them gently into the can, pour in the boiling syrup, then cover and seal quickly. If there are more peaches than will fill the can, put them in an earthen bowl where they will keep hot, and when the next fruit is cooked, add this to it, and bring to the boiling point; then Some prefer to can the peaches whole, 'can.' as the stones improve the flavor; when they are halved it is well to put three or four of the stones in a can, cooking them in with the fruit. then putting them in the middle of the can when filling.

The Morals of the Bath-Tub.

The Dutch are the cleanliest people in the world, and the latest published statistics show that Holland, in proportion to its population, is the most moral nation on the globe. It is very easy to find a direct connection between the cleanliness of a people and their moral standard. Of all the external aids to a moral life none is so potent as tidiness. An untidy man or woman soon becomes a moral sloven. Let a man be careless of his surroundings, of his companionships, of his dress, his general appearance and of his bodily habits, and it is not long before the same carelessness extends into the realm of his morals. We are creatures of our surroundings, and we work and act as we feel. If a man lives in a home where carelessness or untidiness in his dress is overlooked, he very soon goes from one inexactitude to another. He very quickly loses himself. The moral fibre of a man, fine of itself, can soon become coarse if the influence of his external surroundings is coarse. I believe thoroughly in the effect of a man's dress and habits of perin the fence corners, nor for the red-shoul son upon his moral character. I do not say that dered "epaulette bird," scurrying before her neatness of appearance and cleanliness of person on the rails; the first eight that attracted her constitute the gentleman or the man of honor; road, Boston, Mass.

but I do say that they are potent helps. And I would like to emphasize the importance of this belief upon the women of our homes, for it is given to them to be an important factor in these helps to the betterment of the world's morality.—Ladies' Home Journal.

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

In Re Northwestern Camp.

To the Editor of the Banner of Light:

By request of Eastern parties, I solicit short space in the good old BANNER, in which to express a few thoughts regarding my observations and experiences at the camp of the Northwestern Spiritualist Association for July, 1897. It may be said, without exaggerating facts, to have been in various ways a moderate success, in that the attendance was fair, the speakers were up to date, the mediums of the best, and harmony visible throughout. While conditions over which the management had no control contributed largely to the fulling off in the large attendance of former years, it has not had a discouraging aspect for the future of the As sociation.

Every phase of mediumship known to Spiritualists was represented in camp during the entire season. To mention in detail all the mediums present would require more space than the case is entitled to.
Of our home mediums and speakers may be

mentioned the names of Mrs. Lepper, Mrs. Tryon. Mrs. Lowell, Mrs. Gould, Mrs. Tolcott, Mrs. Vaughan and Mrs. McBain. These noble women are well and widely known to the Spiritualists of the Northwest, and their characters are as pure as the light of the noonday sun. So also may it be said of Drs. Yaughan and Way. The Dempsey family headquarters, with the speaking dial, has been a centre of attraction.

Of the materializing mediums upon the grounds I may mention C. E. Winans, Mrs. Elsie Reynolds and Mrs. Bessie Aspinwall. These mediums require no eulogy from my pen. I speak from personal knowledge, observation and much experience, and will say that I believe there can be no possible incentive for any of them to counterfeit the genuine, for any trickery substituted would fall so far short of the genuine phenomena in their presence that it would be a farce by comparison.

Of Mrs. Deloux I cannot speak from personal experience. It is said she possesses a variety of medial gifts-materializing, slatewriting and trumpet speaking. I have no reason to doubt the genuineness of her medium ship.
Of the Fosters' physical manifestations upon

the public platform in the light of the midday sun, no one could pronounce them frauds after witnessing the manifestations and conditions imposed upon them.

There are persons who shout fraud, and thus it is that, through such irresponsible sources, is given currency the hue and cry of fraud everywhere in the wake of Spiritualism. It is probable there is some fraud practiced, but there is no reliable evidence of the whole sale frauds as iterated and refterated by some writers the year through.

The Marcotte family, consisting of Dr. Marcotte (who, it is said, is an able healer), Mrs. Marcotte (trance, test and business medium), and Stella (eleven years of age, also trance and test), are very reliable. This family was in camp during the season.

Prof. Arthur, hypnotist and healer, was also at the camp. Dr. W. A. Harroun, a healer of the sick in the twin cities, has a gilt-edged reputation. His powers are acknowledged by the many who have been eye-witnesses of his skill

at this camp.

Among the prominent speakers who have graced our rostrum during the sessions are Dr. Ewell, Mrs. Loe F. Prior and Mrs. Richmond. Of the latter, well, my pen refuses any eulogistic remarks, knowing full well that any language flowing therefrom would most signally fail in the expression of her true o will only say there is but one Cora L. V. Richmond extant.

Of our vivacious, intellectual sister, Mrs. Loe F. Prior, I will say that in her may be seen the strongest evidence of inspiration from the higher life. Coming from the cold embrace of Episcopalianism, with its prejudices, into the warm atmosphere of Spiritualism (through her marriage to one of its following, not knowing his religious views at the date of marriage), has in the short space of four years developed psychometric powers of a very high order, and in the past two years has gravitated to the rostrum as one of the most logical and entertaining exponents of the Spiritual Philosophy, which shows more clearly than words can express the potency of spirit influence. This lady is reaping golden laurels wherever her

lines may be cast. So may it be said of Dr. Ewell, who, as a logical speaker, deep thinker, platform improvisator, poet and test medium, has few equals. and his masterly, eloquent effort in reply to the theosophical lecture by the Countess Wachmeister, who was invited to the rostrum as an exponent of Theosophy, places him in the front rank as defender and champion of the Spiritual Philosophy and phenomena

against all comers. Max Hoffman was upon the grounds a few days. He is said to be a fine medium for slatewriting. I had no opportunity to investigate him, and cannot speak from personal knowl edge.

In writing somewhat eulogistically of the workers at the Northwestern Camp, it has not in any sense been in a vein of flattery, and should not be so considered; but to award the meed of praise where justly due, and to stimulate others to emulate the self-sacrificing spirit of these noble workers.

The Northwestern Camp for 1897 is a thing of the past. Much work has been done, which doubtless will bear ample fruit for good in the future. The election of officers for the ensung year is satisfactory. The President-elect, O. J. Johnson, is the right man in the right place. He is a gentleman in all that the term implies, a man of ability and means. Of the three genial, energetic, intelligent ladies elected to the Board (and who will have charge of the Auxiliary and Ladies' Aid Society)-in the persons of Mrs. Benson, Mrs. Moore and Mrs. Hegler-I can say that no better selection could have been made. M. T. C. FLOWER. St. Paul, July 31, 1897.

Maple Dell, Mantua Station, 0.

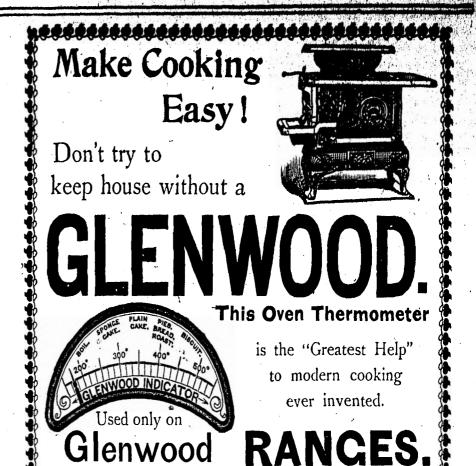
To the Editor of the Banner of Light:

J. Frank Baxter addressed two immense audiences at Maple Dell Park Aug. S, following his lectures with séances in which fifty or more spirits, said to be present, were fully described, full names given, with places of former residence and many incidents pertaining to their history prior to death. A remarkable feature of the séance was that every spirit, name, date and place given were recognized as correct by parties in the audience, most of whom were entire strangers to the medium.

Dr. W. A. Mansfield of Cleveland, the independent slate-writing medium, was also on the ground, and in the evening gave a light séance or physical manifestation. Dr. Mansfield will be at the camp on Sundays during the balance of the season.

Next Saturday evening "My Mother-in-Law," and a bill of specialty sketches, will be presented by Mr. and Mrs. W. J. West and Mr. Fred C. Taylor, supported by the best local talent. As the professionals named have had over thirty years' experience in the theatrical business a first-class entertainment is assured. SELIM.

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#\$

Written for the Banner of Light. Materialization.

BY E. W. GOULD.

through mediumship only they have learned of the philosophy and the beautiful truths of Spiritualism.

The great diversity of phases of mediumship that have been developed in the last fifty years has shown the importance of a careful, unbiased criticism of all in their application to material life.

The many accusations of deception, chicanery and fraud that have been charged, as practiced by mediums, render it imperatively necessary for those who consider Spiritualism a sacred science, a religion, to closely criticise and determine the moral character and the teachings of all who offer themselves to the public as spiritual mediums, and entitled to the con-fidence of all who are seeking for spiritual trutbs.

The numerous phases developed, any one of which, if recognized as being perfectly reliable, even the tiny raps, is quite sufficient to carry conviction to the mind of any sincere, earnest

Hence the multiplicity of phases is not at all necessary to prove the truths claimed for Spiritualism, much less is it necessary that all developments claiming to be of divine or spiritual origin, should be recognized as such. "By their fruits shall ye know them," is an old and ac-

cepted saying.

While materialization is a popular phase among inquirers, and endorsed by many sincere Spiritualists, who are perfectly satisfied of its genuineness, there are grave doubts in the minds of many such as to the policy or the wisdom of encouraging mediums who claim to present and teach that phase in public. The arguments against it are many. Among them may be mentioned the great possibility of fraudulent representations, or deception—

more than all other phases combined; the most attractive to the curious and the fakir; the least important to the seeker after true practical spirituality; the least likely to confirm the sincere investigator, as they realize the possibility of being deceived, far beyond all other phases of mediumship; and, in fact, almost the only one referred to by investigators when opposing spiritual teachings, without which the skeptic would be left without a valid argument, or the investigator without a foot to stand

The question then suggests itself to thinking Spiritualists (for it is upon them the question really depends), shall material zation continue to be endorsed by them as a reliable, trustworthy phase of spiritual development as now pre-

Without their patronage and cooperation it would not be possible for any medium to continue the practice of this phase of mediumship in public for a livelihood.

Spiritualism ignores intolerance, or a monopoly of any phase of mediumship, realizing the importance of freedom to all in the dissemi nation of what they believe to be truth.

But with the conviction that the truths of Spiritualism are in no degree dependent upon materialization to support its claims upon public confidence, and realizing that no important truth connected with Spiritual Philosophy is involved in any one phase of its teachings, and also realizing that in the present vague and careless manner in which this sacred claim is introduced before the public for a small moneyed consideration, often without explanation, or any evidence of the sanctity of the place or the occasion in which we are supposed to meet the dearest and most cherished objects of our memories, can we longer consistently encourage this phase of mediumship by our patronage and support as an important factor in the

teachings of Spiritualism? It we have at heart the success of our teachings, the increase of our members, the good of humanity, we shall carefully consider this and kindred subjects, and endorse nothing that is doubtful or that is unnecessary to the welfare of the Cause we love and so fervently desire to see established upon truth and the pure teachings of humanity.

Accepting the truth of materialization proves nothing more than every true Spiritualist has learned from other phases, or may learn, and as materialization furnishes about the only opportunity to practice successful deception, or fraud, there seems no valid reason for presenting it as an argument to prove the truth of Spiritualism. And still there is no law to prevent mediums who claim to possess the faculty of materialization from practicing it if there are persons who believe in it or want to investigate its claims privately. Spiritualism claims that no one has a right

to introduce and practice in public any phase of mediumship the tendency of which is to divide or so damage its teachings as to create inharmony in its ranks or destroy its useful-

It may be claimed that this would be an injustice to mediums who practice this phase of mediumship for a livelihood. Such a claim is not valid, from the fact that no interference is proposed, only so far as to refuse to endorse that phase of mediumship as an evidence of the truths of Spiritualism. Besides, all professional mediums who practice this phase of mediumship are not necessarily confined to that particular phase, but may occupy their time in the practice of the many other phases, some of which are common to all mediums.

Materialization is a legitimate study, and if ever so far developed as to be accepted as a truth by impartial, competent judges, Spiritualism will of course be as ready to endorse and add it to its catalogue of evidences as any other known truth. But in the present antag-onistic attitude of so many skeptics and jealous advocates in other sects, it seems a proper and a necessary step for Spiritualists to take all legitimate means to guard and protect their teachings against errors and false accusations, and so define their position that all sincere investigators may be able at all times to determine the truth and the value of Spiritualism.

Aug. 1, 1897.

The 31st Appual Encampment of the G. A. R. will be held in Buffalo this year. If you are going, remember that the Fitchburg Railroad is the popular route. Rate only one fare for the round trip.

Hypnotism.

BY C. M.

Referring to the conclusions of Mr. Lloyd All Spiritualists recognize the fact that it is | Jones and Mr. Sydney Flower in regard to hypnotism, that "the latent possibilities of all acts must be in the mind in the normal state, otherwise the subject cannot be induced to do them while in the hypnotic state," I feel that their words are true only in the sense that man has within him latent possibilities of all good and all evil; and that when his physical form and mind are placed in a negative or receptive condition, a control, whether spirit or mortal, may be either evil or good, unless before entering the hypnotic state the subject consciously resolves to receive only the highest and best. He has then partially hypnotized himself, and cannot be wholly controlled by any outside power. Or if he be a well-developed medium, with pure, strong guides about him, nothing impure can approach him, because of their vigilance.

Some of our best mediums can testify to the fact that in the first stages of their development they were controlled by the most diabolical spirits, made to say and do things from which their own natures would recoil - all because they began their mediumistic career entirely ignorant of the laws governing spirit control; and by consciously or unconsciously throwing themselves into a negative state for "anything that might come," they become the prey of those spirits nearest to earth, and were tossed bither and thither, until their own guides were able to step in and take full possession of the field. They were not thus controlled because of natural evil tendencies, but simply because of their ignorance.

The same laws apply to hypnotism as to mediumship, and I believe it to be quite possi-

ble for a person to be compelled to do things absolutely foreign to his conscience, because he ignorantly puts himself in a position to be controlled by the will of another without a mental reservation as to the extent to which

he is willing to be used.

We are responsible for placing ourselves in the power of another, either of this world or the next, without desiring and calling for the very highest, purest and best, thus making

ourselves impregnable to evil. Enlightened Spiritualists are responsible for allowing their people to remain in such ignorauce regarding the principles of mediumship. They are responsible for the continued cases of obsession which result, not from the "total depravity" of the unfortunate individuals, but from their sensitive natures (which would be as receptive to good as to evil) and from their utter lack of knowledge concerning themselves and their own possibilities.

I cannot help feeling that the conclusions of these eminent gentlemen would have a depressing effect upon those who are struggling to free themselves from influences which they find distasteful and unpleasant, but in whose power they have apparently unconsciously placed themselves. Convince them that they are "poor, miserable sinners," that their condition is due to their own depraved natures. and they must either cease the struggle or resort to the Christian teaching of "vicarious atchement.

Convince them, on the contrary, that all men are "sparks from the Divine," that there is no height to which they may not climb, if they will, and armed with the inspiring assurance:

"Thou hast but to resolve, and lo! God's whole Great universe shall fortify thy soul,' they will choose the winning side, and the

laws of hypnotism and spirit-control will be made powers for the greatest good in the true unfoldment and uplifting of humanity.

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Passed to Spirit-Life.

From the residence of his parents, Hiram C. and Lydia Stanbridge, 328 Purchase street, New Bedford, Mass., Wil-LIS A. STANBRIDGE.

LIS A. STANRIBGE.

The funeral took place Aug. 3, P. M., and was largely attended. The service was conducted by Prof. J. W. Kenyon of Waverley. The floral offerings were numerous, consisting of a pillow from the parents and baskets and bouquets from his many friends.

Mr. and Mrs. Stanbridge have been active Spiritualists for many years, and brought up their five chi-dren in the same knowledge. Willis was the oldest, being twenty-one veges and two manths. vears and two months. A FRIEND OF THE FAMILY AND THE CAUSE.

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

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Kanner of Pight.

BOSTON, SATURDAY, AUGUST 21, 1897. [68UBD BVBRY THURSDAY MORNING FOR THE WBEL ENDING AT DATE.

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

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

The National Anti-Spiritualistic Association.

We learn from several secular papers that a society bearing the above title is soon to be organized, through the efforts of such eminent representatives of the Christian religion as W. R. Covert, J. D. Hagaman, H. J. Becker, D. D., and E. H. Caylor. Its ostensible purpose is to fight the mediums of this country to the bitter

"We do not propose to attack Spiritualism," Spiritualist mediums.

Mr. C. informs the public that the mediums good. Ella Wheeler Wilcox says: have organized as a church body under a charter obtained in Washington, D. C., setting forth the claim that Spiritualism is a religion. Under this form of organization he alleges that Spiritualism is gaining recruits from all sections of the country. He goes on to say that there are forty thousand mediums in the United States, each one having an average of ten confederates. This makes the total number of persons living upon the gullibility of the people about four hundred thousand.

The public is then informed of the various tricks of mediumship, and an account given of | tutes right and wrong to them, and are able to the several test exchanges alleged to be used by mediums. The ring trick, slate-writing, etc., all come in for attention at Mr. Covert's hands, and are labelled fraudulent in every

THE BANNER respectfully calls attention to the fact that Mr. Covert and his coadjutors are somewhat confused in their statements to the public. The organization to which they refer is the National Spiritualists' Association, one of whose objects is the protection and defense of honest mediums in their hour of need.

There may be forty thousand mediums in would be in excess of the actual number of mediums in the United States, there would be much less ignorance, superstition and bigotry among the masses. An enlightened mediumship means mental, moral and spiritual enlightenment on the part of the people. Therefore THE BANNER most sincerely wishes that Mr. Covert's estimate was founded on fact, and that forty thousand good and true men and women were at work comforting the mourning millions of their fellowmen.

There may be a secret organization of the counterfeiters and charlatans who claim to be mediums, without having even the slightest claim to that ennobling title. In fact, many Spiritualists have strongly suspected the existence of such an organization for some time. But mere assertions count for nothing; THE BANNER asks for proof of the exist his fellow-men. Every man's hand would then of the bicycle. If the position of the riders practice whenever he has an opportunity to his health, and looks forward to his season's ence of such a body, and when it is at hand, be turned against his brother, and each one | was a more natural one, these vices would not | do so.

the facts will be given to the nubils without fear or favor. It is easy to bluster and make sensational statements for the purpose of exciting the populace, but it is quite another matter to substantiate the same with facts upon which action against every form of wrong can right, and will denounce fraud of all kinds whenever it is proven beyond all shadow of doubt.

That many manifestations of mediumship may be counterfeited, no intelligent Spiritualist denies for one moment; but to claim that all such manifestations are fraudulent is unanimously repudiated. There are tricksters, fakirs and charlatans masquerading as mediums. They have a large following, and are the bitterest enemies with which genuine mediums have to contend. The credulous wonder-seekers among the Spiritualists often support and defend the former as against the latter, and whenever a true medium or a friend of Spiritualism raises his voice against the impostor, he is at once denounced by them as a fraud-hunter and an enemy to all me-

This sad fact leads to the inevitable conclusion that the Spiritualists themselves are to blame for the presence of the fraud element in their ranks. When they cease to apologize for simulated mediumship, and to unite to protest against fraudulent and criminal practices of all kinds, these undesirable factors in Spiritualism will speedily disappear. But so long as they continue to defend any one and every one, regardless of the facts in the case, just so long will they give cause for the existence of such a society as Mr. Covert is about to organize.

J. D. Hagaman, one of his assistants, is an ex-medium who confesses himself to have been an arrant fraud while engaged in his mediumistic work. He is fitted for the position of leader in the proposed assault upon true mediums. The others connected with this movement are valiant Christians seeking notoriety through an unwarranted attack upon a class of people who are at once their spiritual and intellectual superiors. The National Anti-Spiritualists' Association is a very significant movement, and presents some important questions for the consideration of all true Spiritualists.

They can now see that genuine mediums are in danger of persecution and prosecution at the hands of their Christian enemies. THE need protection as they never have before. Had the Spiritualists resented the presence of fraud in their, ranks with prompt and vigorous We trust that Spiritualists everywhere will | action, this movement never would have been organized. As it is, our genuine mediums are now classed with the frauds and humbugs, the fortune-tellers and necromancers, and are to be attacked indiscriminately by Christian and fake mediums in the name of Christ!

Spiritualists of America, a new duty now presents itself for your consideration. Let us meet it with united forces, ever ready to defend the right and to expose every form of wrong. Through our mediums we have learned of a future life, and been given new-courage with which to meet the trials of earth-life. They need our sympathy and protection. Let us unite our efforts with those of their angelhelpers to give them all they need, and render it henceforth and forever unnecessary for them to compete with the counterfeiters who have brought our blessed Spiritualism and them into the present difficulty.

Right and Wrong.

Many eminent sociologists to day argue that the individual who leads the most upright life is the one who has drank the cup of life's misery and sorrow, even sin and shame, to its debasement of our fellow-men. very dregs. It is also held that the one who has failed to do this does not possess the ap are honest and really believe in it. In this who has sinned, sorrowed and repented. country every person has a right to his belief. | Strange ethics indeed is this to the one who ... It is all right for persons to believe in has ever had no incentive to wrong doing Spiritualism, but it is illegal and wrong for through temptation of any sort, yet who has some of the mediums to practice the deception | had a clear perception of the difference bethey do." More to the same end is affirmed | tween right and wrong as revealed to him by | by this Christian gentleman, and his followers his own conscience. It is a virtual statement are exhorted to rally to a grand crusade upon | that men and women must needs pass through the red sea of sin and evil in order to become

" It's only a negative virtue Until it is tried by fire;

And the life that is worth the honor of earth Is the one that resists desire,"

If this argument of hers be true, then men and women seemingly have no incentive to live true and noble lives, because they cannot begin to grow until they have erred and repented of their errors. There are strong, earnest souls in this life in whose minds there is no question as to their course in life. They have an intuitive perception of what constidecide upon the merits of the case without being compelled to wallow in the mire of degradation. It is, therefore, fair to conclude that there are some people at least, who do not have to err in order that they may learn how

to be good. It is true that Right and Wrong are relative terms. Right to one man may seem Wrong to may seem Wrong even to ourselves. To dog matically assert that there is an absolute line of demarkation between the two, is to claim It is chartered as a body corporate under the omniscience in judgment on the part of man. laws of the District of Columbia, but it has no | This we know to be an utter impossibility for | good purpose. Health is more than theology, connection whatever with any body of people any living mortal. Man can, however, obey who are united for unholy and ulterior pur- the dictates of his conscience, and pursue a latter than without the former. poses. It will protect and defend true medi- course in harmony therewith. This will be to ums and mediumship on any and all occasions. I him the highest law of Right with which he is acquainted. In so doing he may make misthe United States, but no reliable data can be takes, and may err in judgment as to what found for such an estimate as that The his conscience really said. He must then pay BANNER feels that one-tenth of that number | the penalty of violated law in full, just the same as he would had he voluntarily transtrue mediums in this country. If there were gressed the moral or civil law of the land. He forty thousand, or even ten thousand bona fide | has gained a useful experience, and educated

his conscience thereby. Thus it will be seen that the best intentioned and wisest ones of earth learn their niceties of distinction between Right and Wrong in the school of experience. Emerson has said that man's every fall has been a fall upward. If this be true, then man's wrong-doing has been the lever by which he has been lifted into light. In the absolute sense, the wrong-doer injures only himself, save the shame and sorrow that comes to those who are akin to him, because of the disgrace that follows every violent outrage of public sentiment. Yet this does not prove that wrong must be done by every one ere he can perceive or know the Right. If this were true, it would be necessary for every individual to deliberately attempt some outrage upon

generations, indicate that human ideals are to an alarming extent aface the introduction constantly in advance of the thought of the of the wheel. The ridiculous costunies worn be taken. THE BANNER aims to defend the times. The ideal of yesterday becomes the by some women riders would be sufficient in real of to-day; the wrong of one age becomes ordinary cases to make moral invalids, if not the Right of the next, and vice versa; there- physical ones, out of even those possessed of fore man advances in proportion to his evolu- the soundest health. Bloomers may be healthy tionary unfoldment. His evolutionary unfold-land comfortable, the divided skirt may be a ment depends upon the use he makes of the blessing; but the neither male nor female, and experiences of the race. This use reveals to | nondescript costumes worn by some women, are him the fact that knowledge is the key to un- neither one nor the other. The wearers of lock every mystery, and the stepping-stone to these outrageous suits bring the blush of the clamber of wisdom. Wisdom is gleaned | shame to the cheek of every true woman, and from the study of the records of the ages, the cause the lover of purity and decency to resuccesses, defeats, hopes, fears, joys, sorrows, gret the deprayity of these so called up to date pleasures and pains, of mankind. The kaleidoscopic changes from Right to Wrong, and Wrong to Right, from age to age, show that no man can sit in judgment upon the actions of his fellows, nor presume to mark the courses mankind must follow. He can only fall back upon the thought that he is first concerned with himself, and must clear his own vision in order that he may see and do the Right. When he has done this, he finds the world beautiful to gaze upon, and the people in it as much entitled to live and enjoy themselves as he is. He learns to be less hasty in expressing mere opinions, but seeks to do his best that a good example may lead his friends from darkness to light, and from seeming Wrong to a perception of the Right.

Ring Day

Sunday, Aug. 8, was "Ring Day" at Old Orchard, Maine. One year ago, under the spell of religious enthusiasm, the sum of \$101,000 was raised for foreign missions. On that occasion men and women contested for the privilege of stripping off their rings, watches and other jewelry to swell the funds of the missionary society. This year the same scenes were reënacted on a smaller scale. Something like \$71,000 were raised under the stirring appeals of the religious zealots in charge of the meeting. Many valuable rings and watches were consigned to the funeral pyre, or collectors' baskets, as they went about among the people.

Of course hypnotism was the agent employed on both occasions to produce these wonderful results. If the Spiritualists had obtained such sums at any one or two of their great gatherings, we have no doubt but what an attempt dicted for obtaining money fraudulently. We learn that many people regretted their action at Old Orchard as soon as their excitement had cooled somewhat, and tried to regain what they had voluntarily, or in-voluntarily, parted with, but without success. There is an important question involved in this matter. If these people gave up their valuables through undue influence, why could they not recover the same through legal process? We deprecate all such methods of raising money, and would hail with no little satisfaction any measure that would prevent the use of money for foreign missions on the part of any religious body.

This is an extreme view, perhaps, yet while the millions of the unemployed in America are suffering for the necessities of life, THE BAN-NER feels that our money is needed for humanitarian work at home. Some of the nations to which Christian missionaries are sent have a higher system of ethics and a broader religion than predominate in America to-day. It is not only tend to foster a pernicious practice on the part of religious enthusiasts who have more zeal than common sense, but also uphold a movement whose only ultimate can be the

THE BANNER protests against the draining of American purses for the sake of people who says Mr. Covert. "It has many followers who preciation of right and virtue as does the one are morally and religiously better off than are millions of the citizens of the United States. Money is necessary as a means to an end in all reformatory and religious work. Rightly used, it becomes a blessing to thousands of people, but its perversion works untold injuries to as many others. If the Spiritualists would only manifest one tenth of the devotion to their religion that we find in other denominations, Spiritualism would lead the thought of the world in a very short period of time. They do not need "Ring Days," hypnotism nor the terrors of hell to raise funds, but through the love of truth itself people should be inspired to give their mites to sustain what they know to be right.

The Bicycle.

The bicycle is causing the ministers in several localities no little anxiety because of the empty pews every pleasant Sunday in their churches. They say with a pious, hence very religious air, that it detracts from the spiritual nature of man by keeping him in the open air all day, whereas he should spend, at least, one hour in church. It is very probable that the average sermon has no attraction for the bicyclist, and that he feels more true reverence for the Infinite while enjoying the pure air and viewing the beauties of nature than he ever could conjure up within the musty walls of a his neighbor, and to-morrow yesterday's action | church. If the bicycle will empty the churches, and take the people out into the Temple of Nature, where they can breathe and be happy, add to their little stock of health, and feel at ease with the world, it will have served a and people can better afford to do without the

But is the constant use of the bicycle conducive to health? Medical authorities differ in regard to this question, but those who are best informed testify that the too frequent use of the bicycle is a positive injury to mankind. A brief spin on the wheel brings many of the unused muscles into play, increases respiration, and sends the blood bounding through the veins. But when the trip is prolonged, fatigue ensues, the blood is overheated, and the physi cal seriously depleted. Frequent repetitions soon undermine the health, and premature de-

cay is the result. The manner of riding is also reprehensible. Instead of assuming and keeping an upright position the riders twist their forms entirely out of shape, depress their chests, limit their lung power, and subject their spinal columns to an unnatural pressure or strain. A learned medical teacher in the West, after studying the question very carefully, and without prejudice, affirms that the bicycle is the cause of the alarming increase of diseases, on the part of the young especially. Our medical friend asserts that men and women are alike affected

would be a faw unto himself. 'This is anarohy, be engendered by riding a wheel to any greater and anarohy is tresson against fied and man. extent than they are by horseback ridium.

The relativity of knowledge and the fact | It is also asserted by medical authorities that the race profits by the experiences of past | that diseases peculiar to women have increased sisters. Dress reform is needed, but it cannot be

given to the world by the female bicyclist, whose costume is usually made in utter disregard of all laws of modesty and decency. The bicycle, therefore, exerts a two fold influence. In taking people into the church of nature, and in stirring up the unused muscles of the body, it renders our race good service. But when it goes beyond this, when sexual errors are provoked, disease is fostered, beauty violated, purity and modesty shocked, it is time the sphere of the bicycle should be restricted by the common sense of the leaders of human thought. We believe in the moderate use of the wheel, but we have no sympathy with the craze that has swept over our nation from shore to shore, and filled our American youth health, morality, and all educational unfold ment. We counsel moderation and the exercise of calm common sense, in this important American people.

President Andrews.

The denunciation of Dr. E. Benjamin Andrews, former President of Brown University. by the secular press, because of his economic and political views, continues with unabated interest. President Andrews has resigned; twenty-four members of the Faculty have united in protesting against his forced with drawal from the University, and the advocates of free trade and free silver continue to hold him up as a martyr. We feel that President Andrews has a perfect right to follow the dictates of his own conscience in regard to his would have been made to have the leaders in | political and economic views. As a teacher. he is bound to teach that which he considers the truth, and any interference with him in that instruction is certainly abridging the right of free speech and freedom of thought.

The trustees of Brown are hoping for an endowment from John D. Rockefeller of a cool million of dollars. Mr. Rockefeller is a protectionist and an advocate of the gold standard. He will not endow an institution whose official head is an outspoken opponent of his views. The trustees knew this, and began to by this band of destructionists, who delight in make war upon President Andrews forthwith. President Andrews has taught and entertained his objectionable doctrines for some years, and that fact makes the present attack upon | ultimately lead to Cuban independence. We him all the more significant. Congressman Walker, of Massachusetts, led in the opposi- the rumor of Weyler's removal or resignation tion to President Andrews, and has carried may be verified. Cuba should be free. Canohis point. It was a contest between brains and cash, and cash has won the victory. THE BANNER is an advocate of the sacred right of his violent end shall bring this result about. free speech, freedom of thought and freedom | Canovas will not have perished in vain. criminal to displace a superior code of morals of action for all mankind, commensurate with with an inferior one. "Ring-days," therefore, the rights of their fellowmen. Therefore we feel that the action of the trustees is an unwarranted assault upon personal liberty whose direct and only outcome will be mental slavery to the tyranny of wealth.

> Money is still needed for the defense of the Babe Will. During the past week Ed. S. Varney, of Lowell, Mass., and a "friend of the cause," have forwarded one dollar each for the Defense Fund, for which the officers of the N. S. A. extend thanks. This good example should be at once followed by all loyal Spiritualists. We hope to announce next week that the total amount received is two thousand dollars. It will be more than that if every true Spiritualist does his or her duty in this matter. An adverse decision in this case places every Spiritualist at a disadvantage, hence this cause is our cause, and should be defended as such by every lover of right.

The California State Spiritualist Convention will be held Sept. 3d, 4th and 5th, in Scottish Hall, Larkin street, San Francisco. Business sessions will be held Friday and Saturday mornings and afternoons, while the evening sessions will be devoted to lectures and tests. An especially attractive program will be presented on Sunday, the 5th, and large audiences will undoubtedly be in attendance. Besides the election of officers for the year ensuing, the Convention is to elect delegates to the National Spiritualists' Association Convention in Washington, D. C., in October. We predict an enthusiastic and most harmonious gathering.

Our readers will do well to keep in mind the Boston Jubilee celebration, to be held in the Bijou Theatre, March 30 and 31, 1898, under the auspices of the Massachusetts State Spiritualist Association. It will be the celebration in Boston next year, hence every one should attend it. The Rochester International celebration in the following June will be the great event in the history of Spiritualism in America. Of course all Spiritualists intend to go to Rochester, and the Boston Jubilee will be a fitting introduction to the International Jubilee in the former city.

We are in receipt of a tasty circular announcing that the fall term of the Belvidere, N. J., Seminary opens Sept. 20, 1897. This is the only distinctively spiritualistic school in the world, and gives the Spiritualists an opportunity to educate their children under the liberalizing influences of their religion. It deserves well at the hands of the Spiritualists, and we trust it will be liberally patronized. It is well located, and is managed upon strict hygienic principles. The Seminary is under the management of Miss Belle Bush, who will be pleased to respond to all letters of inquiry in regard to the school.

Prof. Fred P. Evans of San Francisco, Cal., gave a public slate-writing in the Temple at Onset, Sunday evening, Aug. 15, preceded by a brief but able discourse upon Spiritualism. This public séance was given as a benefit to the Onset Association, under whose auspices it was held. Prof. Evans believes in assisting all legitimately-organized bodies of by vices, whose sole cause is found in the use | Spiritualists, and tries to put his belief into |

Dr. H. V. Sweringen.

We are in receipt of a copy of the Fort Wayne, Ind., Morning Journal of July 18, in the columns of which the elequent oration of Dr. H. V. Sweringen, over the remains of Miss Grace Hull, is published in full. As a funeral discourse, it ranks with the very best we have ever read or heard, and clearly proves the one who uttered it to be a scholar of high standing, whose soul is rich in sympathy of the deepest and truest kind.

Says The Journal: "Dr. H. V. Sweringen is a very brilliant man, learned not alone in the science of his profession, but he has read the best literature of the day and is abreast of modern thought. His oration at the burial of. Miss Grace Hull was beautiful, and is a sermon for all people. The Journal publishes it in full, that it may not be lost to literature."

This address will prove one of the classics of Spiritualism, and it will stand as a monument to the memory of the gifted orator who delivered it. Want of space alone precludes its reproduction in the columns of THE BAN-NER at the present time.

We are in receipt of cards announcing the marriage of Mr. Charles W. Gordon and Miss Lydia W. Allen, both of Galveston, Tex. Miss Allen has been an earnest worker upon the Spiritualist platform for several years, and has made hosts of friends in various sections of the country through her devotion to principle and loyal defense of the religion of Spiritualism. She now voluntarily withdraws from the lecture field for a time, but will continue with a fever that will in the end undermine her advocacy of the Cause to which she has dedicated her life in the vicinity of her new home. Mr. and Mrs. Gordon have THE BAN-NER's best wishes for a most prosperous voyage matter in the interest of the health of the over the sea of life, and trusts that their ship may enter the harbors along the shore, to land rich cargoes of spiritual thoughts for the uplifting of their fellow men.

> The Hartford Times is authority for the statement that some fifteen mining companies have recently been organized to operate the Alaskan gold mines. The capital stock of these several companies ranges from \$250,000 to \$5,000 000. The Times calls them "Klondike Humbugs," and warns its readers against their pretentious claims. The majority of those who purchase this mining stock will get some very tasty chromos, but nothing more. All booms are dangerous, and the fate of the California and Washington boom towns is yet fresh in memory. The Alaskan companies exist only on paper, and their mines may never materialize. Our readers are cautioned to be on their guard lest they invest good money in worthless stock.

> The assassination of Senor Canovas, Prime Minister of Spain, by an Italian Anarchist, has created no little apprehension throughout Europe. Every monarch, and even President Faure of France, seems to be marked deeds of blood and slaughter. Perhaps the removal of Canovas may result in a more humane policy in the conduct of the Cuban war, and trust that this may be the case, and hope that vas has gone, but we hope the assassin's hand may be stayed henceforth in all nations. If

The Galveston News of recent date conains an excellent notice of the ordination of John W. Ring to the ministry of Spiritualism. The report of the exercises is fair and impartial, and gives due credit to Spiritualism as a factor in the religious thought of Galveston. Mr. Ring is one of the youngest workers upon the spiritualistic rostrum. He is a young man of eminent talents, and evidently has a bright future before him. He is the settled speaker for the Galveston Spiritualist Church, one of the most flourishing societies of Spiritualists in the United States. THE BANNER extends the right hand of fellowship to Bro. Ring, and wishes him every success in his good work.

Allen Franklin Brown, National Spiritualists' Association missionary for Texas, and President of the Texas State Association, is meeting with great success in his work for organization in the "Lone Star" State. The secular press in Texas uniformly gives fine reports of his lectures, while his loyal devotion to Spiritualism, to the National Spiritualists' Association and to the Texas State Association, makes friends for himself and the Cause wherever he goes. He officiated at the marriage of Miss Lydia W. Alfen and Mr. C. W. Gordon in Galveston.

All references to "The Lost Atlantis," whether purely conjectural or apparently having some historical basis, seem to possess great interest for those of an investigating, and more particularly imaginative turn of mind. Therefore we have no doubt the poem entitled "The Lost Atlantis." or "The Great Deluge of Ally" written by Edward N. Beecher, will be welcomed by many. We acknowledge the receibt of a copy of the book, which is cloth-bound and comprises one hundred pages, including index and notes. It is published by "The Brooks Company," Cleveland, O. Price \$1.00.

The exact date and place of meeting of the Maine State Spiritualist Convention have not as yet been received at this office. Due notice of the important event will be given in the columns of THE BANNER. Our Maine readers will be informed in time to enable them to make all necessary preparations to attend the convention. Every Spiritualist in the "Pine Tree State" should be on hand on that occasion.

Our readers will find an intensely interesting article from the pen of our esteemed brother, Lyman C. Howe, on another page of THE BANNER. Unless they wish to avoid learning something of great importance they should read his timely utterances and ponder them well. His words are golden, and are set in pictures of silver that reflect nothing but the sacred truth.

Do n't fail to read the article "Hypnotism" in another column of this issue. It is full of practical suggestions, and presents questions that should bring forth many valuable. thoughts, pro and con., from our ablest contributors. When read and carefully studied our columns will be open to an impartial discussion of the arguments it presents.

J. W. Fletcher will open his New York office about Sept. 15. He has fully recovered work with pleasure.



VIEW AT QUEEN CITY PARK.

Queen City Park Camp.

To the Editor of the Banner of Light.

Saturday, Aug. 6. Mrs. Emma Paul, the speaker for the day, having disappointed us, Mrs. Morse Baker and Mrs. Crossett kindly volunteered to fill her place, and favored us with short but very timely addresses, after which Mrs. Cunningham gave a number of tests and Mr. Maxham sang beautifully.

At 4:30 Dr. Smith arrived on the ground with a large excursion from Lake Pleasant and other places. We were glad to greet many old friends who have visited Queen City Park before and several new ones. It was a lovely day, and the strangers were charmed with their first view of the Park, and expressed their admiration in no measured

In the evening there was a concert. Songs tableaux and instrumental music made up the program. It was well attended and gave pleas-

The Hon. John H. Littlefield arrived from New York on the evening train; he filled the date left vacant by the illness of Col. R. G. Ingersoll.
The third Sunday of our camp meeting sea

son was a fair and beautiful morning, and Queen City Park looked at her best. At 10:30 A. M. a good audience gathered in the Pavilion to hear the first lecture of Mr. Littlefield, en titled "The Perils of the Republic." After a beautiful song by Mr. Maxham, Mr. Littlefield addressed us, and for one hour and a half held the close attention of the audience. It was an excellent lecture, full of instruction and interest, and was closely followed by all present.

The afternoon being warm and pleasant, the meeting was field in our beautiful grove. After singing by Mr. Maxham, J. W. Littlefield gave his second lecture on his "Personal Recollections of Abraham Lincoln." It was exceedingly interesting as well as instructive, and coming from one who was in such close touch with the martyred President both in public with the martyred President, both in public and private life, it told of many instances that we had never heard of before in the numerous accounts that have been written and spoken of the life and character of Lincoln. A test-scance was held by Mrs. Cunningham in the evening, which was well attended.

One would suppose that the three long ses sions in one day would wear out an audience, and exhaust their energies of body and mind but it does not seem to do so, as the attendance was good at all the meetings and the interest unflagging.

Tuesday morning, Conference was held in the morning as usual. An interesting paper was read by Mr. Gould, of Washington, D. C. The conferences are well attended usually,

and give pleasure to many. Mr. Maxham's singing adds much to all the meetings. He has several new songs in his repertoire, but some of us love the old ones best.

At 2:30 P. M. Mr. Littlefield gave his last lecture at Queen City Park, entitled "Orators and Oratory." It was a very instructive and humorous address, and was listened to with the closest attention by the audience.

Tuesday evening Mrs. Cunningham held another test seemed and care many names that

other test séance, and gave many names that were recognized.

We were again greeted with a rainy morning

We were again greeted with a rainy morning Wednesday—a veritable downpour—but it did not keep the people away from the conference. Several braved the storm, and enjoyed a good conference. The sun shone out warm and pleasant by the afternoon, and enabled the audience to meet in the Pavilion and listen to our good friend and brother, Mr. A. F. Hubbard of Tyson, who addressed us. Mr. Maxbam sang one of his sweetest songs, "One Step Further On," which is a great favorite with the writer as well as others. Mr. Hubbard in the trance condition spoke finely, and, as he is one of our early and most faithful workers, we are always pleased to hear him. Mrs. Cunningham gave a number of psychometric read-

ings at the close of the lecture, which were very good, and pleased the people. In the evening we had a Concert, given by the talent on the ground, assisted by Mr. Max ham. There were old-time war songs and negro melodies, songs and choruses by several of the friends on the grounds. The stage was prettily decorated with flags and bunting. Mr. Short of Orange, Mass., a visitor here, kindly acted as accompanist, and also played a piano solo, "The Lost Chord." He is an excellent pianist, with a delicate and beautiful touch and fine execution; his playing was much admired. The long program was appreciated by the audience.

Mrs. Morse Baker of Granville, N. Y., addressed us on Wednesday afternoon. A good audience was present. Mrs. Baker is a fluent speaker, and an earnest, faithful worker in every good cause. Mrs. Cunningham followed her with some excellent readings. The weekly five o'clock tea was given by

four ladies at the lower end of the Park. It was well attended and much enjoyed. These "high teas" are very popular, and are quite a new feature in camp life. We intend to continue the property of the prope

tinue them through the season.

Friday morning, Conference in the forencon as usual. A large party of excursionists went across the lake yesterday to go through the far famed Ausable Chasm. They were charmed with the wild, romantic scenery, and felt repaid for the fatigue of the long walk and sail. Many new arrivals were registered last even-

Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

Sunday, Aug. 15.—Early in the morning the weather was very sultry, and those who were anticipating a fine day became disheartened; but about 9 o'clock our fears were all dispelled, as the sun peeped through the clouds and gave us more encouragement for a fair day. At the time of commencing our first meeting the sun shone brightly, and we had an audience of from twelve to fifteen hundred people at the end of the day. Meeting commenced at 11 o'clock A. M. as

follows: Invocation by the President, L. D. Milliken of Lynn; singing, the quartet, "Waiting to Welcome"; remarks, Capt. Jonas Balcom of Lynn and Will Estes of Lynn; singing, the quartet, "Some Sweet Day"; remarks and tests, Mrs. Shackley of Charlestown; singing, "America."

. 2 o'clock exercises opened with singing "Our Beautiful Home Above"; invocation and address, Mrs. H. A. Baker of Danvers, who is one of the old pioneers and stalwart Spiritualists; baritone solo, Mrs. Marchant of Waltham, which was received with great applause, and we hope her visits will be quite often in the future; remarks and tests, Mrs. Nellie Burbeck of Plymouth; cornet solo, A. Waldo Wiley of Malden, which was very fine; remarks, tests and song, Mr. Joseph Bartlett of Boston; singing, Mrs. Johnson of Salem and quartet, "Lead Me Gently," and "Only a Thin Veil Between Us"; remarks and tests, Mr. C. W. Quimby of

Everett.

4 o'clock. — Singing, the quartet, "Happy Golden Days"; invocation, Mrs. Palmer of Lynn; cornet solo, A. Waldo Wiley of Everett; tests, Mrs. Fagan of Malden; baritone solo, Mrs. Marchant of Waltham, "Nearer, My God, To Thee"; remarks, J. V. Kelty of Lynn; song, "The Village Mother," Prof. Holden, Gardiner and Kelty; remarks, Mrs. Palmer of Lynn, Mrs. Sanger of Waltham, Capt. Jonas Balcom of Lynn. The very successful meeting closed with singing "A merica." closed with singing "America."

Miss Amanda Bailey is improving in health very much, and her friends are now sanguine of her speedy recovery and in a few weeks we may again listen to her sweet voice. She would be pleased to see any and all of her friends.

Wednesday, Aug. 25, we shall hold another of those fine out door picnics at the grove. Fish and clam chowder will be served. Dancing from 1 o'clock till 6 P. M.

BANNER OF LIGHT for sale and subscriptions taken: annually, \$2.00; semi-annually,

\$1.00; quarterly, 50 cents. Electric cars pass the grove every fifteen minutes from Lynn and Salem. N. B. P. Aug. 15, 1897.

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., Props., Nashua, N.H. Sold by all Druggists.

Lake Brady, 0.

To the Editor of the Banner of Light:

A man who calls himself Francis Schlatter. the divine healer, created a sensation here last Sunday. He has made quite a local reputation for alleged cures. An ex-Congressman, T. C. Snyder, of Canton, introduced him to the people by declaring he had been relieved and almost cured from a seemingly hopeless condition of lameness. The healer did not utter a word, but placed himself in the front part of the platform in the Auditorium, and the people began to crowd toward him to be touched by his holy hands, after which he received handkerchiefs to be blessed, that they might be agents in curing the disease of their owners. Altogether a hundred and seventy-five people and eighty handkerchiefs thus received treatment. Lyman C. Howe, of Fredonia,

N, Y., has just left us. The Cleveland State Hospital held its annual picnic here to day, bringing six hundred of their unfortunate inmates. Their presence greatly disturbed our local media, notwithstanding the fact that they were kept under a close guard by a full force of nurses, male and female. Several of them had friends on the grounds, and one lady, in particular, was well known here, and created much sympathy. Many cases of insanity are believed to be obsession, and circles were held in the cottages and elsewhere for the purpose of sending out healing thoughts to their dis-

eased minds. Miss Maggie Gaule was particularly affected, and made an eloquent appeal for them in her test seance. It was rumored that one of the patients, a violent one, had escaped. Most of them, however, were docile, and seemed to

enjoy their outing very much.

Woman's Day was celebrated with a plentiful display of yellow. Even Lake Brady dogs sported yellow neckties, and seemed proud of their colors. Mrs. M. McCaslin, of Cleveland, was President of the day, and Mrs. Carrie Curran, of Toledo, O., gave an address on Woman, Suffrage. Quite a number of woman's societies had representatives present. A grand hall was given in the even present. A grand ball was given in the evening by the ladies to the gentlemen, the former taking the lead in everything, even to paying the bills.

MRS. M. MCCASLIN. August 11.

The Union Picnic at Waverley

Was a most enjoyable affair, and attended by many who entered into the spirit of the time. As at the picnic of July 10, the tables were set under the trees in front of the Home, and hot coffee was served.

At the meeting held in the parlors, eighty persons were present, who listened to the following program:

Opening, cornet solo, Prof. Rimbach; Mrs. M. F. Lovering, organist, "Sweet Spirit, hear my Prayer"; remarks by President Eben Cobb, Prof. Kenyon; solo, Mr. Huxley, Prof. Rimbach, cornetist, Mrs. Lovering, organist; remarks, Dr. N. P. Smith, Miss A. J. Webster, Mr. Leighton; cornet solo, Prof. Rimbach, "The Dearest Spot on Earth to Me"; remarks, Mrs. Julia A. Dawley, Mrs. Howes, Mrs. Peak, Mrs. Jennie K. D. Conant, Mrs. Heath, Dr. Clark, Mr. Emerson, Mr. J. H. Lewis; congregational singing, "It is Well with My Soul."

A collection of four dollars was taken to buy dishes to be used at future picnics. Miss Cobb of Jamaica Plain contributed one dozen cups

MEETINGS IN BOSTON.

Appleton Hall, 9% Appleton Strees-Prine Mamorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pashy, will hold services every Saturday and Sunday at 3% and 7% P. M.

Holls Hall, 789 Washington Street.—Meetings Sundays, at 11 A. M., 3% and 7% P. M. Airs, H. L. Tobin, Co. ductor.

Sundays, at 11 A. M., 2% and 7% P. M. Mrs. H. L. Tobin, Conductor.

Blyslan Hall, 820 Washington Street.—Meetings Sundays, 11% A. M., 2% and 7% P. M.; Wednesdays, 3 P. M.; Fridays, 3 and 7% P. M. Mrs. A. R. Gilliand, Conductor.

Earle Hall, 616 Washington Street.—Meetings at 11, 2% and 7% Bundays. Dr. W. H. Amerige, Conductor.

Hiswatha Hall, 941 Tremont Street (near Ellot street).—Meetings Sundays at 11 A. N., 2% and 7% P. M., also Wednesdays at 2% P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facta Meetings, 2 Pgrk street. L. L. Whitlock, President.

Harmony, Hall, 732 Washington Street.—10% A. M., 2% and 7% P. M. Tuesday and Thursday afternoons at 2%. N. P. Sunth, Olariman.

Commercial Hall.—Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 2% and 7%.

Good Templars Hall.—I Johnson Avenue, Charlestonen 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,

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

Temple of Honor Hall, 591 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

EAGLE HALL.-W. H. Amerige, Conductor, writes: We had a very large developing circle Sunday morning, Aug. 15, and very many fine tests were given and fully recognized, the following able and fully recognized, the following able and kind mediums taking part throughout the day: Mrs. M. A. Graves of Everett, Mrs. Lizzie D. Butler of Lynn, Mrs. M. A. Charter, Mrs. M. Ratzell, Mr. H. B. Hersey, Dr. D. J. Bowman, Dr. C. W. Hall, Dr. Shute, Dr. Lotridge, Miss F. Wheeler, Mr. W. J. Hardy, Mr. J. T. Coombs, astral reader, Mr. T. L. Dean and many others. All gave very fine tests and readings. tests and readings.

These meetings will continue at this hall every Sunday throughout the season, and we shall endeavor to have the best of talent present at all times. Mrs. Armstrong, pianist, assisted by others.

BANNER OF LIGHT for sale at door.

COMMERCIAL HALL, Mrs. Wilkinson, Presi dent .- A correspondent writes: Sunday morning, Aug. 15, session began with half-hour song service; prayer by Mr. De Bos. Developing circle conducted by Mrs. Collins and Mrs. Wilkinson. Remarks and tests were given by several mediums; all the communications were correct.

At the afternoon and evening sessions the following took part: Rosie Wilson, Mr. Scarlet, Mrs. Wilkinson, Mrs. Graves and Mr. W. Hardy, Mrs. Shelton, organist, Mrs. Frank Wheeler, Mrs. Nutter, Mrs. Nellie Burbeck,

BANNER OF LIGHT for sale on Thursdays and Sundays.

HIAWATHA HALL.-Sunday, Aug. 15. A correspondent writes: Although the three sessions were not as largely attended as usual, the nature of the meetings was such as to give satisfaction to those in attendance. Piano solo, H. C. Grimes; Mrs. E. R. Brown gave clear and convincing tests; Dr. C. E. Huot presented the truths of Spiritualism, and demonstrated the truth of spirit return in a forcible manner. Mrs. Cohen availant tests and role manner; Mrs. Cohen, excellent tests and read ings. Remarks, poems, tests and readings, E. H. Tuttle; his many readings were pronounced correct except in one instance. Solos, T.

Meetings Sundays and Wednesday afternoons, where the BANNER OF LIGHT can always be found on sale.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGE. — Mrs. L. J. Ackerman, President, writes: Sunday, Aug. 15, our morning circle was well attended, filled with spirit power, and very harmonious. Many gave tests, all being recognized. Those who attended af-ternoon and evening meetings were pleased with the results. Mediums who gave tests during the three sessions were Mr. Scar-lett, Mr. Nichols, Mr. D. S. Clark, Mr. Little-field, Mrs. Merritt, Mrs. Poole, Mrs. Ackerman -all being recognized.

BANNER OF LIGHT for sale at door.

HARMONY HALL .- A correspondent writes: N. P. Smith, Chairman, address and psychometric delineations. Mrs. Austin, Mrs. A. Woodbury, Mrs. Julia A. Davis, Mrs. Millen, Mr. J. Hilling, Mrs. E. R. Brown and Mr. W. . Hardy participated in tests and readings. Mrs. M. F. Lovering, musical selections.

MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: The Arthur Hodges First Spiritual Society held very interesting and beneficial services Sunday evening, with an appreciative audience.

Misses Lena and Elsie Burns gave fine musical and vocal selections; Mrs. D. E. Matson, invocation: Capt. J. Balcom, interesting remarks on Duty of Spiritualists and Spiritual Work; a friend from Boston, able remarks on What Spiritualism Teaches; he also gave excellent tests and mesages; Dr. E. F. Murray spoke on spiritual work; Mrs. D. E. Matson and Mrs. Annie J. Brennan, many recognized tests and spirit-messages; Dr. E. F. Murray and A. E. Warren, magnetic treatment to many, and all said they were greatly benefit-

Next Sunday the same and other mediums. All mediums are requested to come and take part and help the good work along.

ONSET.-A correspondent writes: Another large audience gathered at Fire District Hall Sunday evening, Aug. 15. Mrs. S. M. Thomas is conducting these meetings in a very able and pleasing manner, and is gaining many friends.

The services opened with singing "Rejoice and be Glad"; invocation by Mrs. Williams of Plymouth; singing; after which Dr. C. D. Fuller made a fine address, which was listened to with marked attention, followed by J. Milton White of Boston, who made some very interesting remarks, and gave psychometric readings; Madam Wood of Worcester, tests; Mrs. Tabor of Brockton sang very beautifully while under control, followed by Dr. C. D. Fuller in psychometric readings, which were recognized. and the audience went away, well pleased with the meeting.

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

CAMBRIDGEPORT-Temple of Honor Hall, 591 Massachusetts Avenue. - Mrs. J. Fredericks, Chairman. A correspondent says: Developing circle was well attended, Prof. Hilling opening the meeting with fine remarks; also Mr. Webster improvised a poem, dedicated to our Chairman, Mrs. Fredericks.

Afternoon meeting was well attended. Fine tests were given, and all recognized. Mediums present: Mrs. Tracy, Mrs. West, Mrs. Fredericks, Mr. Farnum, Mr. Evans. Evening meeting was largely attended.

Good mediums in attendance; good music

BRIGHTON.-D. H. Hall, President, writes: The Occult Phenomena Society, at its meeting Wednesday evening, Aug. 11, listened to a very interesting discourse on "Prayer, Praise and Hope," by the controls of Mrs. G. M. Chapman. Several interesting phases of phenomena were given, to the satisfaction of the large number present. Solos by Mrs. D. H. Hall.

Onser.-Mary E. Thompson, Sec'y, writes The Onset Wigwam Co-workers will hold their of Jamaica Plain contributed one dozen cups and saucers, and Mr. Hultz gave a large tin kettle for tea or coffee. Three new members of Veteran Spiritualists' Union were also endead.

annual Fair, Aug. 25 and 26, at Olset, on the second grounds. Donations to the Wigwam would be most cordially received, addressed to the President, May C. Weston, or to the Secretary. annual Fair, Aug. 25 and 26, at Onset, on their

Niantic Camp.

To the Editor of the Banner of Light:

Aug. 1, we had with us our co-worker, E. W. Emerson, and we were all pleased to note the growth in his development as a speaker. His morning discourse was "The Revelations of Spiritualism to the Soul." For the afternoon, "Companionship." In the evening he gave a personal experience with a Western cowboy. These, with his numerous tests, made a very pleasant time and left an agreeable memory.

Aug. 4, the Ladies' Aid Society gave an entertainment for the benefit of the Veteran Spiritualists' Home at Waverley, Mass. A pantomime farce of "Wife Wanted" was given, Mrs. C. F. Sweet, of Brooklyn, having it in charge. We cleared our expenses, and sent to the Home the sum of \$33, which, taking all things into consideration, we feel is doing well. We had with us Mr. Wm. Brodie, past Secretary of the Spiritual Society in New Orleans, where he expects to return after his visit to Lake Pleasant and Boston; also Mrs. Plum and Mrs. Demond, of Brooklyn, N. Y., who helped to make the entertain-ment a success. We have several mediums with us, but my duties keep me from being ac-

quainted with only public ones.

Aug. 8, Mrs. S. A. Byrnes was our speaker, and no words of mine can express the good practical thoughts given; but this I will say, the Methodists who are with us in camp liked her remarks. We have a Methodist minister and family in a cottage on the grounds.

Aug. 15, Miss Lizzie Harlow was our speaker for the day and in listening to the remarks.

for the day, and in listening to the remarks that fell from her lips it made one feel the hol lowness of this temporal life in comparison to the fitting of ourselves for the higher. It was a very rainy morning, but quite a number got to the Pavilion to hear her.

The evening was devoted to a memorial service in remembrance of our arisen sister, Mrs.

L. A. Davis, of Putnam, Ct., who has so long and faithfully performed her labors with us. May we all emulate her virtues, and be pre-pared for a home with her in the sphere of life she has attained to.

Aug. 16, the ladies held their annual sale and entertainment in the evening, which has come to be an established fact; and as our soldier friends like to come in from their nearby camp, they help us with their means, and we try to help entertain them in our camp, both socially and spiritually, and I hope all will try to do so morally, at least.

Thursday afternoon Mrs. Plum is to give

one of her unique flower séances at J. Hatch's

cottage.
We have stopping with us at our cottage
Mr. C. F. Faulkner of Boston, Mr. Sol Finch of
Southington, Mr. Haynes of Middletown, Ct.
Miss Nettle Fogg is visiting her mother, and so
we might mention names to a vast number.
Mrs. N. H. Fogg.

Earnscliff Grove, Lowell.

To the Editor of the Banner of Light:

The services at this grove Sunday, the 15th, were very interesting, as conducted by Mrs. S. E. Hall, the subject of the lecture being "Spiritualism," followed by tests, which were cut short by an approaching storm.

Mrs. Effie I. Webster next Sunday.

Banner of Light on sale.

Geo. H. Hand, Sec.

Mrs. Anna Lewis, the magnetic healer, is meeting with wonderful success, and in the Healing Tournament, under Dr. Hidden's auspices, at Lake Pleasant, was one of the most successful.

" RHODE ISLAND.

PROVIDENCE.-Joseph Cooper, Sec'y, writes: The Providence Spiritualists' Association held its cottage meeting on Sunday evening, Aug. 15, at the home of Mr. Palmerly, 19 Rounds Author of "Studies in Theosophy," "Dashed Against the Avenue. There was a goodly number present. Mr. Palmerly cordially welcomed all, and gave a very interesting address. Mr. Joseph Cooper spoke on "God is Love," which theme was taken up by several other friends, to the edification of all present, after which Mrs. Jones of Branch Avenue gave a few very re markable tests. We were pleased to have our Pawtucket friends with us.

Sunday next, Aug. 22, our meeting will be held at Brother Sherman's, Phillipsdale, from 3 to 8 P. M. There will be speaking and tests. It is my pleasure to announce that Mr. De Loss Wood will deliver an address on "Scientific Spiritualism," following up with magnetic healing. We trust that all who can will be present. Please bring refreshments with you. Cars leave the bridge at ten minutes of and twenty minutes past the hour.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

Mr. J. Frank Baxter lectured Friday evening, 6th instant, in Geneva, N. Y., stopping en route to Maple Dell Camp, Ohlo. He was one to lecture day and evening in the latter camp on Sunday, Aug. 8. From there he was to go to Iowa and Michigan, returning in time for Lake Pleasant's closing days. Mr. Baxter is filling his slate for 1898, and would like to hear from destring northers. At these A. Tradas extreme Chalenge. destring parties. Address 46 Tudor street. Chelsea.

De Loss Wood is open for engagements with spiritual societies in New England. Address Box 199,

Mrs. E. Cutler of Philadelphia, Pa., trance medium and psychometric reader, will return to Parkland Sept. 2. Would like to make engagements with societies; will go on liberal terms, and give benefits in flower readings. Address Lake Pleasant until Aug. 27, after that, Parkland, Eden P. O., Bucks Co., Pa. Dr. C. W. Hidden, of Newburyport, Mass., will lecture in Fitchburg, Mass., Oct. 3; Providence, R. I., Oct. 17 and 24; Haverhill, Mass., Nov. 7, and Springfield, Mass., Nov. 21 and 28.

G. W. Kates and wife are engaged at Buffalo, N. Y., for September; Rochester, N. Y., October; Titusville, Pa., November. Address them 55 Comfort street, Rochester, N. Y.

Julia Steelman-Mitchell, lecturer and platform test medium, has September and November open for en-gagements. Terms to suit the times. Address 109 Van Voast Avenue, Newport, Ky.

Seymour Van Brocklin, inspirational speaker and psychometrist, will accept engagements in New England. Address P. O. Box 3532, Boston, Mass.

Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to 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 Spenkers will not fall to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 16; closes Aug. 29. Onset Buy, Mass.—July 4th to Aug. 29th. Lake Pleasant, Mass.-July 25th to Aug. 29th.

Queen City Park, Burlington, Vt.-Opens July 5th, closes Aug. 31st. Mowerland Park, Camp Progress, Upper Swampscott, Mass.—Commences June 6th, for the sea-

Sunapee Lake, N. H.-Commences July 25th, closes Clear Lake, near Peterboro, Ont.-June 1st to

Madison, Me.-Sept. 3d to Sept. 12th. Maple Dell Park, Mantua Station, 0.—July 18th o Aug. 22d.

Illinois Spiritualist Camp Meeting begins (at corta Fair and Driving Park) July 15th, closes Sept. 1st. Mount Pleasant Park, Clinton, Iowa.—Aug. 1 to 29 inclusive. Grand Ledge, Mich., Biverside Park, July 25 to kug. 22.

Niantic Camp (Niantic, Conn.), commences June 28-o Sept. 6 inclusive. Island Lake Camp, Mich .- July 29 to Aug. 31. Marshalltown, Iowa, Camp.-Aug. 21 to Sept. 20. Verona Park Camp.-Aug. 7 to 23. Maslett Park, Mich.-July 29 to Aug. 11.

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

Voteran Spiritualists' Union Dave Have been assigned by the officers of several Camp-meetings as follows:

Aug. 23, Lake Pleasant Camp-meeting, Montague, Mass.
Aug. 25, Queen City Park Camp-meeting, Burlington, Vt. Aug. 27 to Sept. 5, Etna Camp Meeting, Etna, Sept. 10, Madison Camp Meeting, Madison,

WILL DISTRIBUTE CIRCULARS. Vicksburg Camp Meeting, Vicksburg, Mich. Connecticut Spiricualists' Camp Meeting Association, Niantic, Conn. Verona Park Camp Meeting, Verona, Me.

Island Lake Camp Association, Bridgton,

Indiana Association of Spiritualists, Chesterfield, Ind. Parkland Camp Meeting, Parkland, Pa. Per Order of Committee.

The open season for deer in the Adirondacks begins August 16th. After that date the Fitchburg Railroad will, if possible, be a more popular route than it is now. The buff-t parlor car to Plattsburg on the 8 A. M. train runs full every day.

SPECIAL NOTICES.

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

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Bannes of Light and the publications of Colby & Rich.

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 embraced in the Universal Postal Union To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.



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June 5. DR. J. S. LOUCKS.

SEND your name, age, sex, lock of hair, and 8 cents in Stamps, and we will give a correct diagnosis of your diseases free. IPR. J. S. LOUCKS, Shirleyville, Mass. Aug. 21. AS SECRETARY to Clairvoyant or Astrologic, able, genteel woman. Best references. M. S., 216
East 33d street, New York.

AS SECRETARY to Clairvoyant or Astrological August 21.

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As the author has received numberless inquiries from all parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questioners.

est questioners.

The chief aim throughout the volume has been to arouse

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afficted, will derive some help from the doctrines herewith promulgated."

CONTENTS.

What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Sweden borg, with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will.

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Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought of salor—acould be forwarded to this once by mail or left at our Joanting-Boom for answer. It should also be distinctly understood in this connection that the Heesages 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 mandane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak thee reader to receive no doctrine put forth by aprits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

By 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 July 9, 1897. Spirit Invocation.

Oh! thou all Supreme Power, we come again in supplica tion and humbleness, seeking knowledge, and asking thy Divine Spirit to assist and enlighten us. Open the eyes o those who are blind through the disease of superstition and heat the spirit with thy balmy power of intelligence starting the brain of mortals to inquire what is God? We feel we are blessed with the many privileges that are open ed to the sons and daughters of God. We believe that souls are wakening to a consciousness of the great responsibility each individual carries, and each individual influence that is thrown off; for actions have more to do with influencing others upon the mortal side of life than the mortal is conscious of. It behoves each one to be conscious of how he thinks and how he speaks, for it is not what he can take into his mouth that pollutes him, but the words that proceed out of his mouth. Then let us seek diligently, earnestly, for thy divine leading, and may we feel sure of the staff that we lean upon, that our light may so shine that it will glorify the angel that brought it.

We ask for strength, we ask for knowledge, according to our ability to make proper use of it, and to know how to distribute it for the welfare of others. And we know thy glorious word will reign now and through eternity. Amen.

INDIVIDUAL MESSAGES.

Isabelle Smith.

-Good morning, my friend. I should like to send a few words this morning, hoping to one morning, when I was a little bit careless, I reach some of my earth-friends. I do n't hardly know how to reach them, or how to make them understand me, but I have been told, and I believe my knowledge that I have collected in spirit is sufficient to give me courage | tain or remember much afterward. My head to undertake to control this instrument this always ached, and after some time of intense morning in sending my thoughts broadcast suffering I was liberated from the body into through your valuable paper, in hopes to wake up an interest in those I was so closely connected with in earth-life; and in doing so, I feel that I can wake up an interest that I was taken her advice and observed her impres-

not capable of doing while in the mortal form. I am not familiar in this section of the country, being most of the time in the South, and especially in Kentucky; but I have four children, and I have been drawn to Boston through the influence of my sons that have been here some time, and who are somewhat interested in what you term the word Spirit-

My husband now is in spirit-life with me, and I have also two children in spirit with me, but I have still four left in earth-life that I am anxious to come in contact with. I died from cancer of the stomach, and went through an operation a few weeks previous to my passing out; and I know my daughter, that is still in Louisville, Ky., has always thought, that being persuaded to go through the operation, it | ahead; be careful of the posts and bridges, beshortened my life, but it did not; and I wish | cause I feel terribly to have you go out this to speak of that, for as I reach out many times | morning." And that was her warning, but I I find it prevents me from getting close to her, and I wish to assist them all. I passed away in Louisville, Ky.

You can just say that my name is Isabelle Smith, and my husband's name was George Smith, and I feel that we filled our places in retains the power, and she seems to be afraid earth life. You can just say I was colored. and that will make the position I desire to Hartford, Ct., but it seems to me now that I state and convey; for I wish my people to know in spirit-life we are not recognized by the color of our skin, but by the thoughts and intentions we all get the reward.

James Campbell.

Well, my friend, it seems very natural this morning, as we inhale your atmosphere of the stifled earth conditions given. It seems to us sometimes, after we get out and away from the trials and tribulations and disappointments of life, we cannot stay away from them. back to some old familiar scenes and among the things that give beauty, joy and sadness; for there is nothing so sweet as personal experience. I am glad to be remembered with you this morning, although I didn't know much about Spiritualism, that is, when I was in earth-life, and I don't feel that my friends

are really very much Spiritualists. I believe there is one thing we are more pleased at than anything else, and that is when we get home, no matter what the surroundings are. Now I would like to reach my friends that I left eight or nine years ago in Washington, D. C., where part of my family still are, and the rest are in Dundee, Scotland. My wife has gone home to the old country since I have left the body, and I see that there are certain circumstances around her that have not been to her satisfaction, and I would like if possible to come in contact with some of them so as to open an avenue wherein I can make them feel that the spirit is neither

dead nor sleeping. I went out of the body very suddenly, and I had no time to make any particular preparations; to tell the truth, I did not have much to prepare, any way, for I was one of those men that did not have anything to prepare. I was a stone-cutter by trade, and I used my money as I went along, and I see the folly of it now.

I left three boys. One of them is still in Washington, D. C., following the trade of his father, and, as I sometimes see him in your spiritual meetings, I thought this would probably reach him, and by that I would be able to come in contact with his mother.

I want to say I have found no angry God, nor any one to find fault with me so much as I found fault with myself. My own conscience was my severest judge. So, just say, my friend, that James Campbell is here. My wife's name is Marguerite McLaughlin, and my boy's names are Alexander, James and William; and if I can come in contact with them I can help them; they may not expect it from me, but tell them it is the unexpected things of earthlife that bring us the greatest blessing.

Rufus Butterfield.

Well, well, well! it don't seem possible, after twenty-five or thirty years gone from the material life, we care to return; but I am wafted back this morning to identify myself, and also to help those who are still in earthlife to realize that time and space are nothing to the spirit. I have watched many cross the river called death-I have welcomed most all of my own now-and yet there are still those in the body that I am anxious to return to, merely to gratify my own feelings, and to assist them with the consciousness that after all spirit does exist. And yet I might say to that dear boy: I feel you know that spirit exists; I feel many times that you are anxious for a few words of comfort from those that are gone. I have a boy who is interested in Spiritualism, and he is well known in your city and surrounding towns, although I will be remembered mostly in Vermont, where I spent the best part of my life. And I wish to say to all who remember me, do n't be surprised at this late large that God, in his own way, has drawn man back to the earth-life, so that he may shield and sustain the loved ones left behind; for when I was in earth-life Spiritualism was not known as it is now. It was commencing to awaken an interest and curiosity, but I felt as many others do, that it is not wise to trifle with the mysterious workings of God. So this morning, when told I might send a few scattered words for the elevation and benefit of humanity, with that purpose I have done what I could.

I want just to say that Rufus Butterfield is here this morning, and so is my companion, and all the loved ones who are on the other side; there are a great many of us together, and we join in sending our heartfelt sympathy and desire to cooperate with those who are in earth-life with us, wherein we can assist and benefit. I do not wish to send a long message, but I have done this to gratify the desire, Why don't some one come through THE BANNER? I have done my work, and I will await results: Nathaniel is also with me.

George Foster.

Well, I would like to send out a letter this morning, but my head still feels bad, as I was a brakeman on the New Haven and Connecticut Railroad, and I was an engineer there, and got my head where I had no business to have it, and I got a pretty bad jam, and while it did Hayward. not send me to spirit-life instantaneously, yet it left me in a bad shape, for I never could rethe spirit.

I did know a little about Spiritualism, for my wife was quite mediumistic, and if I had sions I would not have met with my accident; although my wife is not a public medium, and, in fact, she seems to keep her talent out of sight, as there are only a few of her very close intimate friends that know anything about it; and I presume one reason she holds back so is because, while I oftentimes watched for her impressions and knew I could be guided by them. like many others, I did not like to give her credit or let her know I took any stock in what she said, so for that reason she was a little timid in giving forth as liberally as she would, perhaps, if she had been encouraged.

Well do I remember that December morn. ing, how the snow flew, and what a dark and desolate morning it was when she said to me: "George, be careful when you are looking out laughed at her and said "she was nervous and had been dreaming," and she said, "Yes, I have been dreaming, for I feel as if there is something going to happen." But, as I said, I took no stock in it, and now it is over and she of it. When I went of the body we lived in cannot find her there, but in a larger city, surrounded by different things, seems to me like New York, but when I return to earth-life my head troubles me so much I get confused.

I wish to say to those who may read my message, if you find any flaws or mistakes in it, attribute it to my inability to remember and not the consciousness of deceit; for I find as I come to earth-life these last conditions I have never been able to fully realize. I had two little children whom I am anxious about, and just say that George Foster was here this After all, it is like going back home, going morning trying to reach the loved ones he left in earth-life, trying to unite them with the spirit, and it do n't make any difference what commonly called a medium; but when we excircumstances you are in, I shall welcome you. amine this statement we shall soon discover If I can break these conditions in earth, I can that we are logically compelled in such inassist them, I think, wonderfully; and you stances to acknowledge the mediumship of the might say my wife's maiden name was Mary Hayes.

Elizabeth Marshall.

to talk through somebody else's organism than to use one's own; but my father and mother are in spirit with me while we meet this morning. I have sisters whom I would like to reach. I passed out with pneumonia. It makes me feel stifled to talk. I have not been out of the body very long-perhaps about three years-and I am plished cooperative action must have taken anxious to reach those in the United States, place. It is not possible for any outside influbecause I passed away in Prince Edward's Island, and I have two sisters in Boston and one in Providence, R. I. Kate is there, and Amy and Mary are in Boston, Mass., and they are having some trouble over the old homestead, and I thought if I could come in contact with them I could perhaps help them to settle affairs, because mother says she cannot bear trouble; she had enough of it when she was in earth-life.

I don't want to send a public communication, but my sister sometimes goes to mediums, and I thought, as there were so many friends and relatives scattered around all through the States, that some one might get THE BANNER, and lead them to investigate better, and I would like them to agree. Father recovered from chronic, wasting diseases en-

with it, and then they would feel better. You tory relation with centres of healing influence can say that Ellanbeth Marshall was here this morning, and wishes to communicate with her will be necessary,

Emeline F. Harris.

and send just a few words of encouragement. pressed. I am perfectly at home here in Boston; I also have lots of friends here, and have a companion, although our lives were not long while together, for I was a young woman when I passed out; I went out unexpectedly; but I want them all to know it is well. I feel now it was for the best, for even those in mortal life, although it is hard sometimes to become reconciled to changes.

I want to reach my husband; his name is Fred Harris: he is well known in Boston and surrounding towns. My former home was in New Hampshire, but my married life was spent in Boston.

I want to say to them all that I don't find any fault, but feel that all was done that could be: I only wish them to know that I would like to help them, and to make life still happier for boy. He is not very well, but will be all right his father if he was taken also; but I want to day that I have acknowledged to the world at anything in earth-life, for I have learned it is piness that each is capable of securing. Sickthe idol of our affections-I know I did-and it is harder for us then to separate when we feel that life is a blank when one is gone; and yet, when circumstances and associations change. how easy it is for us to supplement and get along just as well. I find many times our lives are brought together for a wise purpose-much more so. I think, than mortals are conscious of when they first come together.

I want to say to my husband it is all right; I feel perfectly satisfied. I merely send out these few words of encouragement to him. I am glad he feels that after he gets through with ment based on the supposition that we rethe conditions of earth-life we will meet again. He is not a Spiritualist, but is sort of liberal, and feels many times that he will meet again the loved ones that are gone. Just say his mother is with me this morning, and my own mother also, and many that would like to communicate with him when an opportunity is given them.

My name is Emeline F. Harris.

Messages to be Published. July 16.—George H. Galloway; Harriet Miller; Charles E. Colburn; Annie Laurie Hayes; Mary N. Parker; Josiah An derson.

July 23.—Simeon Chaffee; Richard Cooke; Mabel Edna
Bigelow; Henry Mitchell; Mary Agnew; Lucy M. S. Far

ley.

July 30.—Mary Cadwell; George Burnside; Mary A. Gregory; Capt. Frank Rollins; Fannie McIntyre; George F. Williams.

Aug. 5.—Mrs. Emma Wilson; Alma A. Hinman; Elizabeth W. Burns; Lizzie M. Blood; William S. Baxter; John H. Wawward

May Mary H. Hooker; Elizabeth Winiger; Catherine W. Lewis; Louis P. De Turk; F. D. Cowper; Lovana P.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques - [By A. P. Sanford, Muskegon, Mich.] 1. If healing is accomplished through the power of thought, why cannot discarnated intelligences per-form this work for mortals without the use of a me-

dium?
2. Is it the right of every person to claim present healing? May not the divine plan for some individuals require a longer experience in the consciousness of good and evil?

What is the condition of infants born of depraved parents on passing to the next plane of life? Such a child, having been in spirit-life twenty years, in re-cently manifesting through a pure-minded medium displayed very vicious tendencies. Please explain.

Ans. 1.—In one sense it is quite correct to say that discarnate intelligences do accomplish much on behalf of sufferers who are still wearing physical bodies without the aid of a person person who receives the benefit from unseen

helpers. If you are yourself sufficiently sensitive to the ministrations of intelligences who have Well, I want to come in just a little while, | laid aside their mortal robes to receive benefibut it is awful hard work, because it is harder | cial treatment from them in a direct manner, two mediums (yourself and another) are not required, but you are yourself the instrument through which the spiritual helpers work.

> A reasonable view of spiritual healing cannot be reached until people are willing to concede that whenever permanent good is accomence to heal you and keep you in health unless you and that helpful friend agree to work together toward a common end.

> Our teaching is that you must take precisely the same attitude toward an unseen healer that you should take to one who is yet in the flesh; and directly you are ready to acknowledge the beneficial effects of what is known as distant healing, this point will be perfectly clear to you.

Telepathy, mental telegraphy and thoughttransference are very common experiences to-day, and they will come more and more into general use as people at large grow increasingly susceptible to psychic agencies.

We know many sensitive invalids who have

in the spiritual realm. The reason why so many persons seem to sisters, if she can, and that will be all that require the material presence of a reputed

healer or healing medium is because most people in their present stage of development require something that appeals to one or more Well, now, I want to come in this morning of the five corporal senses as physically ex-

For that cause the more external phases of mental suggestion are often thought to be the most effective, but they only appear so in connection with mental states, which are far from being purely spiritual. As long as you feel that you nee 'a certain phase of ministration, it is adapted to your present state; but you can rise to a higher plane of perception, if you so desire, by retiring at every convenient opportunity into some quiet place, where in silence you will do well to make a mental picture of a state which to you appears ideal.

Whatever you think most about is sure to become your nearest neighbor spiritually.

A. 2.—It is certainly the right of every person to lay claim to all the truth he can possibly absorb. Were we to deny this, we should throw my influence around them, to assist and not only bewilder you with incomprehensible speculations concerning the inscrutability of them, and for them not to worry over the little divine decrees or some other theological conundrum, but we should be logically compelled by-and-by, for I see many times where the mor- | to run counter to every existing or contemtal is worried through fear that he may not plated agency for the betterment of human live, and I know it would be a great blow to conditions. Only the most determined obstructionist can be prepared to deny the right say that they don't want to build much upon of all to the fullest measure of health and hapthat which is hoped for the most that is taken ness and sorrow are a necessary part of disciaway. I think we are too often apt to worship | pline so long as we continue to make the mistakes which occasion sufferings.

> The consciousness of good and evil is a very different question, and so far as experience in that line goes, it seems, perfectly plain to us that the only way to know evil is to have a fuller understanding of good. We can only detect a wrong or a mistake of any sort to the extent that we are acquainted with the truth to which a given error is opposed, therefore we do not learn to avoid mistakes by floundering about in a sea of error, but only by learning more of that truth which error contradicts. An arguquire more suffering, and therefore should not take measures to rise above it, would be just as fatal to medical science and to all sanitary measures as it could be to the practice of mental healing.

The fundamental blunder in the thought of many people seems to be that God sends misery, and that we should patiently bear it, because it is a divine dispensation. The right attitude to take is that we bring it upon ourselves by our own foolishness, and as we certainly do require all the discipline we get, as long as the cause remains, the necessary effect must

Spiritual healing implies education, and ought not to be confounded with mesmerism, any more than with opiates. There is, however, a correspondence between the best kind of medication and purely spiritual healing, and it seems a pity that more people do not point out this point of union between two systems often vainly regarded as mutually antagonistic, when in reality they have very much in common between them.

The best type of modern physician aims to be a genuine doctor, therefore he gives good advice and seeks to instruct his patients in the ways of health.

Take exercise, breathe deeply, ventilate who may or may not be consciously a mental therapeutist.

When a radical change is permanently intion. No one can change unalterable order; cause and effect will follow each other in everlasting sequence, but a fresh cause being set in motion necessitates a new result as the outcome of its action. Spiritually, morally, mentally, physically, it is all the same. Go on thinking the old thoughts, harboring the old doubts and entertaining the old beliefs, and no amount of time spent in devotion to error will serve to emancipate you from thralldom, for the longer habits of thought are indulged, the more fixed they become.

On the other hand, it is quite true to declare that you cannot be well until you deserve to be well, for if you are simply treated mentally or otherwise, and feel temporary benefit in consequence, unless you think on a higher plane than formerly, you will suffer a relapse. We shall all receive our due deserts, and no one need be afraid of claiming good as his portion.

A. 3.—There are two explanations of this cious parents has brought to earth with him the results of vice committed in a previous embodiment, and not yet overcome. Through the law of attraction, the affinity between a soul thus surrounded with an atmosphere of shad ow and depraved parents would give opportunity for the only embodiment possible in those particular circumstances. That explanation will be, of course, rejected by all who deny re-

incarnation. The second explanation, which very frequently serves, is, that when a spirit influences a medium and reënters the earthly state, it takes on as an appearance exactly the condition which it was encircled with previous to

passing out of the mortal body. It should also be further borne in mind that in the spirit-world dormant propensities are not dead, though they often slumber until occasion offers to call them into active expression. No one is made better or worse by entering the spirit-state, and whatever be the shadow surrounding the spirit, it will continue until it has been met and actively over-

Answer to Critics on "Query."

To the Editor of the Banner of Light:

I would like to say a word, by your permission, to my kindly critics on "Query," published in THE BANNER July 10. I wish to thank those who have been so good as to try to answer "Query" by letter, and also through the medium of the valuable BANNER or LIGHT. But I am disappointed that none of my correspondents have told me what he, himself, knows, only what he has read or what he has been told. I have read and I have been told, but still I don't know.

It is not what one has read or what he has been told, but what one knows, that is vital and conclusive evidence. By one gentleman is am referred to the writings of Mr. Colville and Mrs. Richmond on the subject of reincarnation: but how can their testimony be of real value when the testimony of mortals and spirits are so variable? I am referred to Jesus and Pythagoras as clinching evidence of resays, better sell the old place and be through | tirely through coming into sympathetic vibra- | birth-but how does my kind writer know that

Jesus as a man ever lived? Theological history is so unbistoric. Establish the identity and reincarnation of Jesus, and I will admit the item of Pythagoras. I am referred to other planets for "vehicles" of re-birth, should the supply be not equal to the demand here.

I would like to say this: I am an average expenses of the thinking human race, and I find

ponent of the thinking human race, and I find what I really know is infinitesimally small compared with the unplumbed deeps of Infinite

knowledge.
What I truly know is basic. What I really know is the property of all minds, and can be summed up in brief: A knowledge of birth, life and so called death, and, last but not least, spirit return, which is a truth that all who take the trouble can know—a truth full of unmeasured possibilities. "T is this last knowledge that makes us free, helps us to bear the burdens of life, spurs us on to do good deeds for the love of good deeds; and 't is this truth that broadens and glorifies life, and rounds it out in beautiful completeness; 't is this truth, this certainty of emancipation from earth's ills, which fills us with exhibitanting, bounding joy and peace. And would it not be wise to rest the case here, instead of springing a damper on happiness by bidding us be not too elate, for we might again be cast to the tender mercies of Earth's hopper, there to grind until rebellious flesh shall rebel no more?

I have waded through tomes of Blavatsky's wearisome densities for light on reincarna-tion, but only to find a mental discipline. I have been delighted by the charming, lace-like, rhetorical fabrics of Mr. Colville and Mrs. Richmond, and have almost been convinced of re-birth as a fact by their fascinatingly logical deductions from their equally fascinating

We observe the action of cause and effect, and are thus able to deduce a system of ethics for the guidance of man. But man has a tendency to wander away from facts and the observance of cause and effect, and roam free upon the wings of fancy into the limitless realm of the unknown; and that is good, for life would be palling and wearisome did we not drape our rugged facts with the lovely licheus, tangles of vines and blossoms of fancy. But here is the trouble: One is apt, after reveling awhile in the delights of imagination, to mistake fancy for fact, and dogmatize to the detriment of the race. After all, my "Query' stands for some one to answer who knows. We may all know in the fullness of time, and be able to unravel the mysteries of life.

I think it would be wise for platform speakers to stick to facts and knowledge, and their moral deduction.

Teach us and the little ones facts, causes and effects, and lead us all by precept and example toward the lovely soul life, where we can be in touch with higher spheres and our an-gel friends.

JULIA A. BUNKER. gel friends. Lakewood, New Jersey, July 20, 1897.

Twentieth Annual Session

Of the First Maine Spiritualists' State Campmeeting Association, at Buswell's Grove, Etna, Me., begins Friday, Aug. 27, and closes Sunday, Sept. 5, 1897.

PROGRAM.

Friday, Aug. 27, address of welcome by the President, followed by remarks by Mrs. Ella Hewes of Carmel and others; lecture by Mrs. Mattie E. Hull of Stoneham, Mass.; social meeting. 28, flag-raising; lecture to be supplied; address by Mrs. Mattie E. Hull, followed by remarks and tests by Mrs. Hewes; social meeting; talks by mediums. 29, an hour devoted to brief remarks by those interested in the Cause, subject, "The Outlook for Spirit-ualism"; lecture by Mrs. Hull; tests by Mrs. Hewes; singing and lecture by A. E. Tisdale of New London, Conn.; fact meeting. 30, lecture by Mrs. Hull; séance; address by A. E. Tisdale, followed by tests by Mrs. Hewes; conference, "How to interest the children and young people who attend this camp, and secure their cooperation." 31, unless otherwise occupied, the first hour will be devoted to the discussion of topics relating to Spiritualism, mediums, etc., in Maine; lecture by A. E. Tisdale, followed by Mrs. Hewes; address by Moses Hull of Stoneham, Mass.; lecture and tests by Mrs. Hewes, with remarks by others if time permits. Wednesday, Sept. 1, social meeting: your dwellings, let in the sunshine, etc., etc., strangers and those living at a distance from are the orders given by the good physician this camp are invited to take part in this meeting; address by Mrs. Sarah A. Byrnes of Dorchester, Mass.; lecture, singing and tests by J. Frank Baxter of Chelses, Mass.; talks by Moses Hull and others, "How Spiritualism duced in the patient's manner of living, a was formerly regarded by the world, and its marked improvement appears in his condi tion of the management; lecture by Mrs. Sarah A. Byrnes; lecture and tests by J. Frank Baxter; annual concert for the benefit of the Association (it is expected that the grounds will be illuminated, and that the program will be full of entertaining features). 3, annual meeting of the Association at Buswell's Hall, for the election of officers and other business; discourse by Moses Hull; lecture by Mrs. Byrnes; children's entertainment (parents and others are asked to interest themselves in the success of this occasion, and help make the part taken by the children a more prominent feature of our meetings). 4, memorial services; address by Moses Hull; lecture and seance by J. Frank Baxter; speaking by Mrs. Byrnes. 5, fact meeting; address, music and tests by J. Frank Baxter; discourse by Moses Hull; tarewell meeting, opened by Mrs. Byrnes.

Location and Transportation. — The campgrounds are pleasantly situated between the county road and Maine Central Railroad. Local trains stop at the ground. Half-rate tickets will be sold on the Maine Central and B. & A. Railroads from Aug. 21 to Sept. 5, inclusive, good to return Aug. 27 to Sept. 8.

Sunday excursions from Bangor, Dover and Foxcroft. These trains stop at the grounds. question. The first is that a child born of vi-1 The "paper train" from Boston also accommodates those from the west desiring to be present Sundays. On Sunday, Aug. 29, excursion train from Greenville will connect with train at Foxcroft. This arrangement will also be continued the following Sunday if the first Sunday excursion is a success. Officers of the Association.—President, A. F.

Burnham, Elisworth, Me.: Vice-President, Fred Hall. Bangor, Me.; Directors-H. H. Simpson, Etna; L. T. Waterman, Dexter; J. M. Davis, Newburgh Village; Mrs. Eliza Clough, Bangor; Mrs. Bell H. Smith, West Hampden; Mrs. Georgia Field, Dexter; Treas-urer, L. A. Packard, North Newburg.

The V. S. U.

To the Editor of the Banner of Light:

The "Veteran Spiritualists' Union" is not of "Boston, Mass.," but of the United States of America. While it is true its Home is in Massachusetts, and its officers are residents of the State, for convenience of meeting together for the transaction of business, the scope of its purposes is not sectional, but covers the entire country.

Its membership extends from Maine to California. Its benefactions have been as extended as its membership. Its work in the future will know no state lines or sections.

It has started on a scale commensurate with the present needs of the country and the ability of its friends to support it. For instance, there is land enough on which can be built accommodations for one thousand people, involving an expenditure annually of one hundred thousand dollars.

Our friends will understand that one large Home can be run much less per capita than several small ones. It would be folly for the Spiritualists of this country to start a Home for the needy in every State, when all the money used could be so much more economically used at one Home.

hope our friends all over the country will take this broader view of the matter. I make this statement from reading the letter of Sister Walters in the last Light of Truth regarding certain New York funds.

F. D. EDWARDS, One of the Trustees of the V. S. U. Boston, Mass., Aug. 12.

You can leave Boston at 8 A. M. via the Fitchburg Railroad and arrive in Lake Placid the same night.

A Nemesis Evoked.

Are you, dear readers, of Hamlet's opinion? Do you believe that "there are more things in London an inn where Eliphas Levy invoked week, took tea with the materialized spirit of a young woman, clothed in diaphanous drapery, and on her head a turban trimmed with plumes?

Laugh not, oh, unbeliever! A spectre even with a turban would freeze you with terror to the marrow of your bones, and its ludicrousness would but intensify the feeling. As for me, I did not laugh while reading in a London paper the account of a criminal process which will end, without doubt, by the accused paying the penalty of the crime. It was a sinister adventure; even now I cannot without terror recount the story gathered from an employe of the hotel, who had listened at the keyhole to the two accomplices, and the unanimous and absolutely reliable testimony of forty people who 'assisted at the scene of the drama. What would it have been if I had seen the spirit of the beautiful dead woman dipping her fingers in the bleeding wound, and baptizing the forehead of the guilty one in that same blood, crying out for vengeance?

The third of February last, about three in the afternoon, a famous medium, Prof. Ben-jamin Havenport, and Mile. Ida, a young girl who for several years had assisted the professor, were dining at the Hotel Devonshire, in London. Famous, Benjamin Havenport certainly was, but to his fame a very undesirable notoriety was attached. Strange stories were told of trickery, of inoffensive dupes being silenced; and it was an open secret that his wife, ruined and betrayed, had died of a broken heart. Notwithstanding these disagreeable reports he still found disciples ready and eager

to believe in him.
When they had dismissed the waiter (who did not go far, however,) they resumed their conversation.

"Now to return to our subject," said the medium to Mlle. Ida; "there will be a séance this evening at Mrs. Harding's. A great many important people are expected, among them several millionaires. You must conceal the gauze in which the spirits are veiled, and also the blonde wig used for female spirits."

"As you please, Benjamin," said the girl, in

The boy heard restless footsteps pacing up and down the room. After a short silence she "Whom do you wish to call, Benjamin?"

There was a loud, brutal burst of laughter, so prolonged that the chair moaned as though, perchance, even that inanimate object had divined his cruel purpose. 'Guess!'

"How should I know?" said she.
"I wish to call—my wife."

Another burst of laughter, longer, louder, more brutal than the first, and with a note of fear or anger in it. A sharp cry rang through the room, then silence, then a sound as if some one was dragging himself slowly across the room on his knees.

"Benjamin! Benjamin! you will not do that," sobbed she.
"Why not? The world says I made her unhappy; these false rumors will be crushed

when they hear the spirit of my wife speak to me tenderly. For I am sure you would send me tender messages from the other world; would you not, Ida?" "No! No! you will not do that; you cannot

think of doing such a cruel thing. Listen, I pray you. For four years I have obeyed you in every thing; all that you have imposed upon me I have endured. I have lied and deceived, I have learned to feign the sleep of the somnambu-lists, their cries, their ecstasies; I have learned to be oblivious to the pain of having pins thrust into my arms, and by no movement or cry have I betrayed myself. Then, again: Be-hind the curtains I have imitated voices, making wives and mothers believe that their dear ones spoke to them; or, draped in a shroud or misty veil, and by the aid of skillfully-arranged lights, I have dared simulate to the eyes blinded by tears the vague forms of the loved ones. What sacrilege! If you knew how I have trembled! You parody without fear these eternal mysteries because you do not believe in them. To-day you ask too much of me; by my obedience and suffering of the past, have pity upon me. Do not try to solve this prob lem; do not force me to personate that poor woman, so good and kind, and who suffered enough here. Oh! how could you have thought of such a thing? Spare me, Benjamin, spare

He laughed no more: There was a sound as of furniture being pushed violently aside, then blows, then all was still. The boy, fearful of discovery, stole quietly away.

That evening, a little before midnight, about forty people were assembled in Mrs. Harding's parlor. A curtain separated that por tion of the room devoted to the "cabinet." A single lamp burned feebly in one corner spreading that dim light which lends itself to shadow making, instead of dissolving them.

Never had Prof. Havenport been more brilliant than that evening. On opening the séance he had promised the assembled company something unusual-the spirit of Madam Arabella Havenport.

"The hour has come," said the medium; breathless and eager, all eyes were fixed on the curtain, in the shadow of which stood the professor. His flowing hair, immense height, and the sardonic smile that flitted across his face, gave him the air of a demon or necromancer. "Come, Arabella!" commanded he, with

the sublime gesture of Jesus Christ before the tomb of Lazarus.

The silence was broken by a sharp cry of mortal terror, the supreme cry of a soul in its last agony. The assistants shuddered, Madam Harding nearly fainted; even the medium seemed astonished. But he recovered his sang froid when he saw the curtain gently moved, then slowly lifted, revealing the spirit.

It was a young and beautiful woman, her long blonde hair half revealing the bosom, on the left side of which, marring its snowy whiteness, was a gaping wound, in which still trembled the dagger.

All started, sprang up, moving toward the wall in their eagerness to escape the dreadful sight; those who had presence of mind enough to look at the medium, saw that he trembled,

paled and recoiled in his turn.

But his wife, full well he knew her—she had come at his call—moved slowly to him, who, stupefied, livid with terror, covered his face with his hands to shut out the terrible specta cle. He fled from place to place, trying to conceal himself behind the furniture, but in vain. The spectre followed him, and, dipping the function of her long slender hand into the fingers of her long, slender hand into the wound, she let fall the crimson fluid, drop by drop, on the brow of the terrified medium kneeling before her; while through the si-lence a voice, faint and plaintive as the echo of a wail, murmured: "It is thou who killed

As he rolled himself on the floor, in an agony of fear, the lamps were relighted, the spirit had disappeared. In the cabinet, behind the curtain, they found the body of Mademoiselle

Aneurism of the heart was the verdict of a physician present; that is why Prof. Benjamin Havenport appeared alone before the jury

of London; on the charge of having assassinated his wife four years before.

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Not a Creed, but a Code.

In his speech before the Massachusetts State Association of Spiritualists at Onset, July 17, heaven and earth than are dreamed of in our Dr. T. A. Bland said: "I hold it the duty of philosophy"? Do you believe that there is in | Spiritualists to cooperate in societies for the propagation of truth and the promotion of the the spirit of the gentle sage, Apollonius of various reforms; and while I am opposed to Tyana, and the illustrious savant, William anything in the nature of a creed, I would Crookes, during many months, several times a | have a code of ethics for the government of all spiritual 'societies, and require all members to square their lives by that code.

It is one of the scandals of Spiritualism that there is no dividing line between honest mediums, fakirs and fortune-tellers, or between public speakers of high moral char-acter and unsullied reputation, and moral lep-ers, whose scandalous lives are a stench in the public nostrils. Spiritualists should demand honesty of their mediums, and they should hold their public ministers to as high a code of morals as the ministers of the various churches

are held.

When a medium is found guilty of practicing fraud, or a public speaker is convicted of conduct unbecoming a gentleman or lady, and which is calculated to bring reproach upon the Cause he represents, he should be formally condemned and repudiated by the spiritual societies, and a record of the fact published in all spiritual papers.

This record of condemnation should rest against all until they purge themselves of their sins, and give proof of having repented

If all Spiritualists were organized into socie ties, and would, through such societies, enforce such a code of ethics, Spiritualism would henceforth command as much respect as any church now commands. It will command that respect when it demands of its representatives that they conduct themselves honestly and honorably in all relations of life."

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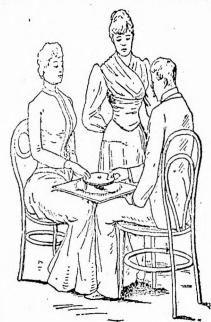
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VIEW AT ONSET BAY.

Woman's Journal, published in Boston, the old-

Friday morning's exercises opened with singing by Miss Jackson of Bridgewater. Prefa-

ing of the Rainbow." "Red," she said, "is the lowest color in the vibratory action. It is the color of blood and wine. Orange is a composite color of red and yellow; it represents love and

wisdom; yellow the color of the sunshine. Nature is particularly fond of yellow. There are

more wild flowers of yellow than any other hue; just as widespread are the symbols of wis-dom. Green is the color of life while it is in

nature; its symbol is progression. This is also

blue represents purity. We lift our eyes to the blue arch of heaven, which represents truth, and it is only through the experiences of life

that we can reach the pure condition. Ame-

thyst, this blue of truth, combined with red, represents the divine love. Lavender is a pure

color that represents the royal garments of the

soul; a lavender light is often seen surround-

ing spirits. The deep purple is a symbol of royalty; it is an attribute of humility; we see it in the violet. Every rainbow has its reflec-

tion on the human plane-the red of love,

orange of intelligence, yellow of wisdom, green of life and omnipresence, blue of truth; and thus do we climb from the mists of earth

through the colors away from earth to the mrs. Carrie E. S. Twing was introduced as lecturer of the morning. Her subject, "Ploughing," was well adapted to the work of the ad-

vance guard in any reform movement. She

spoke of those brave ones who were the advance-guard in the rights of woman—Lucy Stone Blackwell, Elizabeth Cady Stanton, Mary

A. Livermore-who first ploughed the way, sur-

mounting difficulties in their love for the cause

of woman, and we to-day do not half appreciate our blessings until we look back and see

the ploughing and sowing that has been done

by those brave leaders.
You can do your work in your little homes

just as well as on the platform. You can raise your voice for the enfranchisement of woman,

and thereby help the men and all humanity.

Women in New York are hiring teachers and

studying, taking courses in political learning. The Women's Christian Temperance Union are

brave and good women. They say: "We cannot do the work we are intending to do without the

ballot, and they are modest, honest Christian

women looking for higher and better living." In

the last meeting in Syracuse every State was

represented, and there were only six that voted against women. Men, take care of your bad

men, and we will take care of the bad women;

and you will find you have just as big a job on your hands as we will have. We have to look

to Wyoming for our example. We have been

saying, "Westward the star of empire takes its way," but women of the East are letting

the Western women get ahead of them. Women need to vote for the temperance move-

ment and for equal partnership in money mat-

ters. They say women have no executive abil-

ity. I have attended five national assemblies.

In one they tossed bats, hurrahed, threw down

seats, jumped over benches; and I got out, for

I felt it was not a safe place to be in. I at

tended another, and the votes were cast, and it was quiet and orderly, and they were dis-

missed with singing; and that was a woman's convention. Which showed the most executive ability? Are we teaching our girls the gospel of true living and true health? Are we

teaching them that which belongs to their

physical and moral nature? I beg that you

will reach out to our friends, the girls, and love and instruct them. A song was most beautifully rendered by Miss Shaw, "The Hand that Rocks the Cradle Rocks the World."

Mrs. Clara B. Colby, editor of the Woman's Tribune, of Washington, said: "He who speaks

Friday afternoon opened with song by Mrs.

Ryder. Miss Lucette Webster recited "Flags at Half-mast." Song by Miss Jackson. Rev. Anna Shaw, of Cape Cod, gave the afternoon lecture. She said: "When I was preaching in a church on Cape Cod I was afraid to come

to Onset, because you were so radical and I

was so conservative, and now I hope you are not afraid of me because I am so radical and

you conservative. It is a shame that there

should have been a line drawn between the

sexes any more than between the races. I be-

lieve we are coming to a better time, when

there shall be no distinction between con-

gresses of men and congresses of women. Re-

publics have had their rights, and have de-cayed more rapidly than any form of govern-

ment. They have grown and decayed along certain lines of human nature. Men and wo-

men are not alike in their natures, and never

can be. Men as men cannot represent women.

and women as women cannot represent men.

They form together the unit of human govern-

ment; a half which is a distinctive part of hu-man nature cannot be a whole. In the United

States last year there were between ten and

eleven thousand murders; more than three

thousand women fell by the hands of their husbands. It is our part to apply the remedy. In a republic, every class that votes affects

the government in the long run along the line

of its nature. The great liquor monopoly has affected this government, as well as the great

sugar monopoly. Along the lines of their ag-

gression men are superior to women. The

hold on, stick-to-it, never give up principle be-

longs to women, and through them both we

are what we are as a nation. Men have been

telling of their superiority to women for the last six thousand years. Woman has had only

about fifty years to prove her superiority. They must now work together; they have

gone tandem long enough.

est woman's reform paper in the world.

Onset Notes

To the Editor of the Banner of Light:

Monday, Aug. 9, a conference was held at the Auditorium in the morning. In the afternoon a lecture by Mrs. Carrie S. Loring. Subject, "The Needs of the Hour."

Tuesday, services opened by the choir singing, "We Come with Our Harps of Gold." Mrs. Jennie Hagan Jackson was introduced as the speaker of the afternoon, giving an invocation, and taking her subjects for consideration as given by the audience, "Materialization" and "How Shall We Best Develop Mediumship?" "Does Spiritualism prove that Christianity is false? No. Spiritualism truly un derstood brings Christianity into the perfect keystone of immortality. If there is anything that teaches the life beyond the grave, that is the part that Spiritualism performs. It has no quarrel with other religions. "Would it not be the Proper Caper for the United States to Recognize the Belligerency of Cuba?" and "The Future of Our Republic," were made subjects for poems. Tests by Mrs. May S. Pepper and hand concert by Poole's Orchestra per and band concert by Poole's Orchestra closed the day's exercises.

Prof. Lee, the hypnotist, in the Temple

Tuesday evening. West in Heaven" was sung by the choir. Mrs. H. L. Russegue, of Hartford, Ct., was introduced; gave an invocation and read a poem. Prof. Peck sang "Angel Mother, Watch for Me." Mrs. Russegue's subject was, "Is Sniritualism a Science or Is it a Religion. "Is Spiritualism a Science, or Is it a Religion, or Are Both One?" "Soft Flowing River," sung by the choir, and tests by Mrs. Pepper closed the services of the day.

THE WOMAN'S CONGRESS.

The Second Annual Woman's Congress was held Aug. 12, 13 and 14. The platform was given over entirely to the ladies for that occasion. The charming decorations, exquisite and artistic, gave evidence of the refined taste and skill of woman. "Nulli Secundum," it seemed, was their motto, and well they succeeded. Beautiful potted plants, wreaths and becauses with the festeons of values and bouquets, with the festoons of yellow and white, were arranged with a view to harmony of color and detail of effect such as only the discriminating eye and delicate touch of a woman's hand can give.

Mrs. Carrie P. Pratt presided at the platform, introducing the speakers and making every one feel at home on this occasion of woman's effort for the progression and educa-tion of her sex. Much credit is due Mrs. Lizzie A. Smith, as chairman of the decorating committee. Mr. O. A. Miller was committee on music; Miss M. J. Merrill, organist.

Mrs. Pratt opened the morning services after singing by Miss Gardner, by introducing Mrs. C. Fannie Allyn, who made the introductory remarks of welcome. She welcomed the women who understand the meaning of this convention, and the ignorant woman who does not, because she may learn something to her advantage. The woman's movement means humanity's movement. It means a larger, broader avenue for thought, both for men and women; for what liberates one liberates the other. By liberating the slave we liberate the slave-holder. Every time you make a footstep you are helping future generations. In the name of the down-trodden women of Cuba, Greece and Ireland, I welcome you here to day. It is impossible to come together for such a purpose without helping all mankind in the future. You who are gray, go hence, feeling you have done something for the advancement of your sex. You who are young—the children, also—this is for you. We are here not only for our own children, but for the children of others,

for the future of all humanity." Mrs. H. L. Russegue, of Hartford, Ct., was next introduced as the speaker of the morning. Her subject, "What has Contributed Most in the Christian Era to the Advancement of Woman?" Theology does not recognize the rights of woman. Motherhood should stand as well as fatherhood in the rights of all. Any honest man considers his wife and daughter equal to himself. There can be no such thing as righteousness until humanity is made equal, regardless of sex, race or color. The war of the rebellion did as much to emancipate the women of the North as the colored in the South. Until we have better men we must not give them all the rights, and we can-not have better men until we have better women. A mother who is afraid to direct the education of her child without her lord and master's consent must expect her child will be a moral coward. When she must ask for a little money and perhaps be refused, do you wonder her child is born a thief? The popular education of the time is that children shall be instructed in the tenets of religion. If it one word for woman, speaks two for man and is an education that does not benefit all alike, three for the race." Benediction, Mrs. Twing. it is an injury to all alike. There is no divinity in injustice. In the last fifty years women have arisen in the scale of development more than one hundred per cent. Her influence is the fragrance that goes out to mold the minds of children, even if she has not the franchise Look to Beecher, Wilson, Sumner and all great minds. Their mothers have been the power that made them what they were.

Mrs. Carrie E. S. Twing followed with remarks on New York State and its constitution. Her humorous remarks and clever anecdotes were kindly received. Mrs. Pratt remarked that she would have a man's day at this camp as well as woman's day; and she thought a day ought to be set apart as Grand Army Day. "America," sung by the congregation. "Universal Suffrage," "The mother with her babe in the cradle," "Freedom of man, woman and child," were subjects given by the audience and woven into a most beautiful improvisation by Mrs. Jennie Hagan Jackson. Doxolo-

gy and benediction by Mrs. Twing closed the

morning exercises. Afternoon services opened with singing by Miss Gardner. Mrs. Jennie Hagan-Jackson preceded the lecturer with an improvised poem from the subjects "Stepping Heavenward" and "Inspiration," which were beautifully woven together in sweet poesy. Mrs. Pratt then introduced Miss Susie Clark of Cambridgeport, who lectured upon "The Gospel of Health." She said: "The ladder of progression has many rounds. To the mental soi. gression has many rounds. To the mental scientist all is mind. He keeps himself well by the power of will. He knows nothing of psychic gifts; he ignores the whole range of psy-chic phenomena; he restricts his knowledge exclusively to the mental plane, but there is a power back of mind. Spirit is the primal power and mind the product of it. The mind is the result of spirit breathing upon matter. All is not mind. The spirit is a breath from that should be made as brief as possible, that Justice may be done the general reader. feated at the polls by women. There is no life last May. She was one of the oldest campevil which touches the home life more, ruins erant Lake Pleasant.

Reports of Meetings, being of local interest only,

more husbands, breaks up more homes, wrecks more families, than liquor. Every drunkard has a ballot at the polls; but I claim that a government that allows such a business to exist, and deprives the mother whose heart is crushed and deprived of the love and support of her husband, and allows no woman to protect herself, is a government without justice or righteousness. Your saloon has the full ballot, and your homes are deprived of protec-You may write God in the constitution from top to bottom, and God won't be there. If your constitution is a constitution for justice and liberty, God will be there whether you want him there or not. If there is anything history has taught us, it is the danger of the union of Church and State. What we need more than monetary legislation is the Golden Rule. In the face of all that women have done, shall men, foreigners, who are not loyal to our country's interest, who care nothing about our laws—shall such men help to make our laws, and our women, our mothers, be de prived from having a voice in the matter? There is no shaft from Canada to Florida anywhere erected to the patriotism of woman dur-ing the late civil war. The voice of the people is the voice of God, and how are you going to soul that can say "I and the Father are one," need never feel sickness nor pain. The day will come when sickness will be considered a disgrace. Why look to the spirit without when the spirit within needs emancipation? Healhave a full voice without a soprano? If you have not the soprano, you have not the full voice, hence it is not the voice of Deity. In ers, like poets, are born, not made. There are more healers in the ranks of Spiritualism than the United States entire we have ten times as many men as women in the prisons. In the in all other schools combined."

Mrs. Russegue followed with a few remarks upon the same subject. She said: "Those who State of Wyoming, where women have been voting for twenty-one years, there is not one woman in State prison. The only State in upon the same subject. She said: "Those who are physically insane inspire your pity; should not the morally insane as well? We need hospitals instead of jails." "Nearer, My God, To Thee," sung by the congregation, and benediction by Mrs. Twing, closed the exercises of the day at the platform the Union that has no insane women is the State of Wyoming. Mrs. Colby hunted up the statistics and found this; she also found at the close of the census in 1890 it was the only State where marriage had increased over the perday at the platform.

In the evening Miss Lucette Webster of Boston, elecutionist and teacher, gave recitations in the Temple, and Mrs. Gen. Tom Thumb gave centage of divorces." We regret we are obliged to give so little of this interesting and instructive lecture, but space forbids. Singing and benediction closed the afternoon exsome of her traveling experiences and psychic demonstrations.

We have with us Mrs. Adkinson, assistant editor with Miss Alice Stone Blackwell of the

In the evening Mrs. Clara B. Colby lectured in the Temple, "From Eve to the New Woman," with stereopticon views. Mrs. Colby has with her an interesting and bright little Indian girl of about ten or twelve years, who was taken from the breast of her dead mother four days after the battle of Wounded Knee. The following telegram was received Friday:

BOUND BROOK, New Jersey, Aug. 13, 1897.
To the Congress of Women, Onset, Mass.:
The Common Council of this thriving town tenders congratulations, and predicts unbounded success in your efforts to elevate and advance the rights of women throughout our land.

EMMA E. GEL,

Pres. Common Council of Lincoln, N. J.

This sisterly courtesv and helpful fraternal feeling we most cordially return.

Saturday morning services opened with song, followed by Mrs. Twing with remarks. Mrs. C. Fannie Allyn gave the morning address.

The afternoon address was by Mrs. Colby, her subject. "The Life and Work of Margaret Fuller for Woman." Born in 1810, died at the age of forty, she left an influence on mankind such as no woman has ever done. Mrs. Colby gave a glowing tribute to this the first woman. gave a glowing tribute to this the first woman who dared speak in defense of the rights of her sister woman

Mrs. Pratt thanked those in the audience for their attention, also those who had contributed plants and flowers, and all who had helped to make this Congress a success. With all the fine array of talent that we have been privileged to enjoy at this three days' feast of good things, we wish to make mention of the singing rendered by Miss Fannie Jackson of Bridgewater, a graduate of Perkins Institute for the Blind, and a teacher of music.

Saturday evening an entertainment and dance in the Temple. And so the Woman's

Congress of 1897 has passed into history.
Sunday, Aug. 15.—This is usually called the big day of the season at Onset. The Auditorium was filled to day with eager faces, hungry for spiritual food. The Bridgewater Band discoursed excellent music, soul-stirring and electrifying. Mrs. Carrie E. S. Twing was the lecturer of the morning. Subject, "Sign Seek-Mr. H. D. Barrett lectured in the afternoon in the Temple. Subject, "The Evolution of Religion."

The band played the good-night concert, the wharf was deserted by the boats, the last car had departed, all nature was hushed, a peaceful calm settled over the land, grateful and soothing to the campers, and the big Sunday of 1897 was among the things of the past.

AUGUSTA FRANCES TRIPP. Onset, Aug. 16, 1897.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Monday, Aug. 9, was given to the Massachusetts State Association, and a very successful meeting was held. In the evening Dr. C. W. Hidden held his last hypnotic social, and had a good-sized audience.

Tuesday morning a conference in the Temple. The Ladies' Improvement Association opened the annual Fair in one of the small halls in the Temple. The hall was decorated with flowers and bunting, and the tables were laden with useful articles at a low price. The receipts of the Fair go to the Camp-Meet-

ing Association.
In the afternoon the Fitchburg Military Band gave an excellent concert at 1 o'clock. At 2 o'clock, after beautiful music by the Boston Ladies' Schubert Quartet, a large audience gathered in the Temple to listen to another of Prof. W. M. Lockwood's scientific lectures. He was followed by Edgar W. Emerson, who gave many delineations that were recognized.

In the evening, the fifth dance of the season was held in the Temple, and was another grand

Wednesday morning, a conference in the Temple. In the afternoon Mr. Edgar W. Emerson was the speaker and test medium. He is very popular here, and is always sure of a good aucience. The Boston Schubert Quartet furnish-

ed the music for the afternoon meeting. In the evening the Fair was attended by the campers and visitors, and the sales were large, much to the satisfaction of the ladies in

Thursday morning at 9 o'clock the Fitchburg Band gave a concert opposite the BANNER OF LIGHT headquarters, and when they played "The Star-Spangled Banner," "Old Glory" was swung to the breeze at the first strain of that dear old song that always fills our souls with patriotism, to the applause of the people

In the afternoon Prof. Lockwood gave his third lecture, and it was largely attended by an appreciative audience. Mr. Emerson followed the lecture by giving tests. The Quartet sang many selections. President Dailey

was Chairman. In the evening the Ladies' Improvement Society gave its annual social in the Temple. About three hundred of the members enjoyed the entertainment, as follows: Invocation, Mrs. Tillie U. Reynolds; remarks by the President, Mrs. A. E. Barnes, Judge A. H. Dailey, Mrs. Alice S. Waterhouse. The Boston Schubert Quartet gave a selection; E. W. Hatch, an original song, entitled "The Homeless Cate"; Master Charlie Hatch, a violin solo; Miss L. O. Webster gave readings. After the

entertainment ice-cream and cake were served.

Mrs. Barnes thanked all who had contributed articles for the Fair and had assisted in making it a success. The ladies have a very fine Home sewing machine, donated by Mrs. J. W. Wheeler.

On Friday morning, conference in the Temple, well attended. Mr. Edgar W. Emerson lectured in the Temple, and closed by giving many tests.

The cottage was beautifully decorated with flowers, inside and out. Her chair, decorated

with flowers, was in its acoustomed place. Mr. F. B. Woodbury was the Chairman, and his remarks were very touching. Miss Lizzie Harlow, Mrs. Tillie U. Revnolds, Mr. Edgar W. Emerson, Mrs. Hattie C. Mason and Mrs. Shirley were the speakers. Mrs. Mason, Mr. George Cleveland and Mrs. Bacon, aged eightyix, and an old neighbor of Mrs. Slate, sang beautiful songs. During the evening many gathered at the cottage and admired the flowers. Over the door was festioned the elegant silk American flag of the National Spiritual-ists' Association. This memorial service will long be remembered by the campers of Lake

In the evening the dance was held in the Temple, nearly one hundred couples taking

Saturday morning, conference in the Tem-ple, and in the afternoon Prof. Lockwood gave his last lecture before a large and enthusiastic audience. In the evening Mrs. Dr. Caird, of Chicago, gave an automatic writing séance in the Association Hall, and it was well

Sunday, Aug. 15, the Fitchburg Band gave a very fine concert in front of the hotel in the morning.

Many new arrivals came on Saturday.

At the morning service, upon the platform, as guests of President Dailey and Mrs. Wright (the speaker of the morning), were Hon. H. D. Sisson, Fred Haslam, Dr. E. A. Smith, W. M. Lockwood, Hon. John H. Littlefield, Mrs. Til-Lockwood, Hon. John H. Littlefield, Mrs. Tillie U. Reynolds, Mrs. Ogden, H. D. Buddington. The exercises opened with singing by the Boston Ladies' Schubert Quartet, after which Mr. J. Clegg Wright was introduced. As he stepped forward, he was applauded for several minutes. He said that he was glad to be back to Lake Pleasant, and was pleased to meet so many old friends. He referred to President Dailey as being the first man that he met in the United States.

After his remarks, which were enjoyed by

After his remarks, which were enjoyed by all, he asked for a subject for a poem. He selected "Intellectual Liberty." After the poem be gave a lecture that lasted one hour. A few the interesting points in the lecture are as

"One hundred and twenty years have made a great change. I see that a great revolution has passed over the States and mankind. Nature decrees justice, equality and intellectual progress to the human race.

You are feeling to day the decay of the o'd and the birth of the new. The pulpit has lost its veneration. The Church is in the cradle of Christianity. When the religion of the world shall not be known mankind will be greater. A man will make progress when he has laid away speculative theology. He who in this era dares to tell man his destiny shall be wiped from the face of this intellectual world. The speaker defined Modern Spiritualism of Asia

When shall we see another Cæsar? I can only think of one other man far greater, and he let his light shine. He was not a man born in the valley; no blue blood flowed in his veins, no angels sang sweet songs in his ears in that old Kentucky home. Abraham Lincoln was his name.

The growth of the truth is like the growth

of the oak, slowly and steadily."

In the afternoon Mr. John H. Littlefield, the life-long friend of Abraham Lincoln, delivered his able address, "The Personal Recollections of Abraham Lincoln." Mr. Littlefield has a very fine delivery and is an interesting talker. He related many anecdotes, to the amusement of his large audience. This is Mr. Littlefield's first visit to this camp.

He spoke in part as follows: You know full well the terrible conflicts, the compromises, the threats and intrigues of one section, and the cringing servility of another. For the purpose of obtaining slave territory, war was declared against Mexico. The tyrant slavery dominated parties, shaped the policy of the government, stood in the way of the ambition of Clay, and consigned Webster to a premature grave. With organized force it laid its hand upon the press, the pulpit and the forum, and they were paralyzed. It shot down Lovejoy in the West and dragged Garrison through the streets of Boston; entered the halls of legisla-tion and struck down Sumner in the Senate of the United States. It made the fugitive slave law more stringent. California came into the Union as the child of freedom. There was a lull in the storm, only to break forth with mad-dening fury on the plains of Kansas.

While this great conflict was raging, providence was developing a man destined to play an important part in the salvation of his country. Born in a slave State, reared in a free State, of good stock, of rare qualities of head and heart, it seemed that Heaven had chosen him to be a leader of the people. With scanty education, without wealth or rank in society, with no influential friends, he was to make his way in the world. Learning his humble lessons by the light of a pine knot, and on one occasion going miles on foot to borrow a book (and working days for its owner because a drenching storm had soiled its pages), clearly revealed an essential quality of the future statesman, Abraham Lincoln. The circumstances that surrounded him were well calculated to develop self-reliance.

Mr. Littlefield will lecture again on Saturday, Aug. 28. Subject, "The Perils of the Re-

In the evening the Lyceum met as usual.

When cleaning your gun for the fall shooting, it would be well to ruminate on the fact that the 8 A.M. train via the Fitchburg Railroad has through buffet drawing room car to Plattsburg, the gateway to the Adirondacks.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6½, at the hall, Waish's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Progressive Spiritual Association, Amplion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 Octock. Good speakers and mediums. Mrs. M. Evans, President.

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

Fraternity Hall, 889 Bedford Avenue, near Myrtie Avenue.—Meetings Sunday at 8 r. M. Sunday School at 2 r. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation neets at 108% Madison street on Wednesdays at 8 P. M. A. H. Dailey, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 1% P. M. Spiritual Society of Associated Missionaries and is 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

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 P.M.

BROOKLYN .- W. J. Cushing writes: At the Society of Associated Spiritual Missionaries, Arlington Hall, Sunday, Aug. 8, at 3 P. M., an interesting and profitable meeting was provid-

With Mr. George Deleree (a long-time volun teer worker here) in the chair, in place of Mr. Sargent, now absent at the Camp-Meetings in the State, the services opened with prayer and a few remarks by himself, after which the oth-

ers present were given a chance to manifest their powers as "gifts of the spirit." The two Newark mediums, Messrs. Dorn and Clark, were on hand to render good service in beatific principle the roul. The kingdom of health as well as heaven dwells within. The means of bringing forward better men for canchief underlying cause of all sickness is the human sense of separateness from God. The

read a paper called out by queries made her as to why Spiritualists did not pray more. She made the leading point that all aspirations for what was higher and better were prayers, even though not uttered in formal manner or set

Mrs. Chapman followed with original, more radical and terse, utterances than we usually hear upon our rostrum, quickened by spirit inspiration, and meeting with ready response and cordial reception from the audience. While not in favor of too much prayer and too little work, she said if we had a truth higher than others not to get away off in the clouds by one's self, but to stav down among people on a lower plane, and help them and ourselves nearer a state of heaven here on earth, for the future will take care of itself if we only do

The same correspondent writes at a later

The Sunday afternoon meeting at Arlington Hall has been favored of late, during the Chairman's absence, by Mrs. Chapman of New ork City—a woman of much force, originality of character and expression, and one who leaves people the better and brighter for what she has said.

Mr. Dorn of Newark, N. J., gave many excellent readings from articles handed in, in lieu of a flower seance suggested by him the previous Sunday.

Chairmen Deleree and Barber, of the other meetings, have kindly supplied Mr. Sargent's place in conducting the meetings, and next Sunday we hope to have the absent ones with us again.

BROOKLYN.-W. F. Palmer, Sec'y, writes: The interest in our meetings at Fraternity Hall continues unabated, as is shown in the large attendance in spite of the hot August weather and out-of-town attractions.

The desk was beautifully and tastefully decorated with flowers, bunches of golden rod making a splendid background for magnificent

sun flowers.

A. G. Macdonald was our speaker of the evening. As usual his address was pleasing, and highly instructive. Miss Chapin, the blind musician, varied the exercises with one of her inspirational productions. Mrs. L. A. Olmstead was, as usual, at her best, and spent an hour giving spiritual instruction, and bringing glad tidings and comfort to very many in the audience.
Our Society holds a picnic at Prospect Park

next Saturday, Aug. 21, at 2 P. M. A good time

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