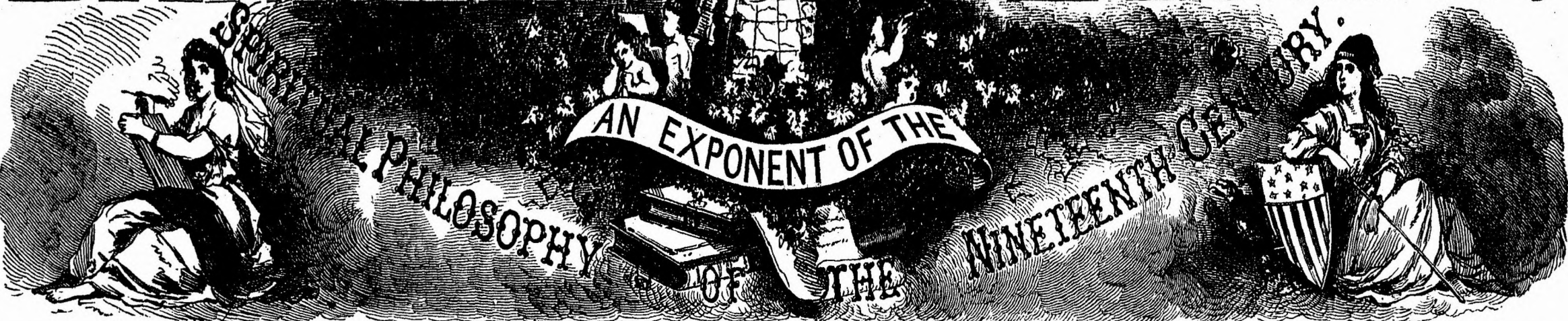


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Written for the Banner of Light.
THE HIGHEST LOVE.

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 ears,
And the blossoming clouds of the morning are hers.

Love nothing despoileth, nor counteth as vain;
What is, she improves; in her hand loss is gain;
Even 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 till the harvest is grown.

Through ages unnumbered she reaps and she sows,
Then patiently waits till the blossoming rose
And the lilies 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 self.
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 to draw from these confusing contradictory reports is that Spiritualism is forging ahead in spite of the Spiritualists themselves. This may sound paradoxical, but a little reflection will show that the distinction is eminently 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 missionary spirits who aim at greater results; 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 medium, we do not reflect that the invisible 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 will make us free and happy. How far do we cooperate in that work, of which we have reaped the first benefits? For our cooperation is a condition of success, and in what should our cooperation consist? A proper understanding of this question will, to my mind, give the key to the situation.

There are two distinct forces operating, or expected to operate in accord, in this campaign against materialism, error and superstition, to 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 instructions 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; organize the grand army; conserve the conquests made by the corps of spirits. Each of us was enlightened individually, each of us is individually responsible. The advantages of cooperation being obvious, we form societies—companies 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, 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 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 our efforts at organization, we have overlooked the corner-stone which gives security and durability to the edifice, the corner-stone which each and every one of us should help to lay with sincerity of purpose, we have omitted LOVE. Ay, love, the fundamental teaching of the spirits now, as it was the teaching of the Nazarene to the founders of the

Christian Church, as it was the teaching of every founder of a religion that has endured. Yet the word is ever on our lips; our lecturers, our writers, repeat with apparent sincerity, "Love ye one another; live in peace and harmony." We hear the words, we applaud them. It is evident that we misapprehend 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 lacking 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 most of the struggling societies, their weakness is due to internal divisions. The rivalry of certain leading members is a constant menace of dissolution. I know of a society which, a few years ago, was organized with a roll of over one hundred members; every year, when some of the officers failed of reelection, they seceded and their particular coterie of friends followed them. But for the devotion and self-sacrifice 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 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 Spiritualist 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 Aristides, the just and the illiterate Athenian peasant.

Fault finding, thoughtless denunciations, blind fanaticism, are the weeds that should be "cast out." They poison the spiritual atmosphere and make soul-growth impossible, organization a failure. But against these dangers no constituted authority—if we recognized such—can prevail. We cannot legislate wrong out of the Spiritualist ranks, any more than out of modern society. The remedy lies within every one of us individually, who understands the teachings of Spiritualism. It is from our own imperfect selves we should pluck and cast out the weeds of selfishness and ignorance, to plant and cultivate the flower 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 are doing their duty; let him gird his loins and do his.

A Few Questions.

BY A. S. HINCKLEY.

To the Editor of the Banner of Light:

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

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

If man, as a conscious entity, had a beginning, without which progression is impossible, might not that beginning as well as the beginning of this life as at some point in the infinite past?

Are we not taught from the spirit-side of life that our children grow physically, so to speak, and intellectually in spirit-life, as they would have done here in the same time?

Are we not taught, from the same source, that children remain, much of the time at

least, *en rapport* with earth-life, to obtain earth-elements for the growth of their spiritual bodies and earth education?

If so, why must they return into microscopic points and build another spirit-body? "Optional with the spirit." What, then, is the destiny of those who do not choose to come back? Does nature leave the matter thus loose?

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

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 tribulations 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 life, of receptions tendered to our philanthropists, 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, complementary 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 faculties operating in it; it must satisfy every gradation of intelligence represented upon the physical plane, and it must be esoterically definable to such intellects as occupy it consciously.

Before proceeding further with this complex subject, it is imperative that a few technical distinctions in the signification of terms be understood. This is a point upon which confusion exists, and must continue to exist until 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 surrounding the planet; it is to intellect exactly what the oxygenated air is to the physical ego. We occupy mental space as we occupy atmospheric space, and knowledge determines the scope of our interests. The faculties of intellect are nourished by assimilative processes operating upon the basis of mind, just as the physical attributes are nourished by the respiratory processes of the pulmonary system.

2. Intellect, *per se*, inheres in soul; it is a supreme factor in soul-consciousness, and has its specific expressions in the spirit and human states of being.

3. Spirit is to soul relatively what flesh is to soul, an embodiment only.

Unless these predicates are appreciated, it will be impossible to arrive at any logical understanding of what the most advanced tutelar 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 of mind. Earth feels the impact of these 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 coexistent, cooperative and interblended, it follows that the two worlds he inhabits must be characterized by the same complementary qualities.

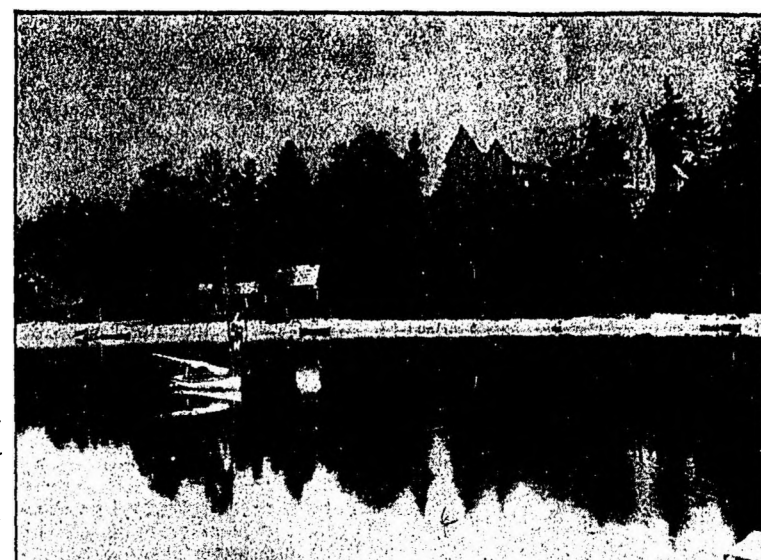
There is also a distinction between the mental world and the thought-world as considered from a human standpoint. The one is cosmic territory furnished with those natural accessories of life which provident Wisdom creates; the other is a record of the activities and achievements of intellect *per se*. They bear the 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 heights so transcendent that only the illuminated faculties of the immortals can encounter their splendors.

In the one are continents stored with the wealth and beauty of ages; in the other, vast



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 glistening gem
Of Nature in thy royal diadem.
Not thine the rule of spear and sword;
Thy hardest weapon is the word
Which thy fern and flower speak
When loyal hearts thy message seek.
From mountain height to quivering lake,
No treasure shines we may not take,
When, through a calm, receptive mood,
The soul doth reach and grasp its food.
At peace with all the higher spheres,
Some psychic gifts your subject cheers;
But still we cry aloud: "Oh! bring us more,"
To every wave that dipsles on thy shore.

Queen City Park, Aug. 10, 1897.

Thy grace doth on our spirits wait and serve,
And yet hath delighed to heal the wounded nerve;
Thy breath dispels our spiritual vision's haze,
And in one moment's clear, enraptured 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 noly-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 gates some mark "unseen,"
Till all earth's children in thy shell's ring fold
Some glimpses of their future home behold,
And poor, blind skeptics are from thee they go,
Shall change their faint "I hope" to firm "I know."

S. D.

treasures of knowledge, whose ancient tomes contain creation's history. There are tranquil seas whose placid waters shimmer with rippling melody, and there are beatitudes where emotion sounds abyssal depths with never a wave of pain.

At dissolution we enter the mental world as spirits, to see, hear, feel, move and act relatively as we are doing here, and our thinking faculties make a parallel ascent into the higher verities of the thought-world.

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

Reason has taught us that thoughts are tangible differentiations of a universal thought-energy, just as lives are tangible differentiations of a universal life-energy. But since energy without substance is practically void, it follows that complementary substances must exist, by aid of which these energies accomplish an objective work.

Nature, the divine artificer and direct agent in construction, applies these complementary principles (energy and substance) to the molding of forms specifically adapted to each department of space in which she executes the creative purpose. In mental cosmogony these 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 can be ascribed exclusively to ourselves; the 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 supra-cosmical 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 magnetic qualities which distinguish us as individuals; they are perishing or enduring according to the care exercised in their construction and subsequent preservation, and they are useful or ornamental as the precision of judgment determines. This aspect of the 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 tutelar 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 domain, as we will. We can embellish our intellectual home and make it an Eden, or we can pollute it with gross imaginings and convert it into a pandemonium. We can build and adorn, if we possess the industry of artisans; we can remodel and improve if we pos-

sess ingenuity; we can condense or scatter, combine or separate, analyze or fuse and blend, by all the laws known to science, if we can command the knowledge to do so. Philosophy and science are far more comprehensive and potential in the mental world where they deal with subtleties, than in the physical world where they deal with materialities; but they are identical, differing only in quality of 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 tutelar 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 eternity.

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 often than we construct them. We cognize their forms according to the nature and trend of our perceptions. As we investigate thought-regions, thought-verities dawn upon our mental 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 newspaper article. At best we can but direct a general course of investigation. We indicate the analogies, the synthesis of laws, the overruling and underlying principles which govern mental life; the reader must develop details in harmony with his own understanding.

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 real life,
To reap the reward of the hero
Who faithfully 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 onward
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 unsullied
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 religious life, but that whole nations were the meek and willing suppliants at the "mercy seat" of that church. To presume to think or criticize any of the acts or teachings 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 flourished 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 who have 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 than 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 vanquish him in that way when argument and censure had failed. However, he 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 article 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 do so 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 unflinching 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 illustrious 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 ungodly innovation, as they said: "Out of darkness 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' war that devastated the continent 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 immeasurable 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 hiding-places 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 de-throned. 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 unflinching trust in his own possibilities, sought with string and kite to tame the lightning and make it the ever-willing burden-bearer of humanity, like the white dove of peace, let loose from the sacred temple of genius 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 condition, but his physical condition also, and relieve him of very much of the drudgery of everyday 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 we 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, giving 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 it.

The literature of the age is teeming with its beautiful truths, and the world in its great reawakening 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 shadow 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 priest-hood 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 contradiction, 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 dew 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 heartstone 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 progress.

Stop and think for one moment of the galaxy

of great minds that have been and are now the exponents of this stupendous truth—A. J. Davis, William Denton, Robert Hale, Cronken, Varley, Plammarion, 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 the world 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 that line.

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 emancipated 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 bias.

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 spiritual 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 woman to bequeath a liberal sum to the Cause she so loved; and she did all she could to secure it to the National Spiritualists' Association 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 to 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 the loss.

Do you doubt the wisdom or good faith of the National Spiritualists' Association? If so, that 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 upon 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 enthrone them with an irresistible impulse to respond at once with the needed help. If this case is lost by your indifference 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 intercourse.

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 patriot, 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 England'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 Caesar." Beginning with the early dawn of civilization, the history of the onward march of man was traced: Christ represented love, purity, fraternity and kindness; Caesar represented greed, selfishness, cruelty, love of power and wealth. While the world has professed to worship Christ, it has in reality been followers of Caesar. 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 destruction—and in this is the hope of this nation and people.

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 human 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 upward.

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. Caesar must no longer rule; the Christ spirit must predominate.

We must exemplify in our daily lives the golden rule. Stop praying for the kingdom of heaven and voting for the king of men. 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 communication 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—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 promise, 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 overthrow 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 under philosophical lines, besides conducting private classes, before departing 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 opportunity to reassert it later on.

In over thirty States of the Union there are laws restricting the employment of mediumship 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 trials that await us in the near future.

The third attraction in the week's brilliant trio was J. Clegg 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 regular discourse upon the subject of "From Cromwell to Lincoln"—a subject that afforded George Runton, one of his controls, an opportunity to display his wonderful knowledge of history, literature and science, and his marvelous ability to trace issues 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 a 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, interested principally in investigation. Many remarkable and convincing experiences are related.

Wednesday afternoon, Aug. 4, a private trumpet-sance 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, No. 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 his transition should be swift and peaceful, like 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 accomplished by his mortal life of unswerving devotion to duty, brightness, 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 up our 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 consciousness 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 railroad, the telegraph, the telephone and arbitration will wrap around the world the banner 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 manly 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, 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. Means of Foxboro, Mr. Everett Harris 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 City. Our Dumb Animals, Boston, Mass. Boston Ideas, Boston, Mass. The Lyceum Banner, 28 Osunaburg street, Euston Road, London, N. W. The Magazine of Art, The Cassell Publishing Co., 31 East 17th street (Union Square), New York. Scribner's Magazine, Charles Scribner'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.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (from 66 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Books sent by mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

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

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

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

Banner of Light.

BOSTON, SATURDAY, AUGUST 21, 1897.

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TWO DOLLARS PER YEAR.

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

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

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 end.

"We do not propose to attack Spiritualism," says Mr. Covert. "It has many followers who are honest and really believe in it. In this country every person has a right to his belief. ... It is all right for persons to believe in Spiritualism, but it is illegal and wrong for some of the mediums to practice the deception they do." More to the same end is affirmed by this Christian gentleman, and his followers are exhorted to rally to a grand crusade upon Spiritualist mediums.

Mr. C. informs the public that the mediums 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 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 essential.

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. It is chartered as a body corporate under the laws of the District of Columbia, but it has no connection whatever with any body of people who are united for unholy and ulterior purposes. It will protect and defend true mediums and mediumship on any and all occasions.

There may be forty thousand mediums in the United States, but no reliable data can be found for such an estimate as that. THE BANNER feels that one-tenth of that number would be in excess of the actual number of true mediums in this country. If there were forty thousand, or even ten thousand bona fide 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 counterfeiter 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 existence of such a body, and when it is at hand,

the facts will be given to the public 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 be taken. THE BANNER aims to defend the 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 mediums.

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 BANNER feels that they (the true mediums) need protection as they never have before. Had the Spiritualists resented the presence of fraud in their ranks with prompt and vigorous 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 angel-helpers to give them all they need, and render it henceforth and forever unnecessary for them to compete with the counterfeiter 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 drunk the cup of life's misery and sorrow, even sin and shame, to its very dregs. It is also held that the one who has failed to do this does not possess the appreciation of right and virtue as does the one who has sinned, sorrowed and repented. Strange ethics indeed is this to the one who has ever had no incentive to wrong doing through temptation of any sort, yet who has had a clear perception of the difference between right and wrong as revealed to him by his own conscience. It is a virtual statement that men and women must needs pass through the red sea of sin and evil in order to become good. Ella Wheeler Wilcox says:

"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 constitutes right and wrong to them, and are able to decide 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 his neighbor, and to-morrow yesterday's action may seem Wrong even to ourselves. To dogmatically assert that there is an absolute line of demarcation between the two, is to claim omniscience in judgment on the part of man. This we know to be an utter impossibility for any living mortal. Man can, however, obey the dictates of his conscience, and pursue a course in harmony therewith. This will be to him the highest law of Right with which he is acquainted. In so doing he may make mistakes, and may err in judgment as to what his conscience really said. He must then pay the penalty of violated law in full, just the same as he would had he voluntarily transgressed the moral or civil law of the land. He 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 his fellow-men. Every man's hand would then be turned against his brother, and each one

would be a law unto himself. 'This is anarchy, and anarchy is treason against God and man.'

The relativity of knowledge and the fact that the race profits by the experiences of past generations, indicate that human ideals are constantly in advance of the thought of the times. The ideal of yesterday becomes the real of to-day; the wrong of one age becomes the Right of the next, and vice versa; therefore man advances in proportion to his evolutionary unfoldment. His evolutionary unfoldment depends upon the use he makes of the experiences of the race. This use reveals to him the fact that knowledge is the key to unlock every mystery, and the stepping-stone to the chamber of wisdom. Wisdom is gleaned from the study of the records of the ages, the successes, defeats, hopes, fears, joys, sorrows, 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 reenacted 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 would have been made to have the leaders indicted 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 involuntarily, 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 BANNER 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 criminal to displace a superior code of morals with an inferior one. "Ring-days," therefore, 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 debasement of our fellow-men.

THE BANNER protests against the draining of American purses for the sake of people who 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 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 good purpose. Health is more than theology, and people can better afford to do without the latter than without the former.

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 physical seriously depleted. Frequent repetitions soon undermine the health, and premature decay 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 by vices, whose sole cause is found in the use of the bicycle. If the position of the riders was a more natural one, these vices would not

be engendered by riding a wheel to any greater extent than they are by horseback riding.

It is also asserted by medical authorities that diseases peculiar to women have increased to an alarming extent since the introduction of the wheel. The ridiculous costumes worn by some women riders would be sufficient in ordinary cases to make moral invalids, if not physical ones, out of even those possessed of the soundest health. Bloomers may be healthy and comfortable, the divided skirt may be a blessing; but the neither male nor female, and nondescript costumes worn by some women, are neither one nor the other. The wearers of these outrageous suits bring the blush of shame to the cheek of every true woman, and cause the lover of purity and decency to regret the depravity of these so called up to date slaters.

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 with a fever that will in the end undermine health, morality, and all educational unfoldment. We counsel moderation and the exercise of calm common sense, in this important matter in the interest of the health of the 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 withdrawal 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 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 endorsement 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 endorse an institution whose official head is an outspoken opponent of his views. The trustees knew this, and began to 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 him all the more significant. Congressman Walker, of Massachusetts, led in the opposition to President Andrews, and has carried his 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 free speech, freedom of thought and freedom of action for all mankind, commensurate with 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 Spiritualists, and tries to put his belief into practice whenever he has an opportunity to do so.

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 eloquent 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 BANNER 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 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 BANNER's best wishes for a most prosperous voyage 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 Señor 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 by this band of destructionists, who delight in 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 ultimately lead to Cuban independence. We trust that this may be the case, and hope that the rumor of Weyler's removal or resignation may be verified. Cuba should be free. Canovas has gone, but we hope the assassin's hand may be stayed henceforth in all nations. If his violent end shall bring this result about, Canovas will not have perished in vain.

The Galveston News of recent date contains 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. Allen 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 All," written by Edward N. Beecher, will be welcomed by many. We acknowledge the receipt 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 not 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 his health, and looks forward to his season's 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 terms.

In the evening there was a concert. Songs, tableaux and instrumental music made up the program. It was well attended and gave pleasure to all.

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 season 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, entitled "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 held 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 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-stance was held by Mrs. Cunningham in the evening, which was well attended.

One would suppose that the three long sessions 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.

Monday was our quiet resting day. 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-stance, and gave many names that were recognized.

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. Maxham 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 readings 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. Maxham. 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 them through the season.

Friday morning, Conference in the forenoon 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 evening and this morning. Several left after a most enjoyable week's stay. Mrs. Sarah A. Byrnes arrived from Lake Pleasant, and Mrs. Russeque is expected to day. J. E. T.

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. Pagan of Malden; baritone solo, Mrs. Marchant of Waltham; "Nearer My God, To Thee"; remarks, J. V. Kelly of Lynn; song, "The Village Mother," Prof. Holden, Gardner and Kelly; remarks, Mrs. Palmer of Lynn, Mrs. Sanger of Waltham, Capt. Jonas Balcom of Lynn. The very successful meeting 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 outdoor 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. R. Hall & Co., Proprietors, Boston, Mass. Sold by all Druggists.

Lake Brady, O.

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 diseased minds.

Miss Maggie Gaule was particularly affected, and made an eloquent appeal for them in her test-stance. 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's Suffrage. Quite a number of woman's societies had representatives 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 and saucers, and Mr. Hultz gave a large tin kettle for tea or coffee. These new members of Veteran Spiritualists' Union were also enrolled.

MEETINGS IN BOSTON.

Appleton Hall, 94 Appleton Street.—Paine Memorial Building, side entrance. The Gospel of Spirit Return Society, 1014 N. B. St., 1014 N. B. St., will hold services every Saturday and Sunday at 11 A. M. and 7 P. M.

Wells Hall, 789 Washington Street.—Meetings Sundays, at 11 A. M., 1 P. M. and 7 P. M. Mrs. H. L. Tobin, Co. duetor.

Ryland Hall, 890 Washington Street.—Meetings Sundays, 11 A. M., 1 P. M. and 7 P. M. Wednesdays, 1 P. M., Fridays, 1 and 7 P. M. Mrs. A. R. Gilliland, Conductor.

Eagle Hall, 616 Washington Street.—Meetings at 11, 1 P. M. and 7 P. M. Sundays. Dr. W. H. Amerigo, Conductor.

Hiawatha Hall, 241 Tremont Street (near Elliot Street).—Meetings Sundays at 11 A. M., 1 P. M. and 7 P. M., also Wednesdays at 1 P. M. For speaking, tests and readings Edwin R. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings, every Sunday evening, at the Woman's Journal Factory, 1 Park Street. L. L. Whitlock, President.

Harmon Hall, 724 Washington Street.—10 P. M., 2 P. M. and 7 P. M. Tuesdays and Thursdays at 2 P. M. N. P. Smith, Chairman.

Commercial Hall.—Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 1 P. M. and 7 P. M.

Good Templars Hall—1 Johnson Avenue, Charlestown. Meetings 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 31 Foster street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 575 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. A. Ackerman, Conductor.

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

EAGLE HALL.—W. H. Amerigo, 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 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.

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, President.—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. Scarlett, Mrs. Wilkinson, Mrs. Graves and Mr. W. Hardy, Mrs. Shulton, organist, Mrs. Frank Wheeler, Mrs. Nutter, Mrs. Nellie Burbeck, Mrs. West.

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, excellent tests and readings. Remarks, poems, tests and readings, E. H. Tuttle; his many readings were pronounced correct except in one instance. Solos, T. Hood.

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 afternoon and evening meetings were pleased with the results. Mediums who gave tests during the three sessions were Mr. Scarlett, Mr. Nichols, Mr. D. S. Clark, Mr. Littlefield, 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. J. 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 messages; Dr. E. E. Murray spoke on spiritualism; 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 benefited.

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 and singing.

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 Prayer," 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.

ONSET.—Mary E. Thompson, Sec'y, writes: The Onset Wigwag Co-workers will hold their annual Fair, Aug. 25 and 26, at Onset, on their grounds. Donations to the Wigwag would be most cordially received, addressed to the President, May C. Weston, or to the Secretary.

Niantic Camp.

To the Editor of the Banner of Light:

Aug. 1, we had with us our co-worker, B. 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 entertainment a success. We have several mediums with us, but my duties keep me from being acquainted 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 that fell from her lips it made one feel the holiness 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 prepared for a home with her in the sphere of life she has attained to.

Aug. 10, 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. Faulker of Boston, Mr. Sol Finch of Southington, Mr. Haynes of Middletown, Ct., Miss Nettie Fogg is visiting her mother, and so we might mention names to a vast number.

Mrs. N. H. Fogg.

Earnslett 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 out short by an approaching storm.

Mrs. Edie 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 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 remarkable 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, 8th instant, in Geneva, N. Y., stopping en route to Maple Dale, Ohio. He was due 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 desiring parties. Address 46 Tudor street, Chelsea, Mass.

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

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 to 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 65 Comfort street, Rochester, N. Y.

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

Seymour Van Brocklin, inspirational speaker and psychometrist, will accept engagements in New England. Address P. O. Box 5532, Boston, Mass.

Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the local times and time of sessions where these Conventions 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 Speakers will not fail 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.

Canandaigua Lake Free Association, Lily Dale, N. Y.—Opens July 16; closes Aug. 29.

Onset Bay, Mass.—July 4th to Aug. 29th.

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

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

Mowerland Park, Camp Progress, Upper Swampscott, Mass.—Commences June 8th, for the season.

Sunapee Lake, N. H.—Commences July 25th, closes Aug. 22d.

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

Madison, Me.—Sept. 3d to Sept. 12th.

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

Illinois Spiritualist Camp-Meeting begins at Fitchburg, Fitchburg, Mass., July 15th, closes Sept. 1st.

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

Grand Lodge, Mich., Elverside Park, July 25 to Aug. 22.

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

Niantic Camp (Niantic, Conn.), commences June 28 to Sept. 6 inclusive.

Lake Pleasant Camp, Mich.—July 29 to Aug. 11.

Marshalltown, Iowa, Camp.—Aug. 11 to Sept. 20.

Verona Park Camp.—Aug. 7 to 21.

Hawlett Park, Mich.—July 29 to Aug. 11.

Veteran Spiritualists' Union Days.

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, Me.

Sept. 10, Madison Camp-Meeting, Madison, Me.

WILL DISTRIBUTE CIRCULARS.

Vicksburg Camp-Meeting, Vicksburg, Mich.

Connecticut Spiritualists' Camp-Meeting Association, Niantic, Conn.

Verona Park Camp-Meeting, Verona, Me.

Island Lake Camp Association, Bridgton, Mich.

Indiana Association of Spiritualists, Chatterfield, Ind.

Parkland Camp-Meeting, Parkland, Pa.

Per Order of Committees.

The open season for deer in the Adirondacks begins August 10th. After that date the Fitchburg Railroad will, if possible, be a more popular route than it is now. The buffet parlor car to Plattsburg on the S. A. M. train runs full every day.

SPECIAL NOTICES.

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

J. J. Morse, 26 Onaburgh street, Euston Road, London, N. W., is agent in England for the BANNER 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.

Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Stance held July 9, 1897.

Spirit Invocation.

Oh! thou all Supreme Power, come again in supplication and humbly, seeking knowledge, and asking thy Divine Spirit to assist and enlighten us. Open the eyes of those who are blind through the disease of superstition and heat the spirit with thy balmy power of intelligence, starting the bright of mortals to inquire what is God? We feel we are blessed with the many privileges that are opened to the sons and daughters of God. We believe that souls are waking 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 believes 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, for 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 reach some of my earth-friends. I do not 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 to undertake to control this instrument this morning in sending my thoughts broadcast 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 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 Spiritualism.

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 shortened my life, but it did not; and I wish to speak of that, for as I reach out many times 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 earth-life. You can just say I was colored, and that will make the position I desire to 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. After all, it is like going back home, going 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 Marquette 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 earth-life that bring us the greatest blessing.

Rufus Butterfield.

Well, well, well! It doesn't seem possible, after twenty-five or thirty years gone from the material life, we care to return; but I am waited back this morning to identify myself, and also to help those who are still in earth-life 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, don't be surprised at this late day that I have acknowledged to the world at 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 one morning, when I was a little bit careless, I got my head where I had no business to have it, and I got a pretty bad jam, and while it did not send me to spirit-life instantaneously, yet it left me in a bad shape, for I never could retain or remember much afterward. My head always ached, and after some time of intense suffering I was liberated from the body into the spirit.

I did know a little about Spiritualism, for my wife was quite mediumistic, and if I had taken her advice and observed her impressions 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 morning, 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 ahead; be careful of the posts and bridges, because I feel terribly to have you go out this morning." And that was her warning, but I 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 retains the power, and she seems to be afraid of it. When I went of the body we lived in Hartford, Ct., but it seems to me now that I 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 morning trying to reach the loved ones he left in earth-life, trying to unite them with the spirit, and it do not make any difference what circumstances you are in, I shall welcome you. If I can break these conditions in earth, I can assist them, I think, wonderfully; and you might say my wife's maiden name was Mary Hayes.

Elizabeth Marshall.

Well, I want to come in just a little while, but it is awful hard work, because it is harder 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 anxious to reach those in the United States, because 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 home-stead, 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 says, better sell the old place and be through

with it, and then they would feel better. You can say that Elizabeth Marshall was here this morning, and wishes to communicate with her sisters, if she can, and that will be all that will be necessary.

Emeline F. Harris.

Well, now, I want to come in this morning and send just a few words of encouragement. 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 throw my influence around them, to assist and help them, and to make life still happier for them, and for them not to worry over the little boy. He is not very well, but will be all right by-and-by, for I see many times where the mortal is worried through fear that he may not live, and I know it would be a great blow to his father if he was taken also; but I want to say that they don't want to build much upon anything in earth-life, for I have learned it is that which is hoped for the most that is taken away. I think we are too often apt to worship the 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 the 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 M. Parker; Josiah Anderson.
July 23.—Simonee Chaffee; Richard Cooke; Mabel Edna Bigelow; Henry Mitchell; Mary Agnew; Lucy M. S. Farley.
July 30.—Mary Caldwell; George Burnside; Mary A. Gregory; Capt. Frank Rollins; Fannie McIntyre; George E. Williams.
Aug. 6.—Mrs. Emma Wilson; Alma A. Himm; Elizabeth W. Burns; Lizzie M. Blood; William S. Baxter; John H. Maynard.
Aug. 13.—Mary H. Hooker; Elizabeth Whinger; Catherine W. Lewis; Louis P. De Turk; F. D. Cowper; Lovana P. Chace.

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 discerned intelligences perform this work for mortals without the use of a medium?

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?

3. 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 recently manifesting through a pure-minded medium displayed very vicious tendencies. Please explain.

Ans. 1.—In one sense it is quite correct to say that discerned intelligences do accomplish much on behalf of sufferers who are still wearing physical bodies without the aid of a person commonly called a medium; but when we examine this statement we shall soon discover that we are logically compelled in such instances to acknowledge the mediumship of the person who receives the benefit from unseen helpers.

If you are yourself sufficiently sensitive to the ministrations of intelligences who have laid aside their mortal robes to receive beneficial 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 accomplished cooperative action must have taken place. It is not possible for any outside influence 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 thought-transference 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 recovered from chronic, wasting diseases entirely through coming into sympathetic vibra-

tory relation with centres of healing influence in the spiritual realm.

The reason why so many persons seem to 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 of the five corporal senses as physically expressed.

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 need a certain phase of ministrations, 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 not only bewilder you with incomprehensible speculations concerning the inscrutability of divine decrees or some other theological conundrum, but we should be logically compelled to run counter to every existing or contemplated agency for the betterment of human conditions. Only the most determined obstructionist can be prepared to deny the right of all to the fullest measure of health and happiness that each is capable of securing. Sickness and sorrow are a necessary part of discipline 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 argument based on the supposition that we require 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 follow.

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 your dwellings, let in the sunshine, etc., etc., are the orders given by the good physician who may or may not be consciously a mental therapist.

When a radical change is permanently induced in the patient's manner of living, a marked improvement appears in his condition. 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 question. The first is that a child born of vicious 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 shadow 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 reincarnation.

The second explanation, which very frequently serves, is, that when a spirit influences a medium and reenters 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 overcome.

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 OF 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 I 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 rebirth—but how does my kind writer know that

Jesus as a man ever lived? Theological history is no unhistoric. Established the identity and reincarnation of Jesus, and I will admit the item of Pythagoras, am referred to other planets for "vehicles" of re-birth, where the supply is not equal to the demand here.

I would like to say this: I am an average exponent of the thinking human race, and I find what I really know is infinitesimally small compared with the unplumbed depths 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 to know—a truth full of unmeasured possibilities. 'Tis 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 'tis this truth that broadens and glorifies life, and rounds it out in beautiful completeness; 'tis this truth, this certainty of emancipation from earth's ills, which fills us with exhilarating, 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 "reincarnation," 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 postulates.

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 pallid and wearisome did we not drape our rugged facts with the lovely lilies, 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 angel friends.

JULIA A. BUNKER.

Lakewood, New Jersey, July 20, 1897.

Twentieth Annual Session

Of the First Maine Spiritualists' State Camp-meeting 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., on 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 Spiritualism," 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; strangers and those living at a distance from 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 Chelsea, Mass.; talks by Moses Hull and others, "How Spiritualism was formerly regarded by the world, and its status to-day," 2, first hour reserved to the option 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 séance by J. Frank Baxter; speaking by Mrs. Byrnes. 5, fact meeting; address, music and tests by J. Frank Baxter; discourse by Moses Hull; farewell meeting, opened by Mrs. Byrnes.

Location and Transportation.—The camp grounds 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. 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, Ellsworth, 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; Treasurer, 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.

I 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.

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

feated at the polls by women. There is no evil which touches the home life more, ruins 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 broken 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 protection. You may vote 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 deprived from having a voice in the matter? There is no shaft from Canada to Florida anywhere erected to the patriotism of woman during the late civil war. The voice of the people is the voice of God, and how are you going to have a full voice without a woman? If you have not the woman, you have not the full voice, hence it is not the voice of Deity. In the United States entire we have ten times as many men as women in the prisons. In the State of Wyoming, where women have been voting for twenty-one years, there is not one woman in State prison. The only State in 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 percentage 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 exercises.

In the evening Mrs. Clara B. Colby lectured in the Temple, "From Eve to the New Woman," with stereoscopic 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. E. E. GARDNER, Pres. Common Council of Lincoln, N. J.

This sisterly courtesy and helpful fraternal feeling we most cordially return. Saturday morning services opened with song, followed by Mrs. T. W. Twing with remarks. Mrs. C. Fannie Allen gave the morning address. The afternoon address was by Mrs. Colby, her subject, "The Life and Work of Margaret Fuller for Women." 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 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 Seekers." 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-Meeting Association.

In the afternoon the Fitchburg Military Band gave an excellent concert at 2 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 success.

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 audience. The Boston Schubert Quartet furnished 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 charge. 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 gathered.

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 Cats'; 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.

At the close of the afternoon meeting the many friends of the late Mrs. Delia Slate held a memorial service in her old cottage on Montague street. Mrs. Slate passed to higher

life last May. She was one of the oldest campers at Lake Pleasant.

The cottage was beautifully decorated with flowers, inside and out. Her chair, decorated with flowers, was in its accustomed place.

Mr. F. B. Woodbury was the Chairman, and his remarks were very touching. Miss Lizzie Hatch, Mr. Tillie U. Reynolds, Mr. Edgar W. Emerson, Mrs. Hattie C. Mason, and Mr. Shirley were the speakers. Mrs. Mason, Mr. George Cleveland and Mrs. Bacon, aged eighty-six, 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 festooned the elegant silk American flag of the National Spiritualists' Association. This memorial service will long be remembered by the campers of Lake Pleasant.

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

Saturday morning, conference in the Temple, 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 attended.

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. 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 all, he asked for a subject for a poem. He selected "Intellectual Liberty." After the poem he gave a lecture that lasted one hour. A few of the interesting points in the lecture are as follows:

"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 old 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 and Rome.

When shall we see another Caesar? 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 legislation 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 maddening 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 Republic."

In the evening the Lyceum met as usual. HATCH.

When cleaning your gun for the fall shooting, it would be well to ruminate on the fact that the S. A. M. Avenue-Fitchburg Railroad has through buffet drawing room at Plattburg, 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 6; at the hall, Walsh's Academy, 423 Classon avenue, corner Lexington Avenue and Quincy street. Mrs. E. F. Kuth, President.

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

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 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 Myrtle Avenue—Meetings Sunday at 8 P. M. Sunday School at 3 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lectures regularly provided.

The Church of the New Spiritual Dispensation meets at 104 Madison street on Wednesdays at 3 P. M. A. E. Dailey, President. Mrs. F. M. Holmes, Sec'y.

The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 P. M.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 7 P. M., at Arlington Hall, 430 Myrtle Avenue. Mrs. B. R. Plum conducts a meeting every Sunday at 1 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 provided.

With Mr. George Deloree (a long-time volunteer worker here) in the chair, in place of Mr. Sargent, now absent at the Camp-Meetings in the States, the services opened with prayer and a few remarks by himself, after which the others 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 the cause of speech and test evidence; they were followed by Mrs. M. Evans, a lady and medium who has conducted the meeting in the eastern district of this city a long time, who

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 speech.

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 stay 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 right here.

The same correspondent writes at a later date:

The Sunday afternoon meeting at Arlington Hall has been favored of late, during the Chairman's absence, by Mrs. Chapman of New York 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 séance suggested by him the previous Sunday.

Chairmen Deloree 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. Mrs. 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 is expected.

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MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of W. Madison and South Paulina streets, entrance W. South Paulina street. Services every Sunday 11 A. M., 2 1/2 and 7 1/2 P. M. Mrs. Mary O. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M.

The First Spiritual Temple Society meets at 1209 Hawthorn Avenue (Atherton Park) every Sunday evening at 7 1/2 o'clock. J. C. P. Grumbine is the permanent speaker. The School in Metaphysics, Psychology, Clairvoyance, Inspiration and Psychophysics, meets at the same place during the week. Friends in Auburn Park, Englewood, Easton, and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meet at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Ketter; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2 1/2 and 7 1/2 P. M. Young People's Meeting, 1 1/2 P. M.

WASHINGTON, D. C.

First Society, Masonic Hall, corner of 9th and F streets N. W.—Every Sunday, 11 A. M., 4, 7, 8 P. M.; Lyceum 10 A. M. W. O. Edson, Pres.

MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 535 Jefferson street, every Sunday at 7 1/2 P. M., and Thursday at 8 P. M. Flora S. Jackson, President.

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Spiritual Philosophy.

ISSUED WEEKLY

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VIEW AT ONSET BAY.

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 understood 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 band concert by Poole's Orchestra closed the day's exercises.

Prof. Lee, the hypnotist, in the Temple Tuesday evening.

Wednesday, "Rest in Heaven" was sung by the choir. Mrs. H. L. Russeque, of Hartford, Ct., was introduced; gave an invocation and read a poem. Prof. Peck sang "Angel Mother, Watch for Me." Mrs. Russeque's subject was, "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 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 education 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. Russeque, 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 cannot 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 is an education that does not benefit all alike, 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 percent. 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. Doxology 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 poetry. Mrs. Pratt then introduced Miss Susie Clark of Cambridgeport, who lectured upon "The Gospel of Health." She said: "The ladder of progress has many rungs. To the mental ascent all is mind. He keeps himself well by the power of will. He knows nothing of psychical 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 beauteous principle the soul. The kingdom of health as well as heaven dwells within. The chief underlying cause of all sickness is the human sense of separateness from God. The

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? Healers, like poets, are born, not made. There are more healers in the ranks of Spiritualism than in all other schools combined."

Mrs. Russeque followed with a few remarks 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.

In the evening Miss Lucette Webster of Boston, elocutionist and teacher, gave recitations in the Temple, and Mrs. Gen. Tom Thumb gave some of her traveling experiences and psychic demonstrations.

We have with us Mrs. Adkinson, assistant editor with Miss Alice Stone Blackwell of the *Woman's Journal*, published in Boston, the oldest woman's reform paper in the world.

Friday morning's exercises opened with singing by Miss Jackson of Bridgewater. Prefatory remarks by Miss Susie Clark, "The Reading 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 wisdom. Green is the color of life while it is in nature; its symbol is progression. This is also a composite color, made of yellow and blue; 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. Amethyst, this blue of truth, combined with red, represents the divine love. Lavender is a purple color that represents the royal garments of the soul; a lavender light is often seen surrounding 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 reflection 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 purity of soul-life."

Mrs. Carrie E. S. Twing was introduced as lecturer of the morning. Her subject, "Ploughing," was well adapted to the work of the advance 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, surmounting 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 movement and for equal partnership in money matters. They say women have no executive ability. I have attended five national assemblies. In one they tossed hats, hurrahed, threw down seats, jumped over benches; and I got out, for I felt it was not a safe place to be in. I attended another, and the votes were cast, and it was quiet and orderly, and they were dismissed 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 one word for woman, speaks two for man and three for the race." Benediction, Mrs. Twing.

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 believe we are coming to a better time, when there shall be no distinction between congresses of men and congresses of women. Republics have had their rights, and have decayed more rapidly than any form of government. They have grown and decayed along certain lines of human nature. Men and women 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 government; a half which is a distinctive part of human 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 aggression men are superior to women. They hold on, stick-to-it, never-give-up principle belongs 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.

Woman's enfranchisement has been the means of bringing forward better men for candidates for office in Wyoming, for they say: "If we do not put up the best, we will be de-