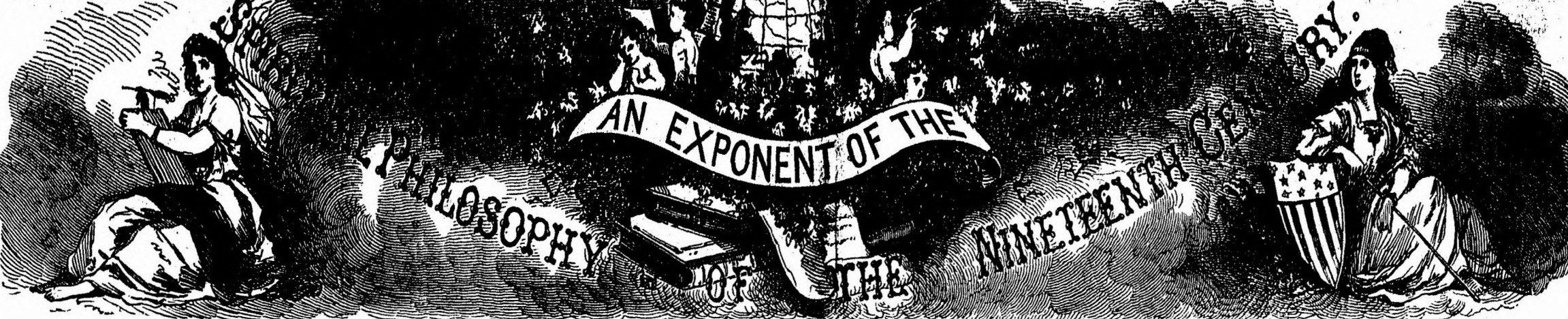


BANNER OF LIGHT.



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DREAM MEMORIES.

BY MARY ELIA WEEKS.

Have you ever heard of that country
That lies on the farther side
Of the shore of the mystic river
That bridges our life's swift tide,
When we pass from waking to sleeping
And the night steals above us,
And the stars are shining above us—
Each one like an angel's face
Bedding low o'er our world of trouble,
And lighting its darksome way
Till the night of earth shall be blent
In the dawn of a happier day?
Would you know of this wonderful country?
Then wait till your eyelids droop,
And there'll come from the city of Dreamland
A noiseless, fairy-like troop,
Bringing with them the poppy flowers
To place on your pillow white,
Whose perfume shall woo you to slumber
And dreams, till the morning light
Shines bright on the shadowy river
That bridges the space between.
When we pass from waking to sleeping
And come to the land unseen.
We may cross each night with the boatman
Whose paddle dips soft and low,
And enter the gates of the city
Where the winds from Dreamland blow.
You will find in this quiet country
A garden of beauty rare;
Where flowers bloom ever perennial,
Never touched by a frost-laden air.
You may gather the dainty blossoms,
And each one shall a message tell
To your heart, as you wander among them,
Entranced by their magic spell.
Would you talk with the friends who love you?
Then pluck with a lavish hand
The pansies, for they bring remembrance,
And will always your thought understand.
And so, as you look at the flowers,
The faces you love will return
And smile from the heart of each pansy,
To greet you when weary and worn.
Then the roses bloom there without number.
Bringing love from the days gone by,
Red roses full of passionate fervor,
And violets blue as the sky,
Whose exquisite, sensitive perfume
Brings music and hopes that have fled
Like the roseate tints of the sunset
When the clouds gather dark overhead.
Then the homely old-fashioned flowers
That we loved in our life's young day:
Heartsease, marigolds and sweet-williams,
All are there in brilliant array,
Each one bringing memories tender
Of home and the loved ones dear
Who have passed from our life and its tumult—
Not lost, for we know they are near.
And the lily bells, sweet silver chiming,
Making music the long night through,
Till the sun glids the eastern horizon,
And the dream-city fades from our view.
Oh! that I might linger forever;
My spirit so loth to go
Would stay in this land of memory,
Where the beautiful dream-flowers blow.
But each day when the twilight shadows
Fall soft over moor and fen,
And the night draws her curtain around us,
I list till I hear again
The dip of the boatman's paddle,
For he'll come, I surely know,
To ferry me over the river
When the winds from dreamland blow.

Nature's System of Thought-Storage.

BY CHARLES DAWBARN.

A thought is always born into immortality. It sleeps; we call that "death," and say, "Be hold it has left us forever." It awakes—we call that "memory," and the mystery of existence is before us. It is this awakening I wish to examine and learn somewhat of its laws.
The man who broods in the uncharmed circle of his own mortal sense thinks himself safe from dangerous thoughts floating, unboned, from what he calls the realm of imagination. But he who has dared to think himself into freedom, and has kept his thought alive, knows that Truth lurks in the unseen, and that spirit is the real existence. It is to my brother and sister thinkers, unlimited by bone and gristle, that I offer greeting, and suggest that we set ourselves to discover some of the laws that govern this wondrous memory, that has disappeared from the man caterpillar and become that of the human butterfly. But if the reader has yet to prove his immortal lineage and existence he will waste his time and perplex his ignorance over this article, as it is founded on the second chapter of a life-history, of which he has not even read the first. It is now ten years since I published an article on this subject, and I propose to once again take the same text and subject it to the light of that added ten years of experience and study, retaining or changing my inferences and conclusions in the light of my truth of today. We will begin by a brief excursion into this realm of "Wonderland."
A number of deeply interested scientists have gathered round a table on which stands a somewhat complicated instrument. It is evincing intelligence, and without any connecting wire is voicing the thought of a distant operator. The machine has already proved to them that Tesla's idea of telegraphing without a wire was a true prophecy. The proud inventor having thus demonstrated its value to the world, is about to describe and explain the details of his wonderful machine, when an explosion in an adjoining building and a cry of "Fire,"

compels that little group to seek safety in the street. In a short half-hour smoking ruins tell a tale of what the insurance companies call "total loss," and the machine, with everything else of value in the building, has been reduced to "first principles."
At this point the reader may well pause, for a problem is demanding solution. Less than an hour ago there was a machine in that building—an instrument without duplicate or model. Its levers and wheels, its screws and its keys, with its entire mechanism, are now hopelessly destroyed. Such is the verdict of the intelligent mechanic. Yet the world at large, with its exhaustless stock of "common sense," proclaims a remedy. "Let the inventor build us another machine." But that is just where the problem commences.
We now take the inventor into the laboratory of the State University, whose learned professors have been summoned to our aid, for the whole world is waiting for the machine that has just disappeared. It most certainly came from the material form of that inventor, and therefore within that form alone is our only hope to discover a duplicate. So the poor fellow is subjected to the X-ray hour after hour. Every bone is scrutinized, without a trace of metal being discovered, although the filling of a tooth is for a time regarded with suspicion. At last the learned jury declares that the X-ray has failed to discover any trace of a machine hidden in that organism. In consequence of the great advance in surgery it was now deemed safe to dissect the inventor. His brain was specially subjected, molecule by molecule, to the microscope. After the most minute fragment was examined and returned carefully and successfully to its wonted corner, the learned professors declared that in their judgment the defendant might now leave the court, cleared forever from the suspicion of having secreted a duplicate of his wonderful invention. So it was, alas and alas! for the world had lost its machine.
The inventor, laughing at the learned scientists, now takes a pencil and materializes from somewhere a drawing of every wheel and ratchet, every lever and screw, every sounder and key, from which each and all may be re-constructed with geometric accuracy. And herein is the problem that is before us to day. The scientist lets it alone. The practical man asks if there is any money in it. Even the Society for Psychical Research handles it with a gloved finger, for its theory of "mind-reading" offers no explanation of this mystery. So the duplication of that machine is called "an effort of memory"; but of the rules or laws governing such an effort, either to-day or in the coming to-morrow, statute and common law seem alike silent. With so much by way of preface I will now enter another department of our subject, making use, as I have said, of both matter and illustrations published more than a decade ago.
Many of my readers are acquainted with a lady occupying a high position in public esteem as a trance lecturer and test medium. Her control was an Indian girl, who, losing her mother while an infant, was adopted and brought up by a Scotch family. The Indian maid had hardly reached womanhood when she passed to spirit life, more than one hundred years ago. Her medium, who is a lady of great refinement, is a lover of animals, especially of one favorite cat, long the pet of her family. Of course the affection was mutual, and puss preferred a nap on the lap of his mistress to a siesta on the sofa or hearthrug. So far as we know to-day, cats are not Spiritualists; and though history endows dogs and cats with occasional clairvoyance, I do not remember any account of a cat startled by a ghost. So when her mistress was sitting "under control," the cat would sometimes jump into the accustomed lap. But the medium's lip would tremble and turn white, and unless either the control left or the cat was removed, hysteria was the result. This simple fact, the subject of a passing joke, seems, on inquiry and investigation, to present a most excellent opening for a brief examination of some of the laws governing "spirit memory" of events in mortal life.
The European doctors would call this Indian maiden the "supraliminal" self of the lady through whom she is talking. But this is ignoring a most marked difference between the one and the other of them. In manner, taste, intellectual development and extreme sensitiveness, the twain cannot be united by either God or man. It is also ignoring the personal history of the spirit, which she is always ready to discuss with any one who will obey the laws governing the intercourse between spirit and mortal. Approached in this manner the maiden will tell the reader, as she has told the writer, that while she shrank from cats in her earth-life, she could never tell why until she met her mother in spirit life. She then learned that, just before her own birth, her mother was attacked by a wild cat, which sprang upon her from the limb of a tree, and wounded her severely before her cries brought assistance. The terror left its trace on the unborn child, although her physical form carried no birthmark as a history of the shock. The effect was, however, limited to the earth-sphere, since our Indian friend says she has no repugnance to cats when she is not controlling her medium. At this point, and from this text, we are ready to commence our investigation of "memory," which I claim to be nothing but the reappearance of a thought, which is in itself eternal.
Here is a spirit who has left her earth-experiences one hundred years behind. Just as the event of infancy or childhood grows dim and indistinct to mortal mind, so must the re-

membrance of her nervousness have passed from this spirit-girl. Her return to the earth-sphere has taught her that memory is eternal, but limited to the plane of its thought birth. That nervous terror at sight of a cat belonged to earth life, so the spirit, to whom it is only a silent reality in her new home, wakes it from sleep whenever the old conditions are repeated. We should note here that a thought is never asleep under the conditions of its birth. Manhood can never extinguish his past. He can only leave it behind, waiting to claim him if he but pass by on the old road. And it seems demonstrated that the mental birthmarks of one human being not only can be, but must be, reflected on another if psychic harmony be once established, although in certain directions no sympathy may exist between the two minds. For here is a medium fond of cats to an extent that is almost a weakness. On the other hand, we have a control to whom cats are an aversion, using that organism as a medium for expressing thought, and giving tests before public audiences. But this weakness of the spirit is an obstacle to be overcome every time.
This thought, which embodied hatred of a cat, was, as we have seen, a direct inheritance from the mother of that Indian girl. And why not? Every sensation the mortal experiences reaches him through vibrations. The shock must have been terrific to the mother when that wild cat bore her to the ground, and attacked her with tooth and claw. We may never know how that daughter escaped the physical impress of that terror, but in a moment it was written on her eternal life, to be expressed so often as that life should manifest within certain vibrations of matter. Thought is only a vibration of matter, but so rapid that man physical cannot count it by any of his five senses. The new-born art of telegraphy without a wire is founded on an increased rapidity of vibration. You talk into a phonograph. Its cylinder will give you back the words whenever you repeat the vibration. It is a cylinder of wax that catches the vibration of your spoken word in the phonograph. In this case it is a cat that becomes the recorder of the mother's fright, whenever it is applied to a machine that can repeat the original vibration. A mental shock works on a mental sphere. We know that these vibrations belonged to the mental side of mortal life. They could have no possible expression from the yet more rapid movement of the spirit-brain, therefore the mental terror of that mother was left behind as she advanced into spirit life. If that mother had lived on earth for a score of years after that cruel attack, the sight of a cat might at any time have recalled the old thought, and much of the old sensation, because the old vibration would have been repeated. The daughter, who had not even known of her mother's suffering, was a phonograph through which the application of a cat cylinder could, at any time, produce a repetition of the old effect. It is as if your friend, living at Stanley's Pool, in Africa, had talked into phonographic ear of the coming battle of to-morrow, with its danger of defeat. He falls slain by a native's spear. That cylinder of wax, sent to you here in America, can be placed in your phonograph, and his mental agitation will be repeated as often as you offer the conditions.
This reappearance of a thought is thus seen to be governed by a law broad as the universe. There can be no repetition of the old sensation unless there be an instrument that can repeat the old vibration.
Our Indian maiden is now living a spirit life, where such vibrations are impossible. So the mother's agony remains as a thought confined to vibrations that do not touch the happiness of her spirit daughter. A century goes by, and the maiden feels a desire to do a work for mortals that shall bless them and bring happiness to her own soul. She presently finds a sensitive, a willing subject to her psychological power, and through that organism brings to us the lessons of a higher life. But the Indian girl cannot do this work without entering the sphere where the old vibrations are ever a possibility. The presence of a cat gives vibration to the past thought that once again makes it a living reality. So the spirit-worker must keep away from the earthly cat, lest the nervous horror return with its old force. The mortal body is, as we see, never anything but an instrument reflecting a spirit's experience, whether of its proper owner, or borrowed for an hour by somebody else. But unless when borrowed, it be modeled very closely after the original, it gives a more or less imperfect repetition of the old thought.
The unusual character of this incident consists in its dealing with a medium passionately fond of cats, controlled by a spirit to whom cats are a horror. This certainly demands explanation, and I think the truth may be discovered without much difficulty. The spirit would have to come in contact with the thought of "cat" in the mortal brain it was using, or there could be no recall of the old dislike. But suppose the medium hated cats, cats would keep away from her, and she would avoid cats. There would be neither word nor thought of cat if she could prevent it. So the spirit coming to use a brain entertaining a great dislike of cats would be little exposed to contact with the old vibration. It happens that our medium thinks cats, talks cats, and is always most happy when a cat is in her lap.
Thus we have the "cat thought" scale of vibrations all ready to reflect themselves on the spirit. Were the spirit, for the time, entirely merged into mortal life, she would express the medium's love of cats. But a spirit comes to earth to be spirit, and express her

own individuality, so far as conditions may permit, through that mortal brain. Unfortunately the mortal brain of this medium vibrates so readily to the thought of "cat," that when the favorite tabby actually appears, the spirit's past of mortal memory finds a brain all ready to express any emotion of which a cat forms the essence. So this incident becomes a beautiful illustration of the power exercised upon a mortal brain by a spirit control, and also of an equally direct effect produced upon the spirit who enters the earth-sphere.
Surely the writer is now justified in assuming that any impression upon matter is indelible. And if it be a flash of intelligence thus scarring itself on the atom at a certain rate of movement, we call it "thought." A repetition of the vibration which we call "memory" is but a new outburst of the old flash, which may happen, apparently, again and again, until matter itself shall have returned into its primeval chaos.
Now for a moment I ask the reader to recall the pictured scene where the inventor's brain was being dissected, in eager hope to discover a plan of a lost machine. The attempt must fail, even if undertaken by a god, for the simple reason that no plan was there. Nature stores no thoughts in a human brain. Her treasury is the universe. A certain vibration of atoms, permeated by intelligence, evolves what we call "a thought." An exact repetition of the movement once again evolves that thought, which we then call "a memory." Sometimes there is such a movement at places far apart. We then speak of a thought occurring to several minds at the same time. Usually the atoms in a brain that has been once already vibrated to that thought can the most readily respond. Hence that inventor, by his will—I have not the least idea what "will" is—starts the old vibration, and the invention is "re-born." Atoms attracted to the brain seem best adapted to express intelligence, and undoubtedly such atoms are diffused throughout the earth's atmosphere. Therefore no expression of intelligence can be really lost to humanity. Some day the lost art—the lost thought—is re-vibrated, and thus becomes re-born. The art of "re vibration" may flourish in "Wonderland," and have there its colleges and learned professors. Here we have at present but a wee infant school.
I would now ask the reader to note what I have designed as the keynote of this article. Thought is the expression of intelligence by vibration. That is what I mean when I say "Thought creates," "Thought embodies," "Thought is eternal." Whether implanted on paper by Charcot, on walls by the sufferer and sensualist, or on the atoms of the air by concentration or habit, it must assume form. Humanity thus, and often unconsciously, thinks its thought into the human form of its Creator. Let the sensitive catch that vibration, and the old intelligence becomes alive as ever, and undoubtedly has often been enrolled as an authenticated case of "spirit return."
Those who are not yet prepared to accept this as the logical conclusion from the facts presented will, however, readily acknowledge that "Nature's System of Thought-Storage" furnishes in abundance the raw material out of which "tests" can be manufactured by unprincipled spirits who are able to control a mortal sensitive. And it thus becomes apparent that the entire phenomena of spirit return demand much closer inspection than they have yet received from the intelligent Spiritualist of to-day.
San Leandro, Cal.

Spiritual Unfoldment.

BY MRS. MILTON HATHBUN.

When in the course of human events one is touched with the desire to unfold spiritually, how difficult seems the task.
Our way is hedged about and hemmed in by materiality, and even our desires are with difficulty held in the channel of spiritual aspiration.
Spiritual unfoldment means so much that, except we are content to count our gain step by step, moment by moment, discouragement is sure to overtake, and almost as certain to retard, our progress in spiritual acquisition.
Those who expect to soar in the beginning will be sadly disappointed, for spiritual unfoldment must be a growth, and that growth for its degree must depend upon existing conditions. It is true that we can, and should, so far as possible, remove all obstacles and prepare the soil for the seed, then sow the seed with the utmost diligence, never ceasing in our watchfulness and fostering care.
To grow spiritually requires the desire and earnest cooperation of the will and thought-forces. If we would unfold our spiritual natures we must gain the mastery over our carnal natures, and by wise direction send our thoughts, while in the formative process, into channels fruitful in spirituality.
Aspiration enters largely into spiritual unfoldment. Unless we aspire unto the good, we shall drift from it rather than attain to it.
If our desires lead us away from the pure channels of spiritual thought, we cannot hope to tread in the pathway of spirituality. When we consider of how little value are things material compared with things spiritual, how fleeting and unreal the one, and how enduring and real the other; that the days of earth-life are but a span, and the real life must be eternal; that the waves of materiality deteriorate, while spirituality makes character; that the one hardens the tender sensibilities, while the oth-

er is life-giving to the qualities which make life beautiful; when we realize that material engrossment fits us for this life only, that at death's portal we enter veritable beggars if we have no spirituality; when we know that to be gentle and sweet in spirit we must let go our hold on mammon; when we realize all this and more, then, and not until then, shall we comprehend the importance of spiritual unfoldment.
How dreadful the contemplation that the great majority pass through death's portals quite unprepared for the change which, sooner or later, all must experience. They go into the dark, and must await the awakening and development of their spirits, perhaps by slow and painful process.
What wonder that spirit communication between the seen and the unseen so often proves questionable and unsatisfactory? The wonder is, not at the infrequency of unquestionable, satisfactory response to our demands upon spirit-life, disembodied, but that now and then we do receive testimony beyond cavil or dispute.
Some one recently accounted for the rare occurrence of satisfactory replies to questions with which we ply our spirit-friends, and unquestionable manifestations, by suggesting that the fault lies in us—that because of our inability or failure to provide the proper conditions, we fail to receive that which we seek and expect.
I have no doubt the blame, if so we may term it, lies upon both sides, and all is due to lack of spiritual unfoldment, whether before or after the mystery named death.
We cannot place too much importance upon the necessity of developing our spiritual natures. In this life we need that advantage which its attainment gives, and our entrance into the life eternal will be illumined if we but seek earnestly for spirituality, for the light of spiritual unfoldment. Our cares will grow less, our motives become worthy, our deeds will grow in beauty and usefulness if we but seek with a will the rounding out of our spiritual natures.
The world will become beautiful in a sense which we have never known if we subdue our physical natures, giving the mastery to the spiritual; and we shall also become the happy possessors of great spiritual wealth.
May we grow strong in aspiration, wise thoughts, and all that shall lead to the much desired haven, wherein we can count our gains in good measure—all in the line of spiritual unfoldment.

A Plea for the Imperfect Worker.

BY STEPHEN H. BARNSDALE.

May it not be that one reason why good things spiritual are brought to us by imperfect instruments is our own condition, which will not permit, without danger, the visible approach of more glorious messengers? There doubtless are angelic messengers so glorious that, were they to appear before us, we would fall, and perhaps die before them.
The little dirty Arab child will receive nourishment from its dark-skinned, ragged mother, when it would be frightened at the presence of a queen. The light-bearers mentioned in the Bible did not always do their best, but how much darker the world would be had they never lived. Even the glory of the Christ was veiled. He was born in a manger, and lived in the despised village of Nazareth. It was said of him, perhaps contemptuously: "Is not this the carpenter's son?"
Had the stupendous light that has come to our world during the last fifty years suddenly burst upon us, borne by visible angelic ministrants, would not multitudes of people have gone raving mad? As it was, the light came through such imperfect channels that the world spent perhaps as much time in finding fault with the message-bearers as in thanking God for the glorious messages themselves.
Another reason why we should appreciate the imperfect worker is that by working, the worker is obtaining a development that can be obtained in no other way.
Again, we should all appreciate the imperfect worker, for, indeed, there is no other on earth; and unless the work is done by such, it will never be done at all. If only perfect farmers, mechanics and housekeepers are permitted to work, the world will go without farmers, mechanics and housekeepers. If only perfect prophets, apostles and teachers are permitted to voice the messages of the skies, then the heavenly voices will become silent and the world enshrouded in a pall of gloom. Let us ever hold before us the ideal state to be attained; never by thought, word or deed countenancing fraud, forgery or deceit; yet ever gently bearing with the imperfections which are the inevitable accompaniments of the present degree of unfoldment of mankind.
So, oh! imperfect worker, if you are conscious that there is some good work you can do, do it. Rid yourself of your imperfections as fast as possible, but do not stop working. When you are freed from the imperfections of which you are now painfully conscious, others which you do not yet discern will become visible to your keener vision, and there will always be enough sadness to mingle with your gladness. Do your work modestly, but confidently and gladly, improving to the uttermost your precious possibilities for good each grand new day of life as it comes to you fresh from the hand of God, sparkling with the sunlight and the dew, and sweet with the presence of arisen loved ones and the benediction of angels.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FIFTY-SEVEN.

Specially Contributed to the Banner of Light,
BY J. J. MORSE.

This great city of London has lately passed through a series of memorable events, the like of which, it is safe to say, none of its citizens now living are ever likely to see repeated. As a spectacle the Jubilee procession, and the subsequent illuminations, were simply magnificent, and when it is remembered that London had an additional population, variously estimated from two to three and a half millions, during the celebrations, and that no one was killed or seriously injured, those responsible for the public safety, as well as the public themselves, have every reason to be congratulated. No St. Petersburg horror marred the events, nor left a dark shadow behind. Apart from the political aspect of the affair, which this is no place to deal with, the outburst of affection and respect for Queen Victoria, as a woman, was a revelation to all who witnessed it. The display of the home and visiting royalties, the turn-out of the services, military and naval, gave pleasure, no doubt, but the appearance of Victoria the Good was the one central object of it all. Next in popular estimation was, undoubtedly, the presence of our Colonial sons, who were everywhere received with unbounded enthusiasm and unstinted generosity. The one regret of the thoughtful observer was, the one regret of the official and royal display, Art, Science, Literature, Industry, Commerce, the mercantile, marine, labor, the House of Commons, even, were unrepresented in the glorification of the Army, Navy and the Throne. The Spiritualists of Great Britain took but little part in or notice of the matter, and our two weekly papers mildly protested against the fatuity of it all. One is inclined to ask: Did it mark the high-water mark of Royalism in this land? will the people ever again support so lavishly the institution which our good and womanly Queen has so well graced? Who can tell?

Since my previous "Echoes" appeared in THE BANNER OF LIGHT May 15th last, the two notable annual events of our year have occurred. The first was the Annual Conference of the British Spiritualists' Lyceum Union. My old and esteemed friend, Bro. Alfred Kitson, the able and energetic Union Secretary, sent you an excellent report of the proceedings, so I need not repeat what he has already said. Our brother has lately brought out a four-fold Pledge for use in the Lyceums. It is a pledge to abstain from Drink, Tobacco, Gambling and Swearing. A number of the members have taken it up, and there is no doubt it will prove of great use in many cases. Curiously, as the signatories may elect which of the four pledges they sign for, may avoid signing against Tobacco! The Lyceum movement continues to flourish and wax strong, and its membership increases. The quarterly reports of the District Visitors, which we print in the August number of the Lyceum Banner, are very gratifying, and indicate steady progress in the work itself.

The second event was the annual Conference of the Spiritualists' National Federation, this year meeting at Blackburn. There was a large gathering, much enthusiasm and general good feeling. Unfortunately, the hall selected had about the worst acoustic properties one could imagine, and that fact detracted from the comfort of the visitors to no small extent. The great question of the day was what is known here as "The Legal Status," a subject that a committee, appointed at the 1896 Conference, has had in hand, and the object of which is to secure for Spiritualists, as such, full legal rights. Mr. T. O. Todd, the Sunderland delegate, has devoted much time to the question, and carefully prepared a draft of a "Deed Poll," similar in character to that of the Wesleyan body's, which he desired to present to the Conference. He had previously, at his own expense, printed it, and mailed copies to the secretaries of all societies; but, so it appeared, the sense of the Conference was in the main against it. Not that some such thing was not wanted, but because what was so ably prepared was considered as being too involved and savoring too much of government and control. Mr. E. W. Wallis moved that the whole matter be recommitted for further consideration, and a large majority voted with him, so the question goes over until next year. An interesting incident occurred regarding the presidency of the Conference for next year. Two nominations were put up, for the first for the writer, the second for Mr. E. W. Wallis, the editor of the *Two Worlds*, and our well-known and popular speaker. When the second nomination was made the nominator stated that Mr. Wallis was to visit the United States next year, and it would be a graceful compliment to our American cousins if we could send him with the honor of having been the president of the Conference. On this the writer immediately asked his nominator to permit him to withdraw his name, so that his old and valued brother, friend and co-worker, might be unanimously elected to the office. His request being complied with, the ballot was cast, and Bro. Wallis is now President of the Spiritualists' National Federation of Great Britain. This is the first time a professional speaker has been elected to the position, which is an advance all along the line.

We have been favored with sundry American visitors of distinction during the present month. First came Mr. and Mrs. B. B. Hill, and Mrs. M. E. Cadwallader, of Philadelphia, then Dr. J. M. Peebles, of San Diego, Mr. H. W. and Mrs. Clara Watson, of Jamestown, N. Y., and then Mr. W. J. Colville, of Boston. Dr. Peebles and our good friends, the Watsons, were guests at Mrs. J. J. Morse's hotel during their stay in the metropolis, as would have been our Philadelphia friends had there been room to accommodate them. On arriving, Mrs. Clara Watson was inclined to accept a few engagements to lecture, but on further consideration she determined not to do so. Their time was limited, and they had so much to do, as well as visiting relatives, that all she was able to do in the way of speaking was a lecture at the Cavendish Rooms, London, on Sunday evening last, the 24th inst., when an excellent audience was delighted with the able and forcible address she delivered.

Of course the presence in England of so old and well known a friend as Dr. Peebles could not be passed over without some special mark of recognition. Accordingly, on Wednesday evening, July 7, a reception was tendered him at the Florence House, by Mr. and Mrs. J. J. Morse, a large company assembling in response to the invitations sent out. The reunion of old-time friends and workers was a noticeable event, a most enjoyable evening being spent by all present. The doctor also gave one lecture in the Cavendish Rooms, which he was the first to use for lectures on Spiritualism, now twenty-six years ago. He was greeted by an overflowing audience, and his eloquent and brilliant utterances were loudly and frequently applauded. His portrait and the inevitable "interview" were printed in *Light*, and his picture is reproduced in the *Lyceum Banner*, accompanied by a short article and a small view of his San Diego home. The doctor sailed for home on the 10th inst., and is no doubt once more on his native soil.

By recent notice from his pen I see that Mr. Colville has advised you of some of his doings here, which have in the main been confined so far to the provinces. Mrs. Cadwallader and Mr. and Mrs. Hill are at this time on the Continent—probably at Rome as this is written. Mrs. Watson sails for home to-day. We all liked her, the quiet and pleasant manner of herself and husband winning them many friends.

As stated previously, Mr. E. W. Wallis, the President elect of our 1898 National Conference, and editor of that popular journal the *Two Worlds*, is contemplating another visit, his second, to the United States, in the fall of 1898. He will be accompanied by his wife, Mrs. M. H. Wallis, and their stay will probably extend to a year, if not longer. It is about sixteen years or so since Mr. Wallis was on your side, and excellent as he was as a speaker then, he is greatly superior now to his form on

that occasion. He has won laurels as a debater of no mean attainments, and as an editor he has also proved himself as made of the right material, while as a speaker he is deservedly in the front ranks of our platform advocates. Mrs. Wallis has not yet visited the States, but as she is an excellent and capable speaker, and a quite good platform clairvoyant as well, there is no doubt that she will be as welcome as her good husband, and that both will receive a cordial greeting from you all. Readers of your journal who may desire to correspond with our good friends can direct their letters to them at 164 Broughton Road, Pendleton, Manchester, England; and while they are both too well known to need it on my part, yet, nevertheless, I most cordially and confidently commend them to the brethren of our household wherever it floats the stars and stripes in the land where our heaven-sent Cause first flashed its glories before a waiting world.

May I congratulate you on the many useful and timely articles that have of late appeared in the BANNER OF LIGHT? They have struck flinging key notes on many most important issues, the proof of which is to be found in the fact of their frequent reproduction in the columns of your contemporaries. Your references to Lyceum work have been most commendable, and I am glad that my friend Mrs. Soper keeps up her section for the Lyceums. I hope to find room in our paper for something from her department before long. It is gratifying to report that the *Lyceum Banner* is progressing satisfactorily and that the circulation is constantly increasing. We are pleased at the various notices its big brother has given us, and try to reciprocate as far as possible.

This reminds me that the present writer has acted as English correspondent to the BANNER OF LIGHT and as agent for its publications ever since the year 1873, a period of over twenty-four years. During that time he has done an enormous amount of business with the firm, and written more for the paper than any other person on this side of the Atlantic. He has always been loyal to the house, and has received the most kind and generous treatment therefrom. Indeed, the relation has been as mutually pleasant as satisfactory all along the long years that have passed since it was first made. Long may it continue in the same fashion.

Well, Mr. Editor, as this will fill all the space I can venture to ask for this time, I will now close, with heartiest greetings to yourself, your staff, and all my old and dearly loved friends across the "pond." May the good angels help us all to live usefully, then we shall be happy here, and fearless as to what may come hereafter.

Florence House, 26 Osnaburgh street,
Regent's Park, London, Eng.,
July 31, 1897.

Written for the Banner of Light.
REASON; OR, AN AMENDMENT TO
THE CONSTITUTION.
(An Allegory.)

BY SILAS BOARDMAN.

Hope and Faith and Love, one day,
Met with Truth and Reason,
In a nook where fairies play
In the summer season;
And with one accord agreed
On a resolution
That should take the place of creed
In their constitution.

Hope bespoke a cheerful clause
Of anticipation,
So that none would need to pause
Pending arbitration.
Faith proposed a heart of trust
Where so many lack it;
And they all agreed they must
On their paper recast it.

Love achieved a real hit,
Urging it as blindness
To adjourn and still omit
Words of loving kindness.
Truth informed the triad then
That, if none were cand'ed,
Every coterie of men
Were as well disbanded.

But the motion to adjourn
Lagged for one more token,
When the house came to discuss
One had not yet spoken.
Reason rose with valliant mien,
Asking their decision
How their way could e'er be seen
If they had no vision.

Faith, Hope, Truth, Love, from our plan
Cannot be omitted;
But to lead Progression's van
They were never fitted.
Cheerful, trusting, kind and true
Well defines their mission;
But they lack the power to view
Changes of condition.

There is little more beside
In your plans denotive:
Reason is the faithful guide,
You the varied motive.
Change your list from five to four
In the world's procession,
And your wheels will roll no more
Onward in Progression.

Truth and Love, if understood,
Are not superseded;
Hope and Faith are just as good,
And as surely needed.
But their words are empty talk,
Out of sense and season,
When they plead that none shall walk
In the light of Reason.

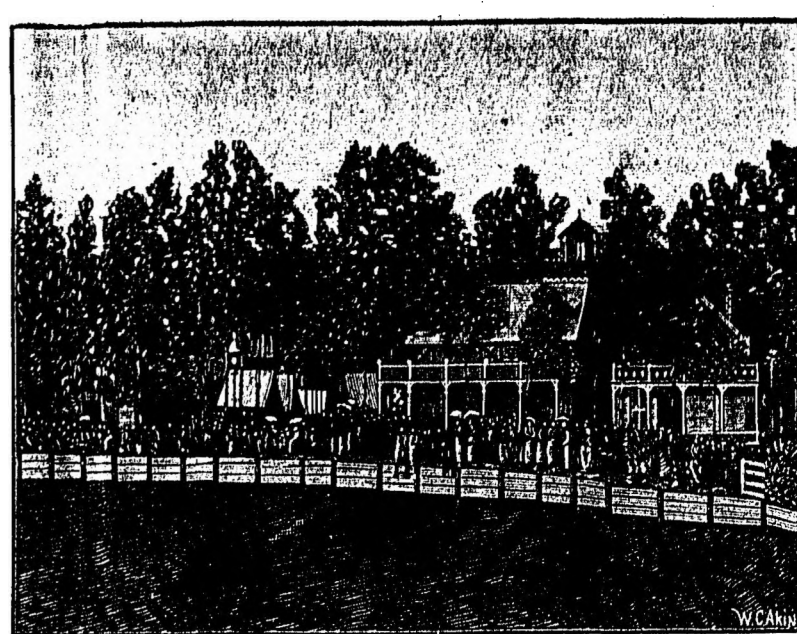
Hope and Faith and Love below
Teem with satisfaction;
Reason shows the way to go
In the field of action.
Neither Faith, nor Love, nor Hope,
Singly tells the story:
Truth bespeaks a wider scope
For the heirs of glory.

Let us, then, in this debate,
Pledge us by their rarity,
Never to eliminate
Faith and Hope and Charity:
But, sustained with constant sight
Of their matchless beauty,
Follow Truth by Reason's light
In the path of Duty.

This is not a fairy tale
In its scheme and sequel;
But a plea that must prevail,
With conditions equal.
When we see, in life's broad plan,
Hovel, tower and steeple,
One idea cannot scan
Standards of all people.

Hoping much for all our kind,
Foes, and friends that love us;
Trusting those whose noble mind
Marks them far above us;
Loving much the poor and low
Who have not our vision;
Showing them the way to go
To a realm elysian.

There, beyond this trammelled verse,
We shall meet and mention
Something, mayhap nothing worse,
Of this late convention.
Meet me there, oh! friends of earth,
Sure of civil greeting;
Where no spirit of doubtful worth
Comes to spoil our meeting.



VIEW AT LAKE PLEASANT.

Massachusetts State Association Day at Lake Pleasant.

Aug. 9.—J. B. Hatch, Jr., first Vice-President of the Association, in chair. The meeting opened with singing by Edward W. and Charles L. C. Hatch; Mrs. Tillie U. Reynolds offered an invocation; Mrs. Hortense G. Holcombe welcomed the guests; she said: Angels of light, I call upon you first to welcome the faces upturned to me; and now, friends, it is with pleasure I extend to you greeting in behalf of the Massachusetts State Association. We regret very much the absence of our President, Dr. Fuller; but as the Chairman has told us why he was unable to be here, we will see what we can do, and send encouraging words from our camp. I wish my voice was loud enough to be heard all over the camp, that I might bring before the people the necessity of organization.

Let me ask you, one and all, do you feel the interest in organization that you ought? As a member do you try to influence others to join the band, so as to make our grand truth, Spiritualism, a power in the land?

Mrs. Storrs of Connecticut was the next speaker. She said she was glad to speak for Massachusetts, as she did not wish to lose her identity with that State, although she represented Connecticut. Still Massachusetts was very dear to her heart. She spoke briefly of the interest Mrs. Longley took in organization, and thought we missed her support in this line.

Miss Lizzie Harlow said: While I cannot boom the organization in a financial way, as I have no talent in the way of soliciting money, still I will do all I can for the Society. We are here to discuss organization, and I will tell you a few things I have observed since being connected with the Society: when I find so many talk about individuality; they seem to think they will lose their individuality, and therefore they cannot come together to discuss the matter in a proper light. I believe in individuality, but it must be able to blend in union, so we can form a bow of promise that will shed the broadest light over the universe. Another thing I notice: we elect officers, and then sit back and criticize everything they do. If they make mistakes, go to them and counsel with them; if they do not suit you, vote them out, but support them and encourage them while in office. I believe a grand good work can and will be done by this organization, and I will promise to do all in my feeble way to help. Mr. J. B. Hatch, Sr., said: "I am heartily in favor of organization; we can never do anything until we are strongly organized. I am proud of the Massachusetts State Association and of the National Spiritualist Association, and I feel the friends should come to the front and support their officers." He spoke in relation to Lyceum work and of organization in that way, and said when that was attended to we should have a grander and nobler class of men and women. Mr. Kelby, of Lynn, then spoke briefly, and described a vision he had seen during the invocation: he said he realized now that Spiritualism to-day is the same power and same force as fell upon the disciples nearly nineteen hundred years ago; but it has had to struggle to reach the height it has attained. Mr. Weeks spoke briefly, after which Mr. F. B. Woodbury said: "I am glad to greet you, as I was the first promoter of the Association. I feel pleased to be able to stand here to-day and speak of the growth of the Association. As our speakers have referred to Mr. Barrett and sent out good thoughts to him this morning, I will also say the principles that Harrison D. Barrett has advocated for several years will never be wiped out." This closed our morning session.

The afternoon session opened at 2 p. m., with a selection by the Boston Ladies' Scholastic Quartet, entitled "The Commonweal of Massachusetts." This was very appropriate and was well received.

Mrs. Clara Field Conant was the first speaker. She said a great many people were afraid of the word Organization; they are afraid we wish to form a creed, and that their liberty will be assailed if they join an association. We need not to organize for Spiritualism, but for humanity. Kindness leads to progress. Let us resolve to hate no one. I cannot love every one, but I can school myself not to hate any one.

Mr. Lockwood: Friends, if resistance to tyrants is obedience to God, I am for once obedient to God (he referred to a song sung by the quartet). I love intellectual liberty. I believe in organization, because spiritual philosophy contains the only tenets of truth. I believe in progressive organization. There are many things that have to be eliminated; the fakirism that belongs to all schisms will in time be eradicated. We must stand firm; we cannot afford to be patted on the back any longer by legislative bodies. Spiritual philosophy is the synonym of Nature's philosophy.

Mrs. Tillie U. Reynolds said: We are all loyal subjects to a government that is striving for the advancement of humanity. We all know that there are counterfeiters in any form of government. We know that said government puts detectives upon their tracks and discovers them and makes examples of them. We all know that we have counterfeiters in the Spiritualist ranks, and we say that every true Spiritualist should consider himself a detective to ferret out these frauds and make examples of them.

Mrs. Annie E. Cunningham said she endorsed all that had been said. She thought that mediums in general realized the necessity of organization. She always responded when called upon to raise her voice in support of organization. She urged the people to join the Society and wished them God speed in their good work.

Dr. Willis of Boston said: Ever since Spiritualism has been with us it has needed organization, and we feel that we are now on the right road and we are bound to succeed. We have loitered too long by the wayside. Do you think we can have any power in the Legislature until we organize?

John Eggleston Darling was the next speaker. He said Spiritualism is sacred, and has the grandest principles of the world. My time is limited to ten minutes, and it would be impossible for me to give an address upon Spiritualism or Organization, but I will read several extracts showing the world is progressing. He was listened to with rapt attention.

Mr. Frank B. Woodbury then addressed the audience at length. He read a poem, "God of Nature." He then read an article in regard to the National Spiritualists' Association work; also extracts from a lecture delivered by S. B. Brittan many years ago, and spoke about the frauds in our ranks.

The next speaker was President A. H.

Dayley. He said he was glad to be with us, and we had his cordial support and cooperation in our work. Organization is essential to establish our rights and privileges. We must stand up against organizations that fight us; we are not awake to the dangers we are in, and I think these meetings are needed to arouse the people.

Mrs. A. S. Watrous thought this was a red letter day to us. We could not be saved unless we organized. She urged all to aid in the work.

Edgar W. Emerson said: I feel I belong to Massachusetts, as I delivered my first lecture in Boston. I believe in organization. I believe we should work together to do the greatest amount of good to the greatest number of people.

A motion was made by Director Mrs. H. G. Holcombe that a vote of thanks be extended to the Lake Pleasant Camp-Meeting Association, the Schubert Quartet, and to all who have assisted in making this meeting a success. This was a unanimous vote.

Our meeting closed with a benediction by Mrs. H. G. Holcombe.

CARRIE L. HATCH, Sec'y.

Cassadaga Camp, Lily Dale.

To the Editor of the Banner of Light:

The season at Camp Cassadaga, is now at its best; the hotels are crowded, cottages well filled, and still the crowds are daily arriving, with prospects of even a greater influx before the season's close. Among the number that are yet to arrive there will be one hundred Canadians. The Queen's subjects are fond of our camp, for, although they occasionally stray off to some other resort, in the end they return to their first love—beautiful Camp Cassadaga.

The week just closed was one of unusual interest. It might be called reformers' week, as the platform was occupied by advanced thinkers and teachers of reformatory movements, who sounded the bugle call to arms all along the lines.

Mr. Moulton's last address—delivered Sunday, Aug. 8—was in the nature of a vindication of Spiritualism as a religion, that would favorably compare with any religion extant, and of Spiritualists as a people, who, in the scales of justice would balance head and shoulders above their opponents. Over and above all there was a warning voice—a prophetic voice of evil days to come—for Spiritualism has become dangerously prevalent and profitable; it is rapping the foundations of old established hierarchies and becoming a rival through its healing mediums of the medical fraternity; therefore its days of persecution are near. Spiritualism at present is badly handicapped; it must sift itself of the frauds and fakirs that, like barnacles, are sinking the ship, and prepare for the battle, the certain crisis through which it must pass. The religion of the future will be a rational religion, and the Spiritualism that will survive the ordeal will be only that which can stand scientific investigation. To be blindly led is passing with the age. Intellect and reason will be the guides of the coming generations.

The world will have no further use for the three professions, ministry, law, medicine, for they will have learned enough of truth and justice to live right; learned to be born right; and won't need any doctors to physic them out of life; will have gotten rid of ignorance, superstition and fear; so there will be no longer need of priests to save souls—every man will be his own savior.

J. Clegg Wright also completed his dates during the week, and has gone to meet engagements at other camps. His platform work, under the control of Dr. George Rushton, was the triumphal and brilliant march of a master mind through the realms of history, literature, science, art of all ages, and into the mysteries of the spirit realm beyond. His last address, on "The Evolution and Proof of Continued Existence, and the Ultimate Destiny of Conscious Entity," was thought by many to be the crowning effort of all; but to THE BANNER correspondent each lecture was the rival of the other, for it does not seem to make much difference about subjects with the control—he is the master of them all. Beside Mr. Wright's platform work, he conducted a series of classes in Phrenology and Psychology.

Wednesday, August 11, was, according to the program, "Woman's Day," but for that matter all days are hers at Cassadaga, for this is the political equalists' paradise. We doubt if there be another spot, outside of equal suffrage States, where an army of aggressive wives and mothers would be as royally welcomed, as cordially entertained, as they are on the grounds of the C. L. F. A.

Everything animate and inanimate dons the color on this particular day set apart for the discussion of suffrage. Orange bunting in rich lavishness, national banners at full mast, and mammoth mottoes, expressive of suffrage sentiment, give a beautiful Oriental appearance to the grounds.

The public exercises of the day began with a symposium in the morning, presided over by a young lady, who, after thanking the management for their courteous recognition, citing a few of woman's achievements and abilities in proof of her claim to citizenship, with a statement that the hour had arrived when woman's counsel and assistance was needed in the highest interest of the home, State and nation. She introduced Mr. Thomas Grimsaw, who affirmed himself a full suffragist, believing if women were fitted to direct and train the young mind during the most important years of its unfoldment, she was fully capable of voting intelligently, and should be granted the franchise. Following this was a characteristic speech from J. Clegg Wright, who, while admitting the right of the question, doubts the expediency of giving woman the ballot under present conditions, for women are, as a large majority, too much under the control of priest and clergy.

Then came Dr. W. W. Hicks, who extolled woman and her virtues, and while regretting that woman had become so largely identified with the industrial world, said he believed full liberty would never be realized until woman was given the ballot.

In the afternoon, after a brief welcome from President Gaston to the Chautauqua County Political Equalists, and responses from Mrs. Ellen Cheney, County President, Mrs. Sewall addressed the large audience on full suffrage for women. The Declaration of Independence, she affirmed, did not mean that all are born with same degree of talents, only with the same individual right to free expression through the ballot. Just what the framers of this constitution really meant we can but suppose.

Men do not justly represent women through the ballot, and, having failed in this, woman should be granted the right of personal expression. Men and women are the comple-

ments of each other, both necessary in the formation of the home in the full and complete expression: In governmental affairs woman's development has been greatly retarded by her environment.

During the past forty years great improvement has been made in State laws relative to woman. There are twenty six States in which there is some form of school suffrage, the results of which have been most beneficial. Where full suffrage has been granted, nothing but good has resulted, and woman has practically demonstrated her capability for intelligent exercise of the franchise.

There is no greater earthly happiness than can be found in the home of congenial marriage and full freedom. Let us strive to make the future homes ideal homes, where husband and wife are equals in all things; then we shall have an ideal government, and not till then, for no government can be ideal while but half its people are free. The address was a lawyer-like argument, logical and conclusive, delivered with impressive calmness and dignity.

One of our Canadian visitors, Mrs. Mary McDonald of Toronto, a public school trustee, and Vice President of Canada National Woman's Council, and a friend of the Countess Aberdeen, being in the audience, responded to the call from the platform by briefly stating conditions in her own country, woman's growth and progress.

The evening reception and dance, conducted by the ladies, was an exceptionally fine affair—the success of the season, netting the Association the amount of any preceding ball of the year.

Mrs. Sewall came over from Chautauqua, where she had been lecturing. She knew nothing of Spiritualism, and therefore heard much that surprised and interested her, leading up to investigations for herself that were satisfactory and convincing. She has, as she declared, found a new world, and will return shortly to explore it more extensively.

A leading social event of the week was a Mediums' Reception on Thursday evening at the Auditorium—a delightfully informal and pleasant affair—attended by most of the campers, and all of the leading media. The entertainment consisted of presentation to the mediums, short addresses from several of them, with music interspersed. Our honored President being called for, he felicitously responded: "Our mediums, what would we do without them; they are the salt of the earth, the foundation of our Cause, and the central magnet of our camp, for we first demonstrate, then spin fine theories. Since the early commencement of my work at Cassadaga, I have recognized the very important part that mediumship takes in the promulgation of the Cause for which we as an association are organized, and one of my first efforts, after becoming a trustee, was to equip, at my own expense, the camp with more mediums, and no genuine being the friend of true mediums, and no genuine psychic ever left these grounds feeling other than friendly toward me. During all these years I have always encouraged the attendance of mediums at our camp, and I assure you it affords me encouragement and satisfaction to be able to say that Cassadaga leads all other camps as to the superiority and number of first-class mediums yearly in attendance, and in this season of 1897 we are surpassing even ourselves. Again, in the name of our Cause and camp, I welcome these mediums, who are the binding links between the spiritual and physical world, the chosen messengers between the visible and the invisible."

An artistic entertainment was given during the week by Mrs. Harriet French Sherman and her pupils.

The Thought Exchange meets nightly, with results pleasing and profitable.

Aspiring ones visit the forest temple meetings, in quest of mediumistic development, while inspired ones occupy the platform at morning conferences.

The Lyceum children make a very pretty showing in the weekly marches through the grounds and in the exercises at the Auditorium.

The Young People's Union gives weekly entertainments, and the mediums have their day and their say each Wednesday morning.

Under the leadership of our Chairman, George H. Brooks, a class of adults is being drilled in Lyceum work.

Douglas Lane, the popular soloist, is drilling a double quartet of mixed voices, with flattering results.

SHIRLEY BELLE.

Lake Sunapee Camp, Blodgett's Landing, N. H.

To the Editor of the Banner of Light:

To-day's attendance has been fully up to any previous day, and a much larger number were attracted to the Auditorium to listen to Mrs. Stiles and Dr. Hale, the former arriving on the 11th, and immediately having to go on the platform, and giving a short lecture, followed by tests.

On Thursday Mrs. Stiles spoke upon "The Signs of the Times, Social, Political and Religious." On Friday preceding her lecture Mrs. Stiles was impressed to recite a poem, entitled "True Heroes"; in the evening she held a test case in the hall. On Saturday Mrs. Stiles selected from among the subjects presented, "How Does Cremation Affect the Spirit?" "The Power of Mind over Matter," "Salvation" and others.

Sunday, Aug. 15, as the speaker of the morning, Mrs. Stiles chose from the many subjects handed in, these: "Which has Done the Most for this Country, Infidelity or Christianity?" "Are Earthly Relationships Sustained in the Spirit-World?" No better lecture has been given thus far, as was evinced by the attention paid the speaker.

In the afternoon Dr. Hale preached his lecture by a song, and then as the subject of his discourse took a text from the Bible, Gen. xii: 1-2.

In the evening a large audience gathered to listen to the Shakers, a delegation from Enfield, N. H., having been in camp some time. They gave a history of the work of Ann Lee, and also a history of their order; and they also claim that spiritual manifestations appeared simultaneously among their colonies all over this country, and all the eleven years previous to the manifestations at Hydesville. Mr. Baxter opened the meeting in a short speech, followed by two of the ladies. The language and sentiments of these quiet people are most beautiful; even their prose is full poetry of a high order.

NOTES.

At the entertainment for the benefit of the Cottage Owners' Association over fifty dollars were realized.

The Ladies' Aid Fair closed with an entertainment on Wednesday evening, it having been very successful, and netting the society a little over one hundred and twenty dollars.

The steamer *Lady Woodsum* brought eighty people over Thursday evening.

Owing to the North Sutton coaching parade no services will be held on Wednesday, but the annual meeting for the election of officers will be held at 10 a. m. in the Pavilion.

Dr. Hale will remain to the close of the camp.

W. H. WILKINS, Sec'y.

Aug. 15.

The Fourth Annual Convention of the Michigan State Spiritualist Association.

Convened in Lansing, Aug. 10, with a large delegation, and much interest in behalf of the State Association was manifested. With deep regret on the part of the State Association, the Hon. L. V. Moulton retired from the Board, having served as its President for four years, the friends presenting him with a purse of money.

Officers elected for the ensuing year: President, Mrs. Martha E. Root of Bay City; Vice-President, David P. Dewey, Grand Blanc; Secretary, May F. Ayres, Lansing; Treasurer, Charles A. Clement, Lansing; Trustees, William Cole Marshall, Dr. B. O'Dell, Paw Paw; John Hutchinson Jackson.

This closed one of the most interesting Conventions in the history of the Association.

MAT F. AYRES, Sec'y.

The Chief Executive of the nation appreciates the good things of life. Hence his selection of Plattsburg for a vacation resort. Plattsburg is a beautiful town, and the Fitchburg Railroad is the best way to reach it.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department
A BY-LO SONG.

By-lo time has come to-night—
Stars grow brighter in the skies,
Knowing we shall miss a light
When sleep locks the baby's eyes.

By-lo, baby, do n't you hear
Little spirit-children say:
"Give us baby—never fear—
We will bring her back next day;
Give us baby while she sleeps,
Slumber's boat sails very near
To that land where no child weeps—
Let us watch the baby dream?"

Hush, my baby, do n't you hear
"Bove them all a deeper voice,
Bidding us to be of cheer
And in all and all rejoice?"

By-lo, baby, there you go,
Sailing off in Slumber's boat;
Love far wider than I know
Is the sea on which you float.

Orange, Mass.

S. D.

A Birthday Donkey.

The method used by Fred Martin in getting into his clothes on the morning of his tenth birthday can only be described as a scramble. To say he strained his garments in the operation would be putting it very mildly; and then the way in which he came down stairs! The rest of the family, assembled in the breakfast-room below, waited with anxious faces for his appearance, hardly daring to hope that no bones had been broken in the hasty descent; and then Isabel was indignant at the manner in which Fred swallowed his breakfast. But Mr. Martin smiled, and grandma ventured her usual defense for Fred—that boys will always be boys.

After all, what had would n't have been in a hurry to get out-of-doors, knowing, as Fred did, that a new donkey—a gift from his father—waited for him in the red barn? So, already hinted at, Fred paid small attention to even the cakes and maple syrup, and heaved a sigh of joy when the family at last rose from the table and started in a body for the red barn.

Old Sam, the stableman, had preceded them, however, and had led the donkey into the pasture, where he now stood, contentedly munching grass. He was rather small, had a glossy brown coat and sparkling eyes, which last he turned toward the approaching family.

Fred gave a shout of joy at the sight, and cried out:

"What a beauty! Has he got a name?"
"Yes," the dealer said he called him "Jonah," replied Mr. Martin. "Funny name, isn't it?"

Here the new pet looked up again from his grazing, as though to say, "Well, what's in a name, anyhow?"

"I bought him from a horse-dealer in the city," went on Fred's father. "The little beast belonged at first to an Italian fruit-vender, who treated him shamefully. So he may not have as sweet a temper as one could wish."
"Oh! isn't he gentle?" asked Mrs. Martin, alarmed.

"Well, the dealer said he was fairly gentle, and—"

The words were scarcely out of Mr. Martin's mouth when Jonah, for no cause whatever, gave a most doleful bray, flung up his hind heels and scampered away in great shape over the field. At last he stopped, and stood with head uplifted, looking defiance on all around.

"Good gracious!" exclaimed grandmother, while Fred clasped his hands, delighted with Jonah's capers.

"He's a little frisky at first, of course," said Fred's father. "Don't think he'll turn out to be a wicked fellow. Let's see." And the good man climbed the bars and walked over to the new pet, holding out his hand as a sign of truce.

Jonah did not move a muscle till Mr. Martin was within a few yards of him. Then, suddenly lowering his head, he went at the gentleman with a hasty and undignified retreat to the bars.

"Oh, you little savage!" he cried, laughing, shaking his fist at the donkey, who really seemed to enjoy the fun, and stood there with shining eyes. "I guess we'd better give him up, after all, Fred."

But Fred pleaded so hard in Jonah's cause that he finally won his parents' consent to the animal's remaining a few days, to see whether the mischief would not be taken out of him by his treatment there. So Jonah remained.

For two or three days nothing at all could be done with him. He had tasted the joys of liberty, and he certainly made the most of his time. Such an animal had never before astonished the natives. He broke down two fences, ran into forbidden fields, played about in the garden, and behaved in general as no respectable donkey ever should. Old Tom, the white horse, stood in mortal fear of him, and kept severely out of his way.

Fred tried in many ways to subdue his pet. He called him pretty names. He patted him slyly, when he could steal up to Jonah unmarked by the latter, and even humbled himself enough to keep the flies from his pet by means of a long switch. But all means failed. Jonah disgracefully refused to be won over, and Fred was in despair.

One day, while he carried some wood into the cellar, the little boy spied a huge, red apple, so large that it surprised him. He took it with him when he went up stairs, and asked his mother if he could give it to his donkey.

"Yes," said Mrs. Martin; "and, if you can do anything with that animal, I'll get father to buy you a saddle and bridle."

Fred ran out to the field, where Jonah stood in the shade, eating grass, and held out the apple. For some moments the donkey did not appear to notice it; but the day was warm, and the apple was inviting, and after a while he edged gradually up to the bars, and nibbled at the peace offering. It suited his taste, and presently he took another bite, looking sideways at Fred out of his black eyes, as though to say: "Yes, I'll eat this now; but don't you begin to think I'm going to be softened by it."

But Fred, of course, did not understand; and soon the whole apple disappeared. And, to show he was not going back on his word, Jonah behaved worse that afternoon than ever before.

The next day Fred took another apple—a yellow one this time, and even larger, if possible, than the first. This he again held out to Jonah, and the latter's behavior at the mere sight of it.

"Well," he thought, as he rose from his bed among the clover, "I'll eat this one, I guess. If it was another red apple, of course I wouldn't take it! But I never tasted a yellow one!"

And so he nibbled and nibbled until it was gone, too. And it happened after that that every time Fred came to the field he brought some dainty with him, and Jonah soon began to watch for the coming of his little master.

At last one day Fred carried an unusually large apple to the field, and Jonah came forward to take it. As he stood beside the bars, Fred made a little jump, and found himself on the donkey's back, with his arms around Jonah's neck for safety.

Now Jonah had never before held any one in this manner, and at first he too astonished to move. Then his indignation became so great that he resolved to shake his master off; and, accordingly, he began to dance about, first on four legs, then with the whole of his body in the air at once.

Fred stuck like a burr, but in the end of Jonah made a sharp turn, and the little boy rolled off into the clover, some feet away, while Jonah ran, braying triumphantly, to the other end of the field.

By this time, however, Fred's mettle was up, and he was determined to mount the donkey. So he went softly over to where Jonah stood, almost asleep, in the shade of a great apple tree, and, before Jonah realized it, Fred was on his back once more.

This time he could not be shaken from his seat. Jonah ran, pranced, turned sudden corners, and even lay down and rolled on the ground; but, when he was on his feet once more, Fred was in his place on the donkey's back. Jonah was amazed.

But by-and-by Jonah began to think how very shabby he was treating his good little master, and he soon became very much ashamed of himself. To make up for his bad conduct he ran twice at full tilt around the field, and Fred had the finest ride he had ever taken part in.

And finally Jonah concluded that he liked the fun as well as his little master. After that there was no more trouble.

Fred mounts his pet when he pleases; and then they tear off down the road, never stopping till both are thoroughly tired out.

Of course Fred's parents were greatly surprised at Jonah's surrender, and the saddle and bridle were speedily bought, as Mrs. Martin had promised. Now Jonah is greatly in danger of becoming vain over his fine red trappings.

"Ho!" cried one of Fred's young friends when he heard of it, "seems to me you took a great deal of trouble to bring that donkey to terms. Now I'd have taken a club and made him mind me from the first."

Fred only laughs in his sleeve at the thought of Jonah being conquered by any club that was ever cut, and he is thoroughly glad that he was patient with his pet. No one ever gains anything by ill-treating one of his dumb friends. Now the people really praise the donkey.

Now he is forced to complain of Jonah keeping house in his nice gardens. Jonah has plenty to do without wandering into mischief, and by degrees he has grown into a most sober and respectable donkey.—John A. Campbell, in the Christian Intelligencer.

FROM THE MONKEY'S POINT OF VIEW.

The ostrich has wings, but he cannot fly;
The horse has only one toe;
Have you noticed the size of the elephant's eyes?
Or the pitch of the rooster's crow?
The fox has a brush, but he does not paint.
And I think it a capital joke
That the goat has horns which he cannot blow
And a beard that he cannot stroke.

I think this is quite the funniest world
That ever a wight could see,
But the most ridiculous things of all
Are the people who laugh at me!

—W. C. McClelland, in St. Nicholas.

Fruit as Medicine.

As a medicine I look upon fruit as a most valuable ally. I believe the day will come when science will use fruit very much more largely than it does now in the treatment of many of the every-day ailments. It aids digestion. Observations prove that it exerts a very powerful influence on the blood. But "the blood is the life"; poor blood means poor spirits, poor strength, poor breath and poor circulation. Impure blood means gout, rheumatism, skin diseases, rickets and other troubles. As it is proved that fruit will purify and improve the quality of the blood, it must follow that fruit is both food and medicine combined. In fevers I use grapes and strawberries, giving them to my patients in small but frequent doses—grapes and baked apples, if the others are not obtainable. For rheumatism, plenty of lemons are invaluable. Girls with miserable, pallid complexions want a quart of strawberries a day; where these are not obtainable, bananas, which contain much iron, are a good substitute. Probably of all fruits the apple stands unrivalled for general purposes in the household. Either raw or cooked it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits. To my mind the pear is more easily digested than the apple, and for eating uncooked is superior to it.—Dr. H. Benjafield, in Health-Culture.

Best Method of Cleaning Black Dress Goods.

Every one has or wants a black gown now-a-days, and such goods as serge, cheviot, cashmere, Henrietta, etc., are easily cleaned. First remove the grease spots with naphtha, and remember that this fluid is very explosive when exposed to either light or fire. Make a lather of warm soapsuds, using a good, not strong, soap, and a teaspoonful of borax to every two quarts of water. Into this dip the goods up and down and wash between the hands; then wring gently and pat partly dry on the wring side with a moderately warm iron. Always rinse once in warm water, and iron until the material is perfectly dry. Never rub a fabric that is being renovated on the washboard, nor wring it tightly, and in using naphtha remember that it catches the hands, and that after using it is well to put vaseline upon them and to wear old gloves. Wash alpacas in the same manner as cashmere, adding a little gum-arabic to the rinsing water. If the black goods are of a rusty color, restore them by sponging with ammonia and alcohol. Always use a piece of the same material or one near to it to sponge with.—Ladies' Home Journal.

THERE are several ways of loosening the glass stoppers of decanters and bottles. One is to stand the bottle in hot water, another is to drop a little oil with a feather between the stopper and the decanter, and stand it near the fire. After a time strike the stopper gently with a piece of wood on all sides, and if it does not move repeat the process. A strip of flannel or wool wound round the neck of the bottle, and smartly pulled backward to produce friction, will sometimes loosen stoppers.

IMPORTANT INFORMATION.—A professor at the University of Texas was explaining some of the habits and customs of the ancient Greeks to his class. "The ancient Greeks built no roof over their theatres," said the professor. "What did the ancient Greeks do when it rained?" asked Johnny Fizzlefoot. The professor took off his spectacles, polished them with his handkerchief, and replied calmly: "They got wet, I suppose."—Texas Sittings.

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

Life Experience and Consequences, AS TOLD OF A FRIEND.

BY JOHN PIERPONT.

Through the Mediumship of Lida B. Browne.

The churches have been trying to teach people how to prepare for heaven, yet they have no absolute knowledge to impart to those seeking the life eternal, but have to rely on faith and traditions handed down from past ages. In all stages of history people have looked higher than this earth, have worshiped one God after another, have made sacrifices to appease the wrath of an avenger, and, as enlightenment came, have changed their religion to suit the times.

Yet even to day those who pose as teachers, and are trying to turn men's minds to higher things, are like blind men trying to find the blind. Of the true import of the future life, of continued progression from one world to another, of the redemption of one's own sins, of the working out of one's own salvation, they know nothing. They teach that one can continue to do evil in this world, and if one repents at the last moment he or she can go to glory.

And what is the glory they delight in? Sitting around a throne, playing a harp and singing hosannas; of a place paved with gold; of a white throne studded with precious stones; of joy eternal. On the other hand, they warn all of a lake of fire and brimstone, where souls are tortured forever. What comfort can one take out of such a belief? Yet they cling to it, for they know of nothing better. I am constantly meeting spirits over here who are seeking for that white throne. They search in vain, and wonder why a whole life time was spent in such error, and why such teachings can prevail among the educated classes.

One instance I will relate of the absolute harm done to a human soul by believing all the teachings now promulgated in the churches. When a little boy, this person was told in Sunday school of the torture of fire and brimstone for the wicked. His mind was so wrought up by the idea that he could hardly sleep, and, in his anxiety to avoid such a doom, joined the church, thinking thereby he would be surely saved. After that the place of torture was for others, not for himself. He was one of the redeemed, and could do as he pleased, if he only repented and asked pardon. In all his dealings in life he acted out this principle, and thereby did many dishonest deeds, performed acts that he knew were wrong, but relied on his church membership to help him out. It did, as far as this world was concerned. People thought him an exemplary man, as he gave liberally of his ill-gotten gains to the churches, was foremost in charities, and held generally what would be lauded by men.

In his secret heart, however, he often faltered, and wondered if God had forgiven such and such an act; but he said to himself, "Of course he must; he had done all that the world commended, and as to his innermost thoughts, no one could read those; he was safe." So he continued on in his secret evil ways, robbing, legally the widows and orphans, depriving clients of their life's earnings, being cold and cruel to all debtors, and in many ways doing evil under cloak of good.

The day came when sickness overtook him, and on the bed he had plenty of time to think over all the deeds he had done, good and bad. Every act of his life seemed to rise before him, and at some of the deeds his heart quaked. He wondered what he could say to certain friends whom he had betrayed if he should meet them in heaven. He never doubted that was the place he was going to; his only fear was if others, who had also been church-members, would greet him when he stood revealed as he really was before their eyes. For there the mists would be cleared away, and each stand face to face before their Maker.

In his mind he suffered more than he did from physical inability; and as he knew he must die, that there was no getting well after the stroke of paralysis he had received, that it was only a matter of time, he looked with dread upon the great journey before him. The consolation he expected to find in the Bible even failed him as he read: "Blessed are the merciful, for they shall obtain mercy." He had never been merciful to those placed in his power, and how could he expect mercy? The faith of a lifetime failed him in his hour of trial, and he wandered in darkness.

The transition came. He had many to mourn his loss. As a citizen he had stood well in the community; as a father and friend he had been kind; as a church-member he had been exemplary. To all of his household and immediate associates he had been good; but it was his relations to the outside world, that he considered as legitimate prey, that he failed in his duty. He had not considered the whole people as brothers and sisters, and thus had been tempted, by reason of his belief, to deal with them unjustly.

He was no worse than thousands of men who rank as good. There is where the trouble lies. Few live up to their knowledge of right and wrong, and that part of their religion that tells them they will be forgiven and go free is at fault. If men knew that but only that themselves could bear their burdens, and that just punishment would be dealt out to them and they alone, they would be more careful of actions and deal more honorably with their fellow-beings.

On becoming conscious after the change called death he lingered around his body. His neighbors and friends were extolling his virtues and saying how much he would be missed in the community. He saw his form robed for burial, and untraveled if there were two of him. It was surely he who was looking at the assembled crowd, and yet it was he also who lay there in the arms of death. It puzzled him. If he were dead, then he should be in heaven, and not here in this room looking on at such a scene.

The room was filled with many whom he had not seen for years. His father, mother and others gave him a greeting and invited him to leave that scene of sadness and go with them. "To heaven?" he inquired. "Not exactly as you expect to find it, but to our happy home," they replied. "With us you can only remain, however, except to get a glimpse, for much of your past life has to be undone before you can dwell among us."

It was all new to him; he was bewildered. That he should have to do any atonement he thought preposterous. Had not his sins been wiped out by belief on another who had borne them for him? Could it be possible his deeds had to be undone—that he could not enjoy the inheritance he had supposed awaited him? Even so, the laws of life have to be fulfilled.

It was my pleasure to instruct this man, and when the errors of a lifetime had been dispelled and sunlight illumined his pathway, I found him of invaluable help in uplifting others. His natural tendencies were good. It was the world's system—do others or they will do you—and the belief that he would escape consequences, that led him into error. His heart was naturally tender, but he had encrusted it with selfishness. It is often the conditions that make or mar the lives of men and women. If placed in a different element, they would act out another side of their nature. The love of wealth and power, and the opportunities they gave him to rule, had led him into paths of darkness.

Was his atonement so difficult? you may ask. Did not his good deeds and acts of charity offset his depriving many of homes and the comforts of life? Yes, the good deeds helped to blot out the bad, and his redemption was easy when he saw the way and knew what he must do. Many are willing, nay, glad, to do what in them lies to atone for wrong; it is the system that permits it that is at fault—a system that allows the few to prey upon the many; a system that grinds down noble hearts and willing hands till they pray for relief in death, thinking thereby they will be free.

A great change has to be brought about among the children of earth—a change whereby equality will be the motto, where each will have equal opportunity to advance, and will make time be the slaves of the few. It will take time, however, and it is the message I

bring to you to help all those who are struggling; give them a chance, instead of pushing them to the wall and taking advantage of their necessities.

This man whose life's history I have related is now reformed: he has atoned and received pardon from those he injured that are with him in spirit life, and by care and watchfulness over those on earth is trying to undo the wrongs done them. Aside from that, he is working constantly in the schools educating those who never received any attention while on earth, who are deficient in knowledge on every line. All these dark, ignorant spirits have to be uplifted before they can advance, and have to receive the very rudiments of knowledge oftentimes. He has labored faithfully and well, and thereby has peace of mind and joy within his heart.

He wishes to send the message to earth to do all the good one can here, and thus avoid all the pain and anguish he has experienced mentally. Also for those who have believed here to educate their fellow-beings in the idea that they alone will be responsible for their acts; that angel-friends are around them and know every thought; for all to help change the system that allows injustice, thus helping themselves and those around them both here and in the life to come. Faithfully yours,
JOHN PIERPONT.

"In Re President Andrews."

To the Editor of the Banner of Light:

An article appeared in THE BANNER OF the 14th inst., under the above caption, which I think ought not to be allowed to pass without a few words of comment. Let me quote from it as follows: "The rapid concentration of wealth in few hands is threatening to sink the common people into a condition where ignorance will prevail among all but the few."

Now let us take a glance at the millions of little men and women in the schools of this great country; and the many more millions of dollars cheerfully contributed and spent to develop the minds, and hearts as well, of these children, in whom, as I believe, God has his sweetest dwelling-place. These children, in due time, will take our places in the battle of life. And what about that noble army of devoted teachers, hundreds of thousands strong, who are doing God's work among the noblest of his varied creations?

I quote again: "Then religions based on violence will die out, and falsehood will prevail as it always has done." Now let me ask if the falsehood and bigotry which seemingly prevailed fifty years ago had power to silence the manifestations at Rochester in '48; on the birth of a religion based on science and on the birth of a religion which gathers under its beneficent protection of today untold millions, and one which of all others in the world—with its irresistible search light of truth—is showing up falsehood and ignorance in all their ghastly and hideous proportions: a religion which all the powers of darkness throughout the universe cannot shake or intimidate.

And who are "the common people" in a country where every man (God hasten the day when we can say every woman, too) is a sovereign in his own right who can help make the laws of the land? Who will dispute the fact that the property held by the masses—so called—largely outweighs the wealth of all the millionaires combined?

Who can justly estimate the influence for good which comes to us from our free public libraries, and the marked advance in all branches of science and art? Are our colleges yearly turning out thousands of graduates who will be of no account in the management of our affairs?

We are a law-making and a law-abiding people. The sufferings of our people during the past few years have arisen from our apathy and neglect of public affairs, and not our lack of strength. Mark the patience with which great public wrongs are endured until public opinion and the ballot box overturn them.

When once our people wake up and do the work of sending only honest as well as intelligent men to our State and National Legislatures, class legislation—the source of nearly all our woes—will cease, and little will be heard from the clique of religionists who are so anxious to Christianize, in their peculiar way and for the benefit of their especial sect, the Constitution of the United States; or from doctors who desire to monopolize for the benefit of their particular school the privilege of trying to heal the sick—this mainly because of the greater and growing success of a broader school. Then will church property pay its just dues into the coffers of the State and hoodlums will not dare to break up religious meetings as a means for their cheap amusement. Then millionaires, with more money than brains and principles, can hardly hope to buy their way into the Senate Chamber at Washington, nor can cunning politicians flit from the pockets of the people money with which to pay their campaign debts.

In this battle against superstition, ignorance and the greed of a few cunning and able-seekers for mere wealth, there is no call for the faint-hearted: such should either stay at home or fall back in the rear. Onward and upward is the war cry! The BANNER OF LIGHT is in the van of the fight, and will be found there as long as the fight is on, for there is a mighty host at hand to uphold it.
Wayland, Mass. JAMES COOLIDGE.

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

Massachusetts.

LOWELL.—Ed. S. Varney writes: "As a Spiritualist I feel both mortified and indignant at the niggardly response, thus far, of the Spiritualists to the appeals for the Babe Will Defense Fund. Every Spiritualist should deem it both a duty and an honor to be classed among those contributing to this noble cause; for it is a noble cause, the real question being not merely the loss of several thousand dollars to the Spiritualists, but the deeper, more fundamental one of religious proscription vs. freedom of religious opinion and action."

Even if I were not a Spiritualist, I should feel it my duty to help any cause with such an issue. If this will be broken it will be a crushing precedent to use—and it will be used—against all friends made by Spiritualists.

It is almost incredible, Mr. Editor, how indifferent so many Spiritualists are to their own interests. Why, there are individual Spiritualists, plenty of them—who could easily give five hundred dollars. There are some who could give a thousand, and hardly miss it. And all that is needed is a paltry fifteen hundred dollars!

It is humiliating to have a cause of such vital moment languish for want of financial aid, especially when so small a sum is required. If the cause were an ordinary one, the meagre monetary returns might not, considering the hard times, be so surprising; but as the question at stake is of great and lasting importance, and the need is urgent and immediate, the sum required ought to be promptly secured.

Mr. Editor, I enclose a dollar. It is not much, I know, but I am out of work, and have also sent Secretary Woodbury a dollar. It is the best I can do. If every one of your Spiritualist readers would do the same—give only one dollar, or even half a dollar—the needed amount could be speedily raised, without being obliged to "rude shock" the placid serenity of the rich Spiritualists by asking them to give liberally of their superabundance."

"Thy are off!" at the Saratoga races. If you go to see them, remember that the Fitchburg Railroad is the only first-class way to get there. The "Saratoga Limited" leaves Boston at 9 A. M. daily, except Sunday.

New Publication.

BRIDE OLD HANDBOOK. By Abram English Brown, Author of "Beneath Old Roosters," etc. Illustrated.
"Beide Old Handbooks," Mr. Brown continues to trace the footprints of the patriots in the history and tradition handed down through their descendants. This volume covers a region not so familiar to the public, but teeming with interest. At very many homes are met descendants of the participants in the stirring scenes of the Colonial and Revolutionary Wars. These people tell the trials of the early days as they affected their ancestors, whose record has never before been given to the world. They also bring forth many tangible reminders of those days when independence was obtained. Notably among them is a veritable sword of Bunker Hill, never brought to light since it was taken from the hand of its owner, who perished on June 17, 1775. It is no wonder that the descendants of the old heroes are proud of their origin, and hold these traditions and mementoes of a truly heroic age as priceless. It has been the aim of the author to seek out these descendants, and to gather many narratives which have not been incorporated in any history, and which would otherwise be lost. [Price \$1.50.] Lee & Shepard, Publishers, Boston.

August Magazines.

RECEIVED.—The Humanitarian, on sale at Brentano's, 31 Union Square, New York. The Arena, Arena Co., Copley Square, Boston, Mass. New England Magazine, Warren F. Kellogg, publisher, Park Square, Boston. Intelligencer, the Metropolitan Publishing Co., 503 Fifth Avenue, New York. The American Monthly, Review of Reviews, the Review of Reviews Co., 13 Astor Place, New York.

Close finishes have been the rule at the Saratoga Races this year, and the sport has been most enjoyable. To have your entire trip a pleasant one, however, to be sure that your tickets read via the Fitchburg Railroad.

Passed to Spirit-Life.

From his home, 49 Prospect street, Marblehead, Mass., Aug. 3, T. A. THORNER, aged 67 years.

Mr. Thorner was born in the town of Marblehead in 1830, and has many years been the proprietor of a general philosophical and spiritualist business. He was a good medium for healing, and anyone who came to him in need, never went away without receiving help. He did not make mediumship a business, as for many years he was engaged in the fish trade, and was well known.

Mr. Thorner entertained more mediums and paid more money for spirit manifestations, probably, than any other man in town, and was ever ready to help any spiritualist.

His family was a kind home—and an excellent father. His father was large in number—one of the oldest stock families—consisted of seven sons and five daughters, all of whom are still living, and twenty-five grandchildren. His wife passed to spirit-life a number of years ago, and he never married again. He was a great sufferer for some weeks, but his mind was clear to the end, and he died peacefully and serene. A beautiful translation of a life more real than this, and as we looked on that peaceful face as it lay in the beautiful broadcloth casket, we could say there is no death.

Many funeral designs of beauty and art, which surrounded and covered the casket, testified to the love and respect of his many relatives and friends.

He leaves a brother and three sisters, besides those related by marriage, to mourn the absence of his material presence. Mrs. Jennie K. D. Conant officiated at the funeral, and spoke words of comfort.

From the home of his sister, Mrs. H. M. Lyons, of 112 Lafayette street, Alameda, Cal., Wednesday evening, July 21, very suddenly, Mrs. L. E. Monroe, at the age of 71 years and 6 months.

Mrs. Morse arrived at the home of her sister recently to reside with her. Her former home was in Chelsea, Mass. She was a pronounced Spiritualist of many years' standing, and was not afraid to proclaim her belief to the world about her. Spiritualism was to her the staff of life, and it helped to sustain her through her many trials and afflictions. She was also a medium, and a member of the F. T. S. Spiritualist Ladies Aid Society of Boston.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and without cost, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which any one is free to accept. Address, Prof. J. A. LAWRENCE, 88 Warren Street, New York.

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A new collection of Words and Music for the Choir, Congregation and Social Circle. By S. W. TRICKER.

Angels, Come to Me. Shall We Know Each Other
Angel Presence. The Happy By-and-Bye.
Beautiful Isle. The Soul's Destiny.
Come Angels. The Angel's Presence.
Companionship. There is No Death.
Day by Day. The Angel's Song.
Going Home. The Angel's Song.
Guardian Angels. The Angel's Song.
Hope of Rest. The Angel's Song.
The Vainity. The Angel's Song.
Happy Thought. They Will Meet Us on the
He's Gone. Shore.
I'm Called to the Better. The Eden Above.
Land. The Other Side.
I Thank Thee, Oh, Father. Will You Meet Me Over
There?
My Spirit Home. Who Will Guide My Spirit
Scarcely Home. Home.
Over There. Whisper Us of Spirit-Life.
Passed On. Waiting On This Shore.
Reconciliation. Waiting 'Till the Shadows.
Release. Welcome Home.
She Has Crossed the River. Welcome Angels.
Strike Your Harps. We Long to be There.
Some Day of Days

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (from 68 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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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 important free thought, but we do not of all the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of contributor 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 accompanied by a line drawn around the article or articles in question.

Banner of Light.

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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.

Titles.

The people of America have become noted the world over because of their inherited or acquired love for titles. American women, through their parents, have purchased Dukes, Counts, Princes, Rt. Honorables, etc., for husbands, in order that they might bear the titles of nobility and move in the privileged circles of society. Within the past thirty years nearly one hundred and fifty millions of dollars have been expended in purchasing husbands for American girls, whose heads had been turned by the aristocracy of wealth to a love for the aristocracy of the so-called nobility of the "Old World." This craze has not yet died out, nor will it so long as American mothers are false to their womanhood in instilling unpatriotic, selfish and sordid ideas of life into their daughters' minds. The aristocracy of true mental and moral worth of the young men of America no longer satisfies the average matron's hopes for her daughter. A title of "nobility" with a bankrupt estate, a bankrupt in morals and honesty thrown in, are preferred to sterling integrity and uprightness of character.

The action of W. W. Astor in expatriating himself is in harmony with the tendency mentioned above. He wishes to live in a land where toadyism to royalty and flunkeyism to a debased nobility will give him full scope for the unfoldment(?) of his manhood. The fact that large fortunes are being taken every year to foreign countries is one of great moment to every patriotic American. It means that the aristocracy of wealth only feels safe under the rule of monarchy, and fears that the outraged people will sometime deprive them of their ill-gotten gains. In fact, it is a matter of history that many of them have openly advocated a monarchical form of government for the United States. One of their organs said over twenty years ago, "Peace is to be desired at all hazards in the interests of trade. A monarchy will give us peace, therefore let us have a monarchy in America." This is a sign that should be well heeded by every lover of his country.

But there is another form of the title craze that applies to every-day life in America. Preachers love to be addressed as "Reverends" and "D. D.s"; it signifies to them that they are in the world, but not of it, having been elevated(?) by their office as preachers to a position of superiority among their fellow-men. Medical men take great pride in the title "Dr.," and feel that they, too, have become a privileged class in the world. The title "Dr." has two significations—*doctor* and *debtor*. The latter term only is applicable to this particular class, for they are debtors to millions of exanimate human souls for having deprived them of their expressions in physical form.

In some sections of our country a man must be a "Gen.," a "Col.," a "Judge," or an "Hon.," otherwise he is very unhappy and out of harmony with the universe. Among the Spiritualists, a man or a woman must be a "Prof.," a "Dr.," or a "Rev.," or there is trouble right away. Spiritualism stands for Liberty, Justice, Equality and Fraternity; therefore it is democratic in its every purpose. Titles of distinction without regard to merit, or qualifications to bear the same, are *prima facie* evidence of fraud, and should be frowned upon by all true Spiritualists.

We have heard of Spiritualist doctors who claim to have cured sciatica in a man's neck, and others who made the functions of the lungs and the liver, in diagnosing disease, one

and the same! Certain "Professors" advance the claim that they are A. B. N.'s, L. L. B.'s, etc., etc., as well as great spiritual teachers, yet know nothing of A. J. Davis, nor of any of the various Spiritualist authors on both continents. They often prove to be vendors of charms, talismans, and other worthless trash, a la pots of earth, yet are upheld as teachers in Spiritualism. One Spiritualist Reverend went into a saloon in a certain city, showed his papers of ordination, joked with the crowd about being a "Reverend," and came away in a beastly state of intoxication.

The simple name of "John Smith" carries more honor and dignity with it than would be possible were it embellished with every namable title. Therefore we plead for a simple, modest and honest nomenclature among Spiritualists. Let all titles drop into "innocuous desuetude" among us, in order that the true claims of Spiritualism may be presented to the world. To be known and remembered as one who strove to do right by all his fellowmen, under a name unadorned by prefix or affix, is the highest honor that can be paid to mortal man. Let us all as Spiritualists remember this fact, and be less profuse and indiscriminate in our bestowal of meaningless titles.

Mediumship for Sale.

One of the saddest facts that we have noticed of late has been the flaring advertisements of certain people who claim to have mediumship for sale. For five dollars, fifty dollars, and often larger sums, these so-called "developing mediums" offer to develop latent psychic powers in individuals who desire mediumship as the one great object in life worthy of attainment. Many people, honest in themselves, and sincerely devoted to their conception of truth, pay these large sums for the pearl of great price, hoping to benefit mankind by their labors as mediums. No doubt many seek mediumship through cupidity, and take no cognizance of the ethical side of the question whatever. These deserve to be duped, as all generally are when they attempt to acquire mediumship through purchase.

But those who are truly desirous of doing good are entitled to consideration, and should be protected from the wiles of every impostor who seeks to fill his own purse at the expense of his trusting victims. THE BANNER warns its readers against those who pretend to sell this heaven-born talent of mediumship. Nine out of every ten, perhaps ninety-nine out of every hundred of them, are mere pretenders and the vilest kind of frauds. The one-hundredth man is the one, who, possessed of hypnotic powers, is able to assist the spirit-fors in entrancing an individual, thereby discovering to him his mediumship. But spiritual gifts can neither be bought nor sold. Mediums should receive a fair compensation for their services, and are entitled to a just remuneration for the time they give to spiritual work. This does not warrant any one of them in pretending to sell that which he has no power to impart, nor deliver to another.

Men and women mourning the departure of loved ones, with their hearts tender under the wound of affliction, seek open communion with the spiritual kingdom for consolation. They are the ones who most easily fall into the snare. They have but little money, yet they give up their hard earnings most gladly, under the pleasing hope that they can commune with their own loved ones after a half dozen sittings with some developer. We affirm in all candor that these sittings will result in absolutely nothing in nearly every instance. In some few cases it is possible that they may discover their own latent mediumistic power through their intense longing for it, by sitting in the quiet of their own homes, or even with a "developer."

It may be Spiritualism to trade upon the sacred affections of human souls, to dupe them, and rob them of their little all; but THE BANNER fails to see it in that light. Mediumship is a great blessing when it is used in the right direction. But it is a physical characteristic, rather than a purchasable commodity, or a mental or moral attribute. If it were more of a moral phase, there would be less need of warning our readers against these impostors now preying upon the credulity of our people. THE BANNER urges all investigators and Spiritualists to be on their guard and avoid the pitfalls dug for them by the professional developer. This warning is needed because of his ubiquity in every camp, in every large city and in every community of Spiritualists in this nation. Look out for him wherever he appears.

The Jubilee.

The International Semi-Centennial Jubilee, to be held in Rochester, N. Y., in 1898, in commemoration of the advent of Modern Spiritualism, promises to be a most successful affair. General Manager Frank Walker is meeting with excellent success in raising funds to defray the expense of this mammoth gathering, and reports that the Spiritualists of the United States are responding most generously to his appeals to take an interest in the affair. A large attendance is already assured, and a celebration along intellectual and spiritual lines such as befits the dignity and standing of a great religious movement is now guaranteed. In fact, it promises to be the one great event in the history of Spiritualism, and THE BANNER feels that it will be the most important gathering of the past quarter of a century in America.

A Lyceum department will be organized and placed in the hands of the most competent Lyceum manager in the United States. This feature is of especial interest to all Spiritualists, and we feel that they will heartily endorse the action of General Manager Walker in establishing this department. The friends of the children should sustain him in his effort to show the world that the children of Spiritualists are as intelligent and more progressive than are those of their orthodox brethren.

A museum department, in which the productions of physical phenomena that are well authenticated are to be placed, has been established, and will be under the supervision of an able manager, Mr. W. H. Bach. All Spiritualists who have received states of special value, fine paintings, paraffine hands, etc., under absolute test conditions, are to be invited to place the same on exhibition at Rochester, with an attested statement as to the manner in which they were obtained. Congressman Van Horn of Kansas City, Mo., has kindly volunteered to loan his entire magnificent collection for exhibition at the Jubilee, and will donate one-half of the same for the establishment of a permanent museum under the auspices of the National Spiritualists' Association. No doubt the splendid collection of Dr. Theodore

Hannemann of Washington, D. C., will also be obtained for the great gathering at Rochester.

Many other interesting departments will be established by the General Manager, one of which, a literary bureau, is of the utmost value to the Cause. No movement in the history of the world has ever produced such a vast, varied and valuable literature as has Spiritualism during the past fifty years. This department will be of great interest to every true Spiritualist, and we hope it will be made an especial feature of the Jubilee. THE BANNER can speak of this branch of the work for forty-one years, hence has some pride in the proper presentation of the same.

The presence of distinguished Spiritualists from foreign lands will add no little *clat* to the Jubilee. Mr. J. J. Morse and Mr. John Allen of London, Eng., will both attend the meeting, and cordial invitations to be present will be sent to Camille Flammarion, Sir William Crookes, W. T. Stead, Carl DuPre, K. Char-kravarti, Alexander Aksakof, and many distinguished scientists, literateurs and statesmen. Many of them will probably attend the Jubilee in person, while those who are unable to do so will send papers to be read at the Jubilee meetings. Taken as a whole it will be the greatest event in the history of Spiritualism, and the National Association has secured the lasting gratitude of every loyal, honest Spiritualist in inaugurating the movement. No mistake has been made in the selection of Frank Walker as General Manager. He is the right man in the right place.

Slate-Writing.

The public slate-writing given by Prof. Fred P. Evans at Onset, Sunday evening, Aug. 15, was a success in every respect. The slates were carefully washed in the presence of the audience, and examined by a committee of three before the seance opened. The editor of THE BANNER was a member of the committee, and testified that no chemicals were used in connection with the slates, nor were they manipulated in any way by the medium. Two sets of slates were used, one of which was sealed with wax, and the other securely tied with cords and rubber bands. The slates were held by the committee in plain sight of the audience, and were not in the possession of Mr. Evans during the seance. A battery was formed by connecting the audience with the committee by means of a cord, and many of the people present sensed the electrical current very strongly. When the slates were opened two of them were completely filled with writing, so very fine in lettering that a microscope had to be used in reading it. Each slate contained some forty messages, expressed in about four thousand words. Skeptics and Spiritualists were delighted with the results of the seance, and expressed their satisfaction openly to all questioners. Mr. Evans may well feel pleased at the wonderful results obtained, and the great success that crowned his first public slate-writing east of the Rocky Mountains. Such clear-cut tests always redound to the good of the Cause, as well as to the standing of the medium. The slates are now on exhibition at THE BANNER office.

Dr. Jeremiah F. Carter.

In the transition of Dr. Jeremiah F. Carter, of Laona, N. Y., Cassadaga Camp loses one of its most historic characters. He it was who first held the command from spirit-life to go to Cassadaga and open a camp-meeting. During the early years of the camp he was a familiar figure to the thousands who visited that progressive camp, all of whom received a cordial greeting from the venerable gate keeper. In the early forties he became a mesmeric subject, under the influence of William Johnson, the father of the late Mrs. M. H. Skidmore. Under this influence his mediumship was developed, and he became a remarkably successful clairvoyant physician. As a diagnostician, he had few equals and no superiors in Chautauque County. He and his good wife, Joan Carter, were bitterly persecuted by the Orthodox Christians around them, because of their bold stand in regard to Spiritualism. They almost sealed their devotion with their lives, for they often were without food and fuel through the inhuman treatment to which they were subjected by their immediate relatives and neighbors. Their home was an asylum for the sick and afflicted for miles around, and many of them are living in the form in good health to day because of the aid they so freely received from Dr. Carter. His life was made up of good deeds, and he lived to benefit his fellowmen. A good, true man has gone to his reward. Peace to his memory.

Willard J. Hull.

Mr. Willard J. Hull resumed his position upon the editorial staff of the *Light of Truth* with the issue of Aug. 21. The Columbus, O., *State Journal* of Aug. 6 states that the domestic trouble in which Mr. Hull has been involved for some time has been settled by a decree of absolute divorce. Judge Badger ruled out all sensational features of the case, and rendered his decision in favor of Mr. Hull upon every issue involved. The Judge's opinion was a lengthy one, and was held to be fair and impartial to both plaintiff and defendant. No attacks upon the character of the parties involved were permitted by the court. This was an eminently just ruling on the part of the court, as both parties were pronounced Spiritualists. Freed from the shadow that has been suspended over his head for many months, Mr. Hull resumes the position he had so long occupied upon the editorial staff of the *Light of Truth*. This case has been one of the sad episodes of life, and the deepest sympathy of all true reformers will be extended to both sufferers from one of the seeming mistakes of earth-life.

J. W. Fletcher.

John William Fletcher will lecture in Lowell, Mass., next Sunday evening, upon Spiritualism. The large Odd Fellows Hall, seating about two thousand, has been secured. The subject, "Is Death the End?" is well calculated to enlist the attention of those interested in Spiritualism, and at the close Mr. Fletcher will probably give a descriptive seance. No admission will be charged or collection taken.

Ten-Cent Babe Will Fund.

A correspondent, who has already given a liberal donation, has acted upon the suggestion of Lyman C. Howe, and started the ten-cent list for the defense of the Babe will. We hope every reader of THE BANNER will follow his lead. All money should be sent to Francis B. Woodbury, 600 Pennsylvania Avenue, S. E., Washington, D. C.

"Between Two Worlds."

In her work "Between Two Worlds," Anna C. Reifsnider has endeavored to swing wide open the door between this and the spiritual world, that the angels born of "Celestial Love" may be seen and known and invited to the hearts of mankind.

The influence of a truly great soul (Mr. Gladstone), whose earthly expression remains for a short time only after the opening of the story, is manifested in the lives of the characters which follow. His daughter, Ruby, and his pupil, Salome, represent two distinct phases of life. The one (Ruby) reared amid beautiful surroundings, in absolute purity, knowing only good, armed with a breast-plate of self-possession wrought for her by others, has no conception of suffering until she is brought face to face with it in her womanhood. The other (Salome) possessing an affectionate, impulsive, stormy nature, ambitious, proud and sensitive, endures poverty, the shame of a drunken father and the pain of an over-worked, unhappy mother, is ruled by her ambition and pride, and seeks money, fame and power, learning every true lesson of life through her own wrong-doing and intense suffering.

The hero (Solon) is a physical and moral giant, and a typical Ingersoll in belief. A most attractive chapter of the book contains a discourse by him, and a reply by an excommunicated minister.

Mrs. Reifsnider may be termed a Christian Spiritualist, but hers is a loving God, from whom only purity and goodness emanate; she teaches immortality of the soul and communion "Between Two Worlds." Published by The Anna C. Reifsnider Book Company, St. Louis, Mo.

Excursion to Washington.

The New England delegation to the National Spiritualists' Association Convention in Washington, D. C., Oct. 19 to 21, inclusive, will make the Ebbitt House its headquarters, instead of the Riggs House, as heretofore announced in these columns. Manager Burch, of the Ebbitt, guarantees excellent rooms on the fourth floor, in lieu of the small rooms upon the upper floor assigned the delegates last year. The rates, however, will be the same as in former years.

This excursion promises to be a very large one, as the railroad rates, as well as the cost of board, are very low. It is an excellent opportunity to visit the National Capital, and all Spiritualists will never regret taking this trip of pleasure combined with business of importance to the Cause.

The coming Convention will be a very interesting gathering, and will consider matters of the gravest import to Spiritualism. We urge our readers to attend the Convention and assist in shaping the important legislation to be enacted by it. Cooperation is the watchword of Spiritualism, and the National Convention is the place and occasion to put it into practice. Mr. J. B. Hatch, Jr., will be the manager of the New England excursion, and may be addressed for all necessary information, 74 Sydney street, Boston, Mass.

The Nashville, Tenn., Mass Meeting.

Our readers are urged to remember that a grand Mass Convention of Spiritualists will assemble in Nashville, Tenn., on Sept. 23d to 26th inclusive, under the auspices of the National Association of Spiritualists. Two sessions will be held in the Grand Auditorium upon the grounds of the Tennessee Exposition, and eight sessions in Library Hall, in the city proper.

Eminent speakers and mediums will be in attendance, and render the Cause efficient service in their respective fields of labor. Mrs. Lucie F. Prior, Missionary of the National Spiritualists' Association, assisted by Col. C. H. Stockell, State Agent of the National Spiritualists' Association, has charge of the work in Nashville. The names of the speakers and mediums engaged to take part in the meeting will appear in a future issue of THE BANNER.

The Nashville meeting should attract widespread attention, as it has received the official recognition of the managers of the Tennessee Exposition, which of itself will induce thousands of people to visit that progressive State. We trust that our Spiritualist friends will time their visits so that they may attend every session of the Mass Convention. This is a splendid opportunity to make an excellent showing for our Cause, and we trust that our Spiritualist friends will make the most of it.

Progress.

Progress implies change. Those who never change their opinions make no progress. Herbert Spencer has been criticised because some of his later convictions differ from his earlier ones. Mr. Spencer replies "that it would be strange if the one thing exempt from evolution were to be his opinions." As a man mounts higher up the hill of his experience his prospect widens, and his vision takes more in. If he can reason, he is now able to form more correct conclusions. Beware of those who never change!

Onset was most generous to the National Spiritualists' Association this year. Collections and pledges to the amount of \$301 were received on National Spiritualists' Association day, and the special collections, etc., received on subsequent days made the sum total for the defense of the Babe will and general fund of the National Spiritualists' Association nearly \$500. In addition to this amount, General Manager Walker secured several hundred dollars for the International Jubilee at Rochester. Onset Spiritualists are loyal to their Spiritualism in every respect.

The Cushman tragedy is furnishing the secular press an opportunity for a daily display of glaring head-lines just at present. The story is a shocking revelation of crime, but THE BANNER fails to see in what respect the reading public is benefited through the publication of the sensational details of the affair. It is one of life's saddest episodes, and is to be deeply deplored by every true man and woman in the world. The publication of sensational accounts of the tragedy can have no other than a depressing if not demoralizing effect upon the people.

It is with much pleasure that we announce that the Rhode Island Spiritualists hold a grand mass convention in Providence early in October for the purpose of organizing a State Association. Due notice will be given of the exact date, and we hope every Spiritualist in that State will make it a point to attend the convention.

Special Notes from Lake Pleasant.

The year 1897 will be memorable in the history of the religious and ethical schools of our country as being seriously affected by the monetary conditions of the time. This camp has not been more seriously affected than others, and our friends have shown a desire and ability to unite in making the season here a pronounced success. The attendance has been lighter than usual, but the general tone of the place has materially advanced, and the fakirs and their kind are not here in sufficient number and prominence to command attention.

The lectures as a whole have been instructive, and in many instances masterly productions, leaving lasting impressions in the minds of the audience.

Prof. W. M. Lockwood has been more effective than usual, and remains here giving private instruction to those desirous of learning the scientific lessons he is teaching.

Mr. J. Clegg Wright seems to have attained a phenomenal altitude as a medium for the transmission of the thought and language of many of the master minds of the men who in modern and medieval times have passed to the spiritual world. His hearers have been thrilled and amazed at his utterances. He is in better health than usual, and has given four sances, which were largely attended by those interested in observing his remarkable and varied psychic powers.

Our test mediums have been a decided success. Mrs. T. U. Reynolds has been with us since the opening of the camp, and goes to Texas as soon as it closes.

Mr. Edgar W. Emerson has given great satisfaction, and is still with us.

We are greatly indebted to Mrs. May S. Pepper for consenting to give this Association two sances in our Temple, the proceeds of which are for our own benefit. We are under obligations to the Onset Camp-Meeting Association for consenting that she should be excused from her engagement there to come to us. Her first seance was last Monday night, and was very largely attended. She was assisted by Mrs. M. A. Ogden of Bridgeport, Ct., Mrs. Dr. Caird of Chicago, and Dr. R. S. Law of San Francisco, Cal., the latter of whom recited some original poems with great acceptance.

Mrs. Pepper was at her best, and delighted many hearts, as did the others, every description being accepted as true. Her last seance will be given to-morrow evening, and, as Mr. Emerson and Mrs. Dillingham Storrs and Mrs. Cutler and others are to take part, we anticipate a crowded house.

COREY.

Aug. 21.

That Anti-Spiritualist Convention.

The National Convention of Anti-Spiritualists, which was to have met on the first of September, I understand has been put off until September 7. If that is so I can be there—

"A chiel amang'em
Tak'n notes,
An', faith, I'll prent'em."

Upon certain conditions I'll be there. It will cost, besides my time, fifty dollars to pay my expenses from Etna, Me., to Anderson, Ind., and back to Boston, or to Stoneham, my place of residence, beside the loss of a twenty-five dollar appointment.

Now if the Spiritualists want me to go and take notes of all that is said and done, and to reply through some of our papers or otherwise, I will go and try to do justice to the men and to the occasion providing they will meet the bills—that is, pay the seventy-five dollars; not otherwise.

Letters will reach me at Etna, Me., until Sept. 4, or at any time at my home in Stoneham, Mass. If money comes in to pay my expenses I will go; if more than enough to meet expenses comes in, I will return the surplus to those who send it, or if it is preferred, I will use it in publishing an antidote to the work of the Anti-Spiritualists. If some money comes in, but not enough to pay the bills, I will return it to those who send it to me if they will each send a stamp to pay return postage, or I will send them the entire worth of their money in such books as they may order.

Spiritualists, this means you. Have you interest enough in the Cause to make this timely move to meet our adversaries? Remember, those deserve defeat who will do nothing to avert it. Have you confidence enough in me to trust this work in my hands? If not, select some one else to do it. If you have, do your duty now. Or would you prefer to go on at this same old treadmill rate until our enemies swallow us up? I do not believe that this organized effort of these Christian-infidel Herods to take the life of the "young child," Spiritualism, should go unchallenged. These anti-spiritualistic hordes should not be allowed to trample the precious jewel Spiritualism under their feet, and turn again and rend us, without some kind of a united effort to fence against them. They will make arguments that some of our weaklings may not know how to meet. Let us do our duty in this direction.

Ever in the work,
MOSES HULL

Babe Will.

Amount sent in for defense of Babe Will:

Previously acknowledged	\$77.25
Mrs. A. L. Platt, Waterbury, Ct.	2.00
Geo. A. Smith, Jerome, Arizona	1.00
R. N. S. Smith, Harwich, Mass.	1.00
Frederick W. Davis, Providence, R. I.	1.00
Mrs. E. S. L., Dorchester, Mass.	1.00
E. S. V.	10
E. Y. Cornell, Hodge, Nev.	1.00
Mrs. John Wheeler, Orange, Mass.	5.00
Mrs. L. Porter, Oweta, N. Y.	2.50
I. P. Walton, Tyrone, Pa.	10.00
Col. Freeman, Bloomington, Ill.	5.00
Mrs. E. F. Kurth, Brooklyn, N. Y.	1.00
E. W. Sprague, collected Bankson's Lake	8.25
H. D. Orvis, Church's Ferry, N. D.	1.00
T. J. Davidson, Parkersburg, W. Va.	3.00
L. F. Prior, Nashville, Tenn.	1.00
H. F. Gauss, Baltimore, Md.	1.00
Mr. Zipp	1.00
J. E. H.	1.00
S. C. Starratt, Union, Me.	5.00
Capt. E. W. Gould, Washington, D. C.	5.00
W. P. Sailing, Derry, Kan.	3.00
Mrs. V. Barrett, Ind.	5.00
E. W. Sprague, 2d col. Bankson's Lake	6.80
Mrs. Emma Schmidt, N. D.	3.00
Margaret Graves, Union Springs, N. Y.	1.00
Wm. Hawkes, Boston, Mass.	1.00
G. A. Shultz, Jamesburg, N. J.	1.00
Ida P. A. Whitlock, collected	10.00
Total	\$164.90

The Wigwam, Onset.

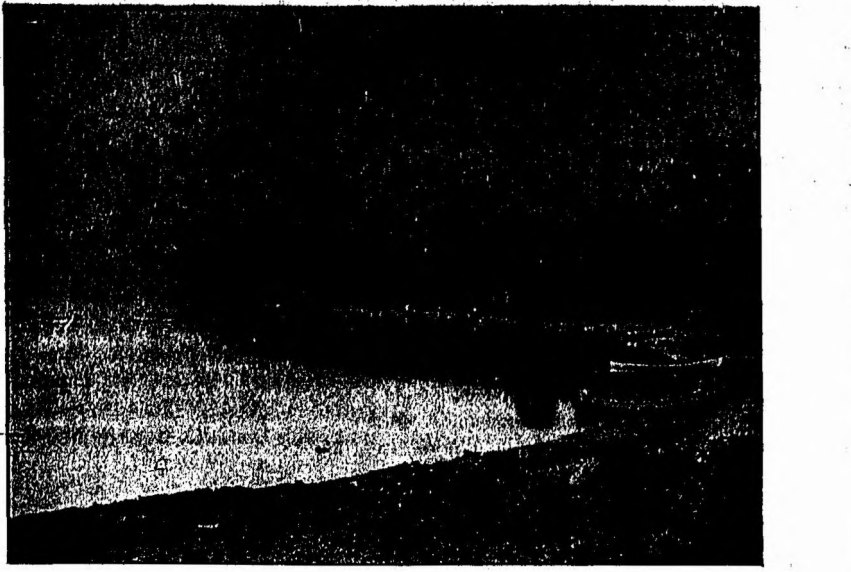
The Wigwam work is steadily progressing. The need of enlarging the building is largely felt. A fair will be held for this purpose Aug. 25 and 26, also to pay the small indebtedness on five lots between building and water-front.

Mental healing of difficult cases at a distance is increasing daily. Names and addresses of patients are presented during the few moments of silent prayer; the case is described most accurately, and by writing we find the patients recover from that hour. The half-hour of healing is more effectual than during any former season. Mrs. Weston bears up nobly under her responsibilities, mentally and physically.

Donations from the many friends of the Cause are solicited for the Fair, and will be cordially received by the President and Secretaries.

MARY E. THOMPSON, Cor. Sec.

Lewis H. Clark, in the *Wayne County (N. Y.) Dispatch* of July 22, publishes an excellent account of the "Hydesville Rappings," and an impartial defense of the early mediums, the Fox girls. Little by little the secular press is beginning to recognize the claims of Spiritualism. Such articles as Mr. Clark's are educational in their tendency, and cannot fail to remove much of the prejudice from the minds of the people.



VIEW AT QUEEN CITY PARK.

Queen City Park Camp.

To the Editor of the Banner of Light:

Friday, Aug. 13, Mrs. Sarah A. Byrnes of Boston addressed a good audience, and gave one of her fine lectures, her subject being, "What Are We, and Whither Are We Going?" She held the close attention of her hearers for over an hour. Her broad range of thought, excellent language and fine personality enable her always to hold her audience. She is a great favorite at Queen City Park, as well as elsewhere in Vermont, as she often attends our State Conventions, and her lectures are very acceptable and highly enjoyed by her hearers. Friday evening we held our annual masquerade party. It was very well attended and was a pleasant occasion. Many and grotesque were the costumes, and so well were the masks disguised, that few knew "who was who." Dancing was kept up till a late hour, and the music was excellent. Another "High Tea" was held during the week and was much enjoyed.

Our 5 o'clock teas are getting famous, and are quite a source of revenue to the Ladies' Aid Society. Mrs. H. P. Russeque came by the evening train, and was warmly greeted by her many friends.

Saturday being the day appointed for the Ladies' Annual Fair, the lecture was held in the forenoon instead of a conference.

Mrs. Russeque gave us a grand lecture on the subject of "Immortality." It was a truly inspirational discourse, full of beautiful thoughts and mental food. She held her audience spellbound, and her fine, clear voice could be heard in every part of the hall.

Our fair was more than usually successful. It was well attended, and almost all the articles on the tables disposed of. Some delicious home-made candy was quickly sold at the "table of sweets." Ice-cream and cake were liberally patronized, and as the evening was warm, lemonade found a ready sale. Altogether the ladies felt much gratified at the result of their labors, as they had many fears that the hard times would cause their receipts to fall short of previous years; but we are very thankful that such has not been the case. The evening was a very pleasant one. Dr. Mills and his amiable wife came on the afternoon mail train from Saratoga, also Dr. Barber from Lake Pleasant. Dr. Russeque and other friends. The hotel has a large number of guests, and the officers of the Park are devotedly thankful to be able to say that the season so far has been successful beyond their anticipations. Dr. Smith was obliged to leave the ground for Lake Pleasant to attend the annual meeting there, but will return on Tuesday.

The fourth Sunday of our meetings was a pleasant day. In this terrible rainy summer we are glad to have the Sundays, at least, come in fine and warm. A good audience assembled in the forenoon to hear Dr. Hidden's fine lecture on "The Spirituality of Spiritualism."

ism." He is an able speaker, and gave many ideas that were new and interesting. He will remain with us during the week.

Mrs. Russeque gave her second lecture in the afternoon, during a terrific storm of thunder, lightning and rain; but her clear voice rang through the hall above the storm, and the sublime and beautiful truths she gave utterance to charmed and delighted the audience.

Dr. Mills followed her with some of his excellent tests, which were fully recognized. He is always welcome at Queen City Park. As a man of integrity and honest purpose, we value him highly as friend and medium.

Mr. Maxham's singing was exceedingly fine at both services. His voice seems clearer and better than it was, even last year.

A most interesting conference was held in the evening. Personal experiences were in order. A goodly number were present, and much interest manifested. Truly we have had a full day.

Monday is always a quiet day in camp, and is spent in social intercourse.

A very spirit conference was held on Tuesday morning. The subject of "Mental Science" was discussed. Mrs. Russeque, Mr. Withell and others took part. The subject was viewed on many sides by the speakers, and made interesting to the listeners.

Dr. Hidden gave his second lecture in the afternoon. It was an excellent practical discourse, and commended itself to every one present. He was followed by Dr. Mills, with a number of tests, almost all of which were acknowledged to be correct.

Mrs. Russeque having kindly volunteered to give some psychometric readings in the evening for the benefit of the Association, a large audience gathered in the Pavilion, and was very highly entertained by the best readings of the kind we have ever had. Mrs. Russeque is very gifted as a psychometer, her descriptions and delineations being clear and well defined. Dr. Mills also gave several names, and the evening was a very pleasant one.

Wednesday afternoon Mrs. Russeque again addressed us, taking for her subject, "The Present and Future Aspect of Spiritualism." Like all her lectures it was a grand effort, and much appreciated by all present. In the evening the Ladies' Aid Society gave a "Birthday Party," a new departure in our entertainments; it was every one's birthday, and was quite a social affair. A very fine musical program was given during the evening, and light refreshments served.

Dr. Hidden gave his closing lecture for the season Thursday afternoon. It was a very fine address, and has already been reported at length in the BANNER OF LIGHT. A violent storm of thunder and rain prevented him from giving some exhibitions in hypnosis, as announced; he found it impossible to do so in the condition of the elements. He leaves us to-morrow. We all regret his departure.

Mrs. Russeque gave us another treat in the exercise of her fine psychometric powers. She is a noble woman, doing a grand work on the spiritual platform. Her powers are many-sided, and her heart is full of love and sympathy for all humanity's children. She gives her closing lecture to-day, and we part with her with deep regret, but trust we shall certainly have her with us another year. J. E. T.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Monday, Aug. 16.—The annual meeting of the Camp-Meeting Association was held in the Temple this morning, and was largely attended. Several new members joined. The election of officers resulted as follows:

Vice-Presidents—1st, H. A. Buddington; 2d, J. B. Hatch, Jr.; 3d, Mrs. Alice S. Waterhouse; Clerk, Albert P. Blinn; Treasurer, Fred Haslam; Directors—A. H. Dailey, D. P. Barber, Mrs. A. E. Barnes, Whiteside Hill, K. D. Childs, E. A. Smith, J. B. Hatch, Jr., Miss M. A. Westcott.

The meeting was one of the most harmonious that has been held by the Association for a long time. The entire old Board, with one exception, was reelected.

In the afternoon a good-sized audience gathered in the Temple to listen to a lecture given by Mr. John E. Darling, the subject of which was "Washington, Lincoln and Grant." Mrs. Lotta J. Darling gave a recitation that was enjoyed by all. E. W. and C. L. Hatch rendered a vocal selection.

In the evening a large audience gathered at the Temple to attend the Congress of Mediums. The following mediums took part: Mrs. May S. Pepper, Mrs. Tillie U. Reynolds, Mrs. Dr. Caird and Mrs. Ogden.

Mr. J. Clegg Wright held a séance Tuesday evening, which was well attended.

Tuesday, Thursday and Saturday J. Clegg Wright was the speaker in the afternoon, and had large audiences at all his meetings. Mr. Wright never gave better lectures than he has given here this season.

Wednesday, Thursday and Saturday evenings Mr. Wright held séances in the Temple, which were largely attended.

Tuesday, Thursday and Saturday mornings conferences were held in the old Auditorium on the Lake side. On Wednesday morning the Ladies' Improvement Society held its annual meeting in the Temple, and the following officers were elected for the ensuing year: Mrs. A. E. Barnes, President; Mrs. Fales, 1st Vice-President; Tillie U. Reynolds, 2d Vice-President; Mrs. Clara Field Conant, 3d Vice-President; Mrs. Carrie L. Hatch, Secretary; Mrs. Alice Waterhouse, Treasurer; Mrs. M. S. Hatch, Mrs. K. D. Childs, Mrs. M. A. Westcott, Mrs. Geo. Pratt, Mrs. A. H. Dailey, Directors.

The Treasurer reported that the Society received one hundred dollars from its recent Fair.

Friday was National Spiritualists' Association Day, and meetings were held morning and afternoon in the Temple. The meeting was a grand success in every way, and President Barrett left the camp feeling happy. The following speakers took part in the meeting: H. D. Barrett, President; Mrs. Hattie Mason, Mrs. J. D. Storrs, F. W. Woodbury, Secretary, Edgar W. Emerson, Clara Field Conant, Prof. Wm. M. Lockwood, Dr. Dean Clarke, Tillie U. Reynolds, Mrs. Chapman, Hon. A. H. Dailey, Mrs. May S. Pepper, and the writer.

The young people arranged a boat race for Friday morning, that was witnessed by about five hundred people. The following were the entries:

Gentlemen's Race. First Heat—C. Bickford, William Shaw, R. Tamer. William Shaw, winner.

Second Heat—A. R. Smith, S. Barron, J. Houson. S. Barron, winner.

Third Heat—F. W. Coon, A. W. Albee, Frank Seaman. F. W. Coon, winner.

Finals—F. W. Coon, first, S. Barron, second, W. Shaw, third.

Ladies' Race. First Heat—Miss Evans, Miss Wilber, Miss Monroe. Miss Evans, winner.

following took part in the exercises: Eva Remik, Irene Tolle, Maud and Flora Loomis, Mamie Hubbard, Gertrude Hubbard, Bertha Hunter, Gladys Dudson. Mr. G. H. Goff, of Providence, R. I., gave a tenor solo. Mr. Bacon played the children with the graphophone. J. B. Hatch, Sr., and Mr. H. Dharmapala spoke to the children. At the close of the Lyceum Mr. Dharmapala gave a séance in the grove before an immense audience.

Among the arrivals this week: H. D. Barrett, Editor BANNER OF LIGHT; Geo. A. Bacon, of Washington, D. C.; Frank Walker, New York; Mrs. J. S. Soper, Assistant Editor BANNER OF LIGHT.

About four thousand people were in the camp to day. HATCH.

Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

Sunday, Aug. 22.—We did not have so fine a day as we expected, but at 2 o'clock a very large number had gathered—about twelve hundred; and before the meeting was ended the rain came down in torrents, and a great many left the camp for their homes.

At 11 o'clock A. M. the meeting commenced as follows: Singing, quartet; invocation, L. D. Milliken of Lynn; singing, quartet; Prof. J. W. Kenyon of Waverley delivered an instructive address; singing, "The Fisherman's Child," Mrs. Johnson of Salem and quartet; Mrs. J. W. Kenyon of Waverley, remarks and tests, which were pronounced correct.

2 o'clock meeting opened with singing by the quartet, "Beyond the Mists"; remarks by the President, L. D. Milliken of Lynn; invocation and remarks, Mrs. H. A. Baker of Danvers; remarks, Prof. J. W. Kenyon of Waverley; subject, "Progressive Development." He was roundly applauded; singing, "Lead Me Gently Home," Mrs. Johnson and quartet; remarks and tests, Mrs. J. W. Kenyon of Waverley; singing, quartet; invocation, Mrs. Palmer of Lynn; singing by the audience; address, Mrs. Abby N. Burnham of Malden; singing by the audience.

Miss Amanda Bailey is at the Salem Hospital, and is improving rapidly; would be pleased to see all of her friends.

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. 22, 1897.

MEETINGS IN BOSTON.

Appleton Hall, 9½ Appleton Street—Palm Memorial Building, side entrance.—The Gospel of Spirit Return Society, Middlesex Street, Foster will hold services every Saturday and Sunday at 2½ and 7½ P. M.

Hollis Hall, 789 Washington Street—Meetings Sundays, at 11 A. M., 2½ and 7½ P. M. Mrs. H. L. Tobin, Conductor.

Elysian Hall, 820 Washington Street—Meetings Sundays, 11½ A. M., 2½ and 7½ P. M. Wednesdays, 3 P. M.; Fridays, 3 and 7½ P. M. Mrs. E. J. Peak, Conductor.

Engle Hall, 616 Washington Street—Meetings at 11, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor.

Hiawatha Hall, 241 Tremont Street (near Elmer Street)—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings. Edwin H. Tuttle, leader.

The Boston Psychic Conference and Facts Meetings, every Sunday evening, at the Woman's Journal Parlor, 3 Park Street. L. L. Whitlock, President.

Harmony Hall, 724 Washington Street.—10½ A. M., 2½ and 7½ P. M. Tuesdays and Thursdays at 2½ P. M. N. P. Smith, Chairman.

Commercial Hall—Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 2½ and 7½.

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

Brighton.—The Occult Phenomena Society holds meetings every Wednesday at 7½ P. M., at 32 Foster Street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

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

Temple of Honor Hall, 661 Massachusetts Avenue.—The Progressive Brotherhood holds meetings every Sunday, morning, afternoon and evening.

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, Aug. 22, conference, test and developing circle began its session with singing; Mr. DeBos led in prayer; Mrs. Collins, Mrs. Wilkinson and Dr. Hall conducted the developing circle. Great interest is being manifested and good results are following. Several speakers and mediums took part. The remarks and tests were all very interesting, also instructive. Mr. Davis recited a beautiful poem.

The afternoon session began with singing several spiritual songs; Mrs. Shelton, organist; Mrs. Rosie Wilson, soprano; reading and invocation by the chaplain; Dr. Coombs followed with a short but very fine address on the "Importance of Knowledge in Spiritual Truths." Among those who participated in giving readings and tests were Mrs. West, Mrs. Nutter, Miss Frank Wheeler, Mme. Reed, Miss Lucy Barnicoat, Mrs. Weston, Mr. Hardy, Mrs. Graves. G. V. Cordingley gave an inspirational poem, also a number of tests.

The evening session opened with the usual religious services. Mr. Scaret gave a short address, which was very interesting. A number of readings and tests were given by Mrs. Nutter, Mrs. Thomas, Miss F. Wheeler, Mr. W. Hardy. G. V. Cordingley gave evidences of spirit-return. Mr. Cordingley has promised to be with us next Sunday night. Madam Deey gave several very accurate tests.

BANNER OF LIGHT for sale on Thursdays and Sundays.

ELYSIAN HALL.—A correspondent writes: Elysian Hall Associates held three sessions on Sunday, Aug. 22. Remarks on spirit guidance by Mrs. Gilliland (Conductor), Mr. Wright and Mr. Marden were given in the morning circle. Thoughts and tests by Messrs. Laws, Marston, Morse, Neal, Smith and Badger, and Mesdames Abbott, Carleton and Parker.

Afternoon session was opened with remarks by Conductor, followed by Dr. Badger on "Intelligence and its Saving Influence," also tests by "Wild Flower" and Mrs. Gilliland. Evening services were opened with musical selections by Mrs. Carleton and Parker. Opening remarks by G. V. Cordingley, of Chicago, on "Occultism," followed by several psychometric readings; tests by Mrs. West; recitation by Mrs. Dodge, followed with tests by Mrs. Gilliland, who also answered mental questions.

Mr. Cordingley will be present at our hall on Thursday evening, and will favor us with a talk on "Occultism, its Teachings and Benefits." All are cordially invited.

BANNER OF LIGHT always for sale at the door.

EAGLE HALL.—W. H. Amerige, Conductor, writes: We had a very fine healing, developing and test circle Sunday morning, Aug. 22. The circle was well conducted, and many fine tests were given and fully recognized.

The afternoon and evening meetings were well attended. The following mediums took part during the day: Mrs. M. A. Graves, Mrs. M. A. Charter, Mrs. M. Ratzel, Dr. D. J. Bowman, Mrs. Peak, Dr. Shute, Miss Frank Wheeler, Mrs. J. A. Woods, Mr. J. T. Coombs, Mr. T. L. Dean, Mr. H. B. Hersey, Mrs. M. A. Piper and many others.

We shall endeavor to have excellent mediums present every Sunday.

Mrs. Kenyon is expected next Sunday.

BANNER OF LIGHT for sale at door.

HARMONY HALL.—N. P. Smith, Chairman, writes: The following mediums participated in the exercises: Address and delineations, Mr. Wm. Haynes, Mrs. Austin, Mrs. A. Woodbury, Mr. J. Hilling, Mr. E. Cohen, Geo. V. Cordingley, Mrs. A. P. Guiterrez, Mrs. A. Forrester, Mrs. Julia A. Davis, Mrs. E. F. Howe, Mrs. Mary F. Lovering, Mr. L. W. Baxter, and Mr. Huxley, musical selections.

HIAWATHA HALL.—A correspondent writes: Sunday, Aug. 22, the three sessions were very interesting. Those taking part seemed to vie

with each other in excellence of remarks, and the tests and readings were clear and correct. Those who participated in the meetings were Mrs. E. R. Brown, Mrs. J. A. Woods, Mrs. R. West, Mrs. M. Penny, W. P. Brooks, G. V. Cordingley and E. H. Tuttle. Musical selections were also rendered by H. C. Grimes. Thomas Hood sang several solos.

BANNER OF LIGHT for sale Sundays, also Wednesday afternoons.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritualist Society held very interesting services in the hall, 33 Summer street, Sunday evening, and much good work for the Cause was done. Miss Lena Burns and Prof. Bert J. Richardson gave fine musical selections. Invocation by Mrs. D. E. Matson, Capt. J. Balcorn spoke on "Spiritual Philosophy." Able remarks were made by Dr. E. F. Murray and Mr. Wardwell, of Swampscott, on "Spiritual Truths." Many recognized tests and spirit-messages were given by Mrs. Alice M. Lefavour, Mrs. D. E. Matson, Dr. Warren and others. Drs. Murray and Warren gave magnetic treatments to many.

Next Sunday the same and other good mediums. All mediums and everybody are invited to come and help the Cause along.

ONSET.—A correspondent writes: Sunday evening, Aug. 22, Fire District Hall was not large enough to hold the people, and many were turned away for want of standing-room.

Services opened with singing "Rejoice and be Glad"; invocation by Dr. J. Milton White, who also gave some psychometric readings, followed by Dr. C. D. Fuller, with psychometric readings; Mrs. Tabor rendered a song while under control; remarks by J. Bartlett, followed by Mrs. S. M. Thomas, with tests. Tests were also given by Madam Wood.

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

BRIGHTON.—D. H. Hall, President, writes: "Mediumship" was the subject presented before the Occult Phenomena Society Wednesday evening, Aug. 18, by the controls of Mrs. G. M. Chapman, and much valuable instruction was given to the large number present. Several phases of phenomena were presented.

Wednesday evening, Sept. 1, will be our next meeting, when our Society will begin its fall season's work. Meetings every Wednesday evening at 32 Foster street. Mrs. G. M. Chapman, speaker and medium.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGE.—Mrs. L. J. Ackerman, Leader, writes: Sunday, Aug. 22, our morning circle was well attended. Mediums who took part during the day were Mr. D. S. Clark, Mr. Scaret and his guides, Mr. Nichols, Mr. Littlefield, Mr. Turner, Mrs. Merritt, Mrs. Ackerman and others.

BANNER OF LIGHT for sale at door.

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.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualists' Association held its cottage meeting and social on the lawn of Bro. Sherman, at Phillipsdale, on Sunday, Aug. 22. There were sixty persons present. The services were opened by singing and a few remarks by our President, after which Mr. W. DeLoss Wood delivered a most interesting address on Scientific Spiritualism. Bro. Sherman deserves our best thanks for the manner in which he provided for the comfort of his visitors.

On Sunday, Aug. 23, our last cottage meeting for the season will be held at the home of Sister Humes, 31 Arch street, at 7:30 P. M.

On Sunday, Sept. 5, our regular meetings will commence in Columbia Hall, corner Weybosset and Richmond streets, afternoon and evening. Sister Humes, DeLoss Wood, and other mediums, will conduct the services.

On Sunday, Sept. 12, Mr. Edgar W. Emerson will be with us.

BANNER OF LIGHT for sale at the hall.

MAINE.

M. A. Brackett, Sec'y, reports continued interest in the meetings at Orient Hall, Portland. The Society enjoyed an Island outing during the past week, with a fine shore dinner, and tea at Capt. and Mrs. J. B. Griffin's Villa. Much interest is expressed by members of the Society in the coming State Convention.

Maine.

The Somerset Spiritualist meeting at Hayden Lake will convene September 3, and continue ten days. The speakers are G. A. Fuller, E. A. Wiggin, Mrs. Yeaw and Miss Effie Webster. First-class hotel accommodations on the grounds. Electric car runs every hour to Madison from Skowhegan. Excursion rates over the Somerset and Maine Central Railroad.

All mediums and Spiritualists are cordially invited, and will receive a hearty welcome.

HEMAN HUNNEWELL, Pres. of Camp.

Movements of Platform Lecturers.

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

Drs. G. and Mary Gebauer, lecturers—the latter also a platform test medium and psychometrist—are open for engagements with societies in neighboring towns or in adjoining States. Terms reasonable. Address "General Delivery," Atlanta, Ga.

The Spiritualists of Lafayette, Ind., will resume their meetings in September, with Mrs. Hill, speaker, and Josephine Ropp, test medium. The address of the Secretary is Wm. Robertson, 100 Park Avenue.

Mrs. Jennie Crosse has removed from Lewiston, Me., to Brooklyn, N. Y., as will be seen by her advertisement on the seventh page.

Julia Steelman-Mitchell, lecturer and platform test medium, will engage for September. Has three other months open. Address 109 Van Voast Avenue, Newport, Ky.

G. V. Cordingley has returned to Boston for two weeks. Sittings daily at 128 Chandler street.

Mr. J. W. Fletcher will return to his New York office, 1534 Broadway, about Sept. 15, and resume his mediumistic work. He will also keep a large supply of spiritual literature for sale, and take subscriptions for the BANNER OF LIGHT and other publications.

Mr. Frank T. Ripley, the platform test medium and speaker, is at Oxford, O. He can be engaged for the Sundays of September, October, November, December and January. Write all letters to Frank T. Ripley, P. O. Box 331, Oxford, Ohio.

Seymour Van Brocklin, inspirational speaker and psychometrist, invites correspondence with societies in New England. Address P. O. Box 3332, Boston, Mass.

Moses Hull has thrown up his engagement to make political speeches in Ohio during the latter part of September and all of October, and will accept calls to lecture elsewhere. Address Stoneham, Mass.

Mrs. Mattie E. Hull has returned to New England after an extended Western trip, where she has been engaged for several weeks in camp work. She is at present in Maine, and attended the Temple of Honor meeting from first to last. She is at present attending the Etna Camp-meeting, and is ready to make appointments with Spiritualist societies from Oct. 1 until February. Address Stoneham, Mass.

George W. Walron, teacher of Occult and Psychic Science, has leased a suite of rooms in the Taber Opera House Block, Denver, Col., where, beside conducting a school for spiritual training and development, he proposes to conduct spiritual services every Sunday evening, at 8 o'clock prompt, beginning the first week in September, and continuing weekly through the fall and winter till May, 1898. The BANNER OF LIGHT and other papers, with a stock of occult and spiritual literature, will always be on sale. Address Opera House Block, Denver, Col.

Veteran Spiritualists' Union Days

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

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.

Island Lake Camp Association, Bridgton, Mich.

Indiana Association of Spiritualists, Chesterfield, Ind.

Parkland Camp Meeting, Parkland, Pa.

Per Order of Committee.

Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the localities 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.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 16, closes August 23.

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

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

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

Mowerland Park, Camp Progress, Upper Swampscott, Mass.—Commences June 6th, for the season.

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

Madison, Me.—Sept. 3d to Sept. 12th.

Illinois Spiritualist Camp Meeting begins at Peoria Fair and Driving Park July 15th, closes Sept. 1st.

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

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

Niantic Camp (Niantic, Conn.), commences June 23 to Sept. 6 inclusive.

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

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

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

SPECIAL NOTICES.

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

J. J. Morse, 26 Onaburg street, Easton 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. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

FLORIDA! for Homeseekers and in book form, a complete and exhaustive treatise on Psychology, but simply has undertaken to present, in as popular a form as possible, some of the salient features of the comprehensive theme.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

SPRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Reading-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 as much of Truth as they perceive—no more.

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

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held July 16, 1897.

Spirit Invocation.

Spirit Divine, we stand in the door between the two worlds desirous to assist both spirit and mortal, realizing by assisting others we are assisting ourselves, and by blessing others we are blessed. We feel thankful this morning for the privilege of meeting again in our circle-room, helping to prepare the way for others, that they may send glad tidings of immortal joy to the dear ones of earth.

We feel thankful for the blessings that are received through the influence of the spirit-world. We feel thankful this morning that the BANNER OF LIGHT has still the energy and power to float over all our land, carrying with it its glad tidings of immortal joy, scattering seeds of progress and quickening the minds of mortals, so that the work goes on and the harvest seems to be great, but the laborers are few. We hope and pray that as the work goes on it will be blessed with harmony, and each one may work according to the light that they comprehend. We know that the spirit-world is always open, and ready to assist all humanity, for Spiritualism is the enlightenment of the world.

Guide us this morning, bless each one as thou seest we need, strengthen us now and for ever. Amen.

INDIVIDUAL MESSAGES.

George H. Galloway.

Well, Mr. Chairman, they say the wanderer will return after many years' absence from the mortal body. I have been a close observer of the earth-life progress, and I have been much pleased with the advancement that our Cause has taken, especially in the West; for I can remember away back in the sixties that Spiritualism was not embraced in its true beautiful religious ideas as it is to-day, and I realize also the many battles with opposition, ignorance and superstition; but I thank God and the angels that they awoke me to a consciousness that the spirit did live after the dissolution of the body. I was not disappointed when I was called to the other side and met many of the dear ones that had gone on before. I feel that I have lived out my allotted time, and I feel pleased this morning at this privilege of returning through your valuable paper, that has brought so much comfort and consolation to the mortal, even if they do criticize what you write, even if they cannot always believe what comes through the inspirational speakers, etc. Sooner or later they will have to accept that life is immortal.

I would like to have you send this communication especially to Indiana, where some of the older ones will remember me. I have those still out there that I have an interest in, and I have made myself known to them in various ways, yet it seemed this morning that it would be really pleasant to send out a communication through your paper, as it reaches so many more people than it does when one comes in contact with the individual.

I should like to say to those in earth-life I am satisfied, and I wish that I could make the situation look the same to others and assist them. We have our work to do in the spirit the same as we did in earth-life, and when we work with the spirit we work with a will, and we always find lots to do.

Now, Mr. Chairman, I have been out of the body, I think, pretty near twenty years, and I know I was separated in the early spring—I think in the month of April. It always seems pleasant to come back; but as that is not of much consequence, I merely want to say to my friends—especially those who were interested in the Progressive Friends, as I was interested in them and they in me—that I wish to be remembered to all; and you can just say that George H. Galloway is here this morning. I will be remembered in Fountain Co., Shawnee, Ind., and that gives you the whole. But the place is much changed now.

Harriet Miller.

Well, I should like to say that I am Harriet Miller, and I, too, would like to be remembered to the dear ones of earth, although I have only been out of the body a little over a year. But I can see, even in that space of time, the many changes and conditions that have come to the mortal, especially in my own family. It was hard for those that I left behind to have me separated from the body, but I was willing and glad when I went, and was so pleased when I was not left alone only a little while, for my husband passed away only a week before I did, and we had lived as companions for a great many years in earth-life, and we are now united in spirit. We are both here this morning, sending out our heartfelt sympathy to those who are still left to struggle with the environments of earth-life conditions. I was not ignorant of the beautiful philosophy of Spiritualism, for I had my eyes open. I could see them many times around me, and I have been so much interested in your circles from week to week, and seeing many opportunities to send forth the messages of love given. Although I am not much of a talker, as I could not speak very well in public, I loved to talk with my friends, and that is what I want to do this morning. I only want to tell them how beautiful the spirit is, and how much we can enjoy after we have worn out the physical body. I wish to be remembered to all, and I send words of encouragement to all those who were so kind to us both in our sickness, and

say to them, The angels will yet bless you, assist and protect you, and I know all will come out well.

You might say that my husband is with me this morning, and his name is Alonzo Miller. His middle initial was W.

We feel happy to be here, but it is hard to control a medium's brain, and so we will send this message now, hoping to be able to do better by-and-by. Paw Paw, Mich., is my home.

Charles E. Colburn.

Well, my friend, as one goes out another comes in, and that is what makes things lively; but it seems sometimes hard to control some one else's brain, it is so foreign to your own; but we all have to do the best we can under the circumstances.

I find since I came to spirit life that the spirit is not so superior to matter after all, because we find, when we are in earth-life, we are held by circumstances and conditions and law. I realize a good deal this morning, and really gain a good deal, although perhaps the mortal don't seem to understand it that way. I, too, can say, with the spirit that preceded me, that it does not seem so very long since I passed out of the body—I should think about two years—but it seems to me a good while, after all.

I think when we look back over seventy five years of existence in earth-life, and the many various experiences we had, the many conditions we had to come in contact with, one never realizes how little he does until he sums the whole thing up; and we are not very apt to make these decisions while in earth life; it is only when we get to spirit we can look back over our earthly career and see that our mistakes were many.

I do not feel that I have anything to regret, for I was blessed with an independent spirit, and I believe in progress, I believe in spiritual enlightenment; and, in fact, I realize that in earth-life I was conscious that when I got to spirit-life there would be many things I would comprehend differently; but I cannot explain myself as plainly and emphatically as I would like to through the instrument I now hold. I think my friends in earth life will remember my peculiar and odd ways, and know that when I undertook to do a thing I meant to do it as well as I knew how.

I shall be remembered in California especially, where I lived a great many years, and was in business, although my native place was in Maine. I shall be remembered in both places. I have friends here in Boston and scattered around considerably. I feel like coming in this morning, not to send them a test, nor to prove directly my individuality, but to send forth a few words of encouragement to any one who will be assisted by it, and I know my spirit will go with these words and demonstrate unto them that need assistance.

When I was separated from the body it was a great relief to me, for my physical was pretty well exhausted, as I was a great sufferer from cancer on the face, and I seemed to know, in all the pain I went through, that the spirits helped me much. I should say to all, I am only waiting for opportunities to prove to those who do not believe, that the spirit returns; that is why I am here this morning, and just say Charles E. Colburn is here.

Annie Laura Hayes.

Well, Mr. Chairman, I would like this morning to send out a few words to the dear ones, for I know even those that believe in Spiritualism, that have a consciousness of the spirit returning, get very discouraged, and sometimes the spirit feels depressed. I feel this morning that if I in my feeble way can send forth a word of encouragement or do any act to any one that would assist them, I should be only too glad to do it, because I have got those that are near and dear to me still in earth life.

I am what might be termed a stranger, for my home is in St. Paul, and there I have so many kind friends and relatives that I feel I would like to encourage them, and say that while we cannot always demonstrate ourselves as much as we would like to, I feel that I should like to do all I could this morning to help them. I find that as I take control of this medium the old physical conditions come back with such intensity that I can hardly hold the control, for I was taken out of the body not so very long ago; but I thank the good angel friends that have answered my prayer, that when they called me home they would call me quickly; and as the spirit was separating from the body, it looked to me as though I was just bidding good-by to some friends and going to visit others.

I would like to gather from all that magnetic chord that would assist me in helping those that cannot help themselves yet in earth-life, for I feel so much must be done; and I wish to say to the co-workers of the Spiritualists at large, especially in St. Paul, "Oh! do work in harmony, and bring the spirit of peace among you, for remember each one is only doing his or her own work. If harmony prevails among you, great things will you do, more than you have done. I have still an interest in the societies there, and in the work of progress and enlightening the world, and giving consolation to the poor, down-trodden mortal; for there is no religion, no faith we can comfort the mortal soul with so much as a communication from the dear ones that have gone.

I wish all to remember me, and I know I remember them all well; and I know in earth-life there are a good many things we do not understand. There are so many times we do not understand those that are nearest and dearest to us, and it is only after we have passed out of the environments of the body we can see clearly the good feelings and intentions that are many times wrapped up in the mortal soul, that are never spoken or known.

Just say this morning, God bless them all; and that Annie Laura Hayes is here, and my home is in St. Paul, Minn.

Mary N. Parker.

Good morning, my friend. What a beautiful morning this is, and how lovely your flowers and your atmosphere seem to be this morning. It brings me directly back to my old earth-life conditions. I am perfectly familiar here, because I lived only a little way from your city, and years ago I used to love to sit in this old BANNER circle-room and listen to the many messages that used to be given in public, and how many times have I been pleased to see their hearts made glad, and I have often-times thought that I would like to manifest through your circle, and I have tried, but somehow I do not always succeed as I wish. I have those that are near and dear to me in my own

family yet in earth life, and I feel also that they need mamma's care. I wish also to say to my brothers and sisters that it is well; but oh! there are so many times when I come close to the dear ones in earth-life, I see so many changes and observe so many times when I draw near to them that they need my assistance; I try to help them, and yet I don't succeed as I wish I could. Just now there is sickness in my own family circle, and I see great anxieties, and that has assisted me to get here this morning, and I would like to say to them—I cannot mention all separately, for I feel not weak in spirit but depressed this morning as I reach this medium's brain, I realize how weak I am in trying to operate it and trying to make myself understood so that others will understand me, and I don't care about making a long communication or talk of the personal affairs of my home and family—if they will give me an opportunity in private I will try and do what I can to assist them; but I now say: Remember, the clouds that hang over you will soon pass away, and all will be made clear.

You may just say that Mary N. Parker is here; my husband's name was John. I shall be remembered especially in Stoneham, Mass., where my home was when the spirit separated from the body. I wish also to be remembered in Hollis, N. H., where I now have friends residing.

Mrs. Josiah Anderson.

Well, friend, I would like to occupy a little of your time this morning, and take on the conditions once more of the mortal and try to send forth my ideas. We all feel pleased at this privilege and the amount of good that comes from it, and it is not at all surprising; yet how little appreciation the mortal gives for all your work and labor in keeping your circle-room open, so that spirits from all towns and cities of the globe can come and communicate with their friends, or try to come in communication with them. I never knew before how long it took the spirit to demonstrate itself through another brain; it is a great deal harder to do that than to talk with your own. I wish sometimes that when the mortals are reading the messages that come through your valuable paper they would stop and think once in a while, and I think it would help them more to understand the messages when they are sent out; for I myself have done the same thing when I was in earth-life, and it used to puzzle me why some spirits coming through the medium could not prove themselves any clearer than they did.

We never can understand so well what angels is doing until we have it to do ourselves, and I want to say to my friends in earth-life that I send this communication broadcast with the spirit of freedom and love, and wish it to be received with a spirit of thankfulness, as I am doing the best I can under the circumstances. I wish to say to all those who are interested in me that I am glad things have gone as they have, although the mortal may not be able to see the blessings that come with the clouds and disappointments of life-existence. I was called out of the body a little sudden. I knew the spirit was calling me home, but I don't think my friends could thoroughly understand; but it makes no difference. The voice said "come," and I went. I was glad to go, for I found my home ready for me, and the dear ones welcomed me there. I will just say that Mrs. Josiah Anderson is here, and I send love to all and wish them all God-speed. Thank you very kindly. I will now bid you good-by.

Messages to be Published.

July 23.—Simon Chaffee; Richard Cooke; Mabel Edna Bigelow; Henry Mitchell; Mary Agnew; Lucy M. S. Farley.
July 30.—Mary Caldwell; George Burdette; Mary A. Greg; Capt. Frank Rollins; Fausto McIntyre; George F. Williams.
Aug. 6.—Mrs. Emma Wilson; Alma A. Hinman; Elizabeth W. Burns; Lizzie M. Blood; William S. Baxter; John H. Hayward.
Aug. 13.—Mary H. Hooker; Elizabeth Whinger; Catherine W. Lewis; Louis P. De Turk; F. D. Cowper; Lovana P. Chase.
Aug. 20.—Dr. Arphax Farnsworth; Philo Appleby; Nancy P. Potter; Maria Adams Green; Benjamin T. Martin; James G. Abbott.

Meaning of Metaphysics.

To the Editor of the Banner of Light:

Having read with much interest many of the definitions of terms pertaining to Spiritualism and Psychic Science, by Hudson Tuttle, published in your issue dated July 17, may I be permitted to correct the "legitimate meaning" of METAPHYSICS?

There is a very decided difference between the premises of a simple metaphysician or metaphysical healer and those of a Christian Scientist professing allegiance to the denomination designated Church of Christ (Scientist), of which "Science and Health," with key to the "Scriptures," by Mrs. Mary B. G. Eddy, is the official, authoritative text-book. The dropping of "Christian nomenclature" is by no means the crux of the difference between the two schools of thinkers and practitioners referred to, the main point of whose philosophic dissonance consists in the fact that the one (Christian Scientist) professed by it denies the existence of the disorders which are to be overcome, while the other (Metaphysician) contents itself with reasonably setting to work on the basis of Hudson Tuttle's truthful though strangely inconsistent statement that "All diseases are mental, and must be dealt with on the mental and moral planes."

The above declaration is perfectly plain and straightforward, and had it merely been given as a definition of the position taken by metaphysical practitioners in general, it might easily have been allowed to pass as a "legitimate" definition of a large and constantly-enlarging school of earnest workers on behalf of human progress.

The absurdity of Hudson Tuttle's statement, which immediately precedes his rational definition, is surely self-evident to all candid readers, for, let us ask in the name of common fairness, wherein is the charge of obscurity permissible, when from the pen of a writer who is clearly unfriendly to the philosophy of health (which he evidently fails to comprehend so lucid a definition can fall as one of the active exponents of the system of metaphysical healing or mental therapeutics thus unfairly and inconsistently characterized?)

I beg to inquire wherein consists that "obscurity" of which your contributor complains, and how does he venture to pose as a compiler of reliable glossaries, and at the same time utter anything so ridiculous as the statement that there is in no sense anything metaphysical (except the name) in a system which, by his own showing, is a clear, forcible statement of the supremacy of mind over the physical organism?

Though I do most heartily dissent from the manner in which this great subject has been summarily disposed of by one who professes to give us "legitimate" information on nearly everything, I can but say that if the statement that "All diseases are mental, and must be dealt with on the mental and moral planes," were to be accepted in theory and translated into practice by all the thousands of your readers the world wide over, the columns of no paper would be large enough to record the blessed results of so wise a proceeding.

Metaphysical healers do teach that there are physical consequences of mental disturbance; but in all cases physical derangement is not prior but subsequent to mental discord. Ob-

scurely may surround every subject if people will not open their minds freely to consider ideas which run counter to ancient beliefs; but as seekers after light we should surely be ready to welcome all higher definitions, and not cling with stupid tenacity to old medical fallacies while priding ourselves on our emancipation from superstition.

As to the utter absence of meaning attached by Hudson Tuttle to the word Soul, those of your readers who prefer knowledge to ignorance will find a splendid definition of the often quarreled-over terms soul, spirit and mind in that wonderful book, "The Soul and its Embodiments," given through the mediumship of Mrs. Cora L. V. Richmond.

The soul is the primal entity; the spirit the outbreathing from the soul, I think, the true interpretation. In the search for truth we must avoid "illegitimate negational dogmatism."

W. J. COLVILLE.

New Era Camp, Oregon.

To the Editor of the Banner of Light:

The Camp-Meeting at New Era, Oregon, beginning July 9 and ending Aug. 1, is a thing of the past.

The attendance this season was not as large as I have seen on former occasions, though there was fully an average number of tents and cottages occupied. But the farming season was in its rush, and many farmers were doubtless hindered from attending on that account. Scarcity of money, too, may have had something to do with it, for a gate fee of ten cents was charged every Sunday, or a twenty-five-cent fee for the season.

Financially the meeting was a success, for the Society not only paid running expenses, but had fifty dollars left in the treasury. There is yet a debt of fifty dollars due from the Society, which will soon be paid. Then our hall is to be enlarged to double its present seating capacity. Also the fence is to be completed around the grounds and supported with a barbed wire, the young firs to be thinned out and the remainder trained for shade trees.

The speaking from the platform was excellent. Our efficient corps of local talent was materially aided by the efforts of George P. Colby of Florida, the well known pioneer worker for the spread of Nature's gospel in the West; also by the efforts of Miss Lillie Miller, now Mrs. Lillie Smith, the girl orator of Texas. Mrs. Smith is a young woman but little past her teens, yet of much promise for the good of humanity.

One great lack of the meeting was the presence of varied phenomena. Children in the A, B, C of the philosophy of life, like the child when first starting to school, need to be taught their letters. Phenomena are the school that leads to philosophy—the mile-posts by the wayside, which proclaim the advance we have made. In vain is philosophy taught without phenomena for its support.

The general theme of the speakers was Soul Evolution; that each human soul possessed innate powers, which must be cultivated and strengthened to activity ere we could ever hope to reach the plane of truth and love, or advance the race to the millennial day; that the millennium could never come to us, but we might, through soul cultivation, reach the millennial plane of purity and peace. The rose can never descend to the plane of the germ, but the germ may unfold to the plane of the rose. And it seems to me the truth of this claim should be plain to every progressive mind. We are but germs in the great field of nature, and must needs unfold before our beauty and our worth can be seen. And each reaps the reward of his own virtue alone, and not the reward of the virtue of another. I contend that we may so live as to become a law unto ourselves; rise above the plane of the law of statute law; do right in all things and at all times, regardless of the customs of the day. We may rise above wrongs much easier than we can legislate wrongs out of the way.

Clackamas, Oregon. WM. PHILLIPS.

Vicksburg Camp, Vicksburg, Mich.

To the Editor of the Banner of Light:

The "Fourteenth Annual Spiritualists' Camp-Meeting of Vicksburg" opened most auspiciously on Sunday, Aug. 8. Large audiences were present both forenoon and afternoon. The opening address was given in the forenoon by the guides of Mr. Oscar A. Edgerly, being an eloquent, instructive and most practical discourse.

In the afternoon the large audience was addressed by that prince of scholars and eminent defender of our philosophy, Dr. H. V. Sweringen, of Fort Wayne, Ind. His discourse dealt with the practical needs of the hour as perceived from the standpoint of a Spiritualist, and was highly appreciated by our people.

Monday, Aug. 9, was devoted to conference meetings, which proved to be of a highly interesting character.

Tuesday Dr. Sweringen again occupied the rostrum, giving a most beautiful and analytical presentation of Spiritualism.

Wednesday Dr. Sweringen gave the concluding lecture of his engagement, his lecture again eliciting well-merited appreciation from the people.

Thursday Mrs. Cora L. V. Richmond, of Chicago, occupied our rostrum, and gave the first of a series of five lectures that she is to give at our camp. It is unnecessary for me to say that her discourses are enthusiastically received by our people.

This evening (Saturday, 14th) we are to have an entertainment by the children of the camp. During next week our rostrum will be occupied by Mr. Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, of Boston, Mass.

NOTES OF THE CAMP.

Mr. Oscar A. Edgerly is to be the Chairman of the meeting during the entire session.

Miss Sylvia Daniels, of Waterloo, Ind., trumpet medium, is with us, and is giving great satisfaction in her work, as is also Mr. Joseph King, of Pipestone, Mich., materializing medium.

Mrs. Frances Sanborn, of Grand Rapids, Mich., furnishes us with instrumental and vo-

cal music, her sweet singing adding much to the enjoyment of our meetings.

Mr. A. Willis, of Cincinnati, O., and Farmer Riley, of Marcellus, Mich., are expected to be with us next week.

Annual Meeting of the Onset Wigwam Co-Workers' Association.

To the Editor of the Banner of Light:

The following officers were duly elected for the ensuing year: May C. Weston, President; Dr. A. F. Proctor, Vice President; Mrs. Bryant, Second Vice President; Mrs. M. E. Proctor, Secretary; Mrs. M. E. Thompson, Corresponding Secretary; Mr. Charles Wilder, Treasurer; Mr. James H. Young, Mrs. Dr. Wyman, Mr. Benjamin Westgate, Dr. Crandall, Mr. William Lees, Directors.

Secretary Fuller's books were correctly kept, and he honorably resigned. The former officers surrendered their positions in a cheerful manner, and new ones were duly sworn in.

At the motion of Dr. White all rose and gave three rousing cheers for the peaceful and successful manner that characterized the meeting of the Onset Wigwam Co-workers' Association of Aug. 7, 1897.

DONATIONS TO THE WIGWAM—A PICTURE ENTITLED "SILENCE BROKEN," AND BOOK ENTITLED "GENERAL BLACK HAWK AND SCENES IN THE WEST."

"Silence Broken" is a reproduction of a wonderful oil painting by the artist Shipman, who made a specialty of painting Indian characters and Indian scenes; donated to the Wigwam of Onset Bay, Mass., by Mrs. Julia Sadler Humes, adopted daughter of Mrs. Harriet Beecher Stowe. This scene represents an Indian plying his canoe over the dark, silent waters of night. In the midst of this darkness a light rift breaks through, overhead, revealing the Indian in his lone canoe, and his shadow, the canoe and oar in the dark water, while an eagle, or large bird, is seen soaring overhead, as if the long, dark silence of Indian wrongs is being broken by the pale faced mediums throughout the world; and a scream of liberty from the eagle bespeaks a "Welcome to all Races" (the inscription over the Wigwam door), but more especially to the red race, from the Wigwam and its noble President, May C. Weston.

Boston, July 18, 1897.

To the President of Onset Bay Wigwam, May C. Weston:

It gives me great pleasure to present the Wigwam a book (a rare copy, now out of print) about the Indian chief, Black Hawk, who was one of the band who controlled me for physical manifestations during the first years of my mediumship, forty-five years ago.

I also send a beaded belt of fine beads artistically woven in patterns, fastened by a rosette, as of a regalia, which Black Hawk used to wear, made by his squaw, and presented by her, who was then very aged, to Emma Hardinge Britten, during her journeys and work in the West, thirty odd years ago. She carried it to England. While there Black Hawk requested her to give it to me. On her return to America she found me and presented it, as requested by him, and I feel that he will be pleased to have these mementoes added to your store of Indian relics.

Many of the older Spiritualists will remember me as the sister of Annie Lord Chamberlain. I should be pleased to have these gifts donated to the Wigwam acknowledged through the dear old BANNER, that Mrs. Britten may know of the disposal I have made of the belt, or regalia, she gave me so many years ago. For reference you will see my name mentioned in the books of Epes Sargent, particularly in the last one, "Scientific Basis of Spiritualism."

With best wishes for the Wigwam and the cause of Spiritualism in general, I am truly yours, JENNIE LOUIE WEBB (now blind). (AMANEUS) SARAH B. HATCH.

This book is entitled "General Black Hawk and Scenes in the West," and is a valuable relic of 1839, from Ma-kai-tai-she-kiak-kiak, or the Indian name for Black Hawk. It is a national poem of six cantos, embracing an account of the life and exploits of the celebrated chieftain, the Black Hawk war, a legend of Illinois tribes of Indians (showing how they became extinct), a succinct description of the Wisconsin and Lake Superior countries and their rich minerals, the massacre of Chicago and other deeply interesting scenes in the West. MARY E. THOMPSON, Cor. Sec.

For Dyspepsia

Take Horsford's Acid Phosphate.

Dr. T. H. Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

The Close of the New York Spiritual Camp at Freeville, N. Y.

To the Editor of the Banner of Light:

Our camp here closed in a blaze of glory. Notwithstanding the first week it rained hard, this camp came out whole in money matters. It (the camp) purchased ten acres of land, now all paid for and we have the deed.

Our last Sunday, Aug. 8, was a remarkable one. Dr. Fred L. H. Willis, of Rochester, N. Y., lectured to a large audience in the morning, followed by that noted test medium, Frank T. Ripley, who gave twenty-eight full names, all recognized.

In the p. m. Mrs. Celia M. Nickerson addressed twelve hundred people, followed by Frank T. Ripley, who gave forty-seven full names, all of which were recognized.

Freeville camp is here to stay. We had a grand dedication of the new grounds at the close of the day Sunday. Those taking part were Dr. F. L. H. Willis, Mrs. A. Armstrong, Mrs. C. M. Nickerson and Frank T. Ripley.

The BANNER OF LIGHT is our friend, and will be truly welcome at all times.

SECRETARY.

Pistols and Pestles.

The duelling pistol now occupies its proper place, in the museum of the collector of relics of barbarism. The pistol ought to have beside it the pestle that turned out pills like bullets, to be shot like bullets at the target of the liver. But the pestle is still in evidence, and will be, probably, until everybody has tested the virtue of Ayer's sugar coated pills. They treat the liver as a friend, not as an enemy. Instead of driving it, they coax it. They are compounded on the theory that the liver does its work thoroughly and faithfully under obstructing conditions, and if the obstructions are removed, the liver will do its daily duty. When your liver wants help, get "the pill that will."

Ayer's Cathartic Pills.

The Reviewer.

GLIMPSES OF ANCIENT MYSTERIES, BIBLICAL AND CLASSICAL, and of English and Parental Versions of the Bible and its Deity, in the Light of Modern Spiritualism. By Alfred E. Giles, of Hyde Park, Mass. Boston: Banner of Light Publishing Co.

This is an 84-page octavo pamphlet from the pen of one of the most scholarly and erudite writers in the ranks of Spiritualism.

Retired from active life, he has made the study of the outlying fields of Spiritualism, and although he has been moved to write only on occasions, what he has written is the golden fruitage of maturity. He is a Brunonian, a graduate of the class of 1844, and from 1847 to 1877 a member of the Massachusetts Bar. In all his years of legal labor he never lost sight of the higher realm of thought for which his spirit constantly yearned. From time to time he has published his crystallized thoughts. Of these may be mentioned: "The Sabbath Question, by a Layman," "Civil and Medical Liberty in the Healing Art," "Furnerals, Suspended Animation, Premature Burials, Therapeutics, Spiritual and Medical," "Marriage and Divorce, or, The Divorce Question," "A Letter to Massachusetts Members of Congress, on Plural Marriage and the Mormon Problem," "Societies for the Suppression of Vice," Their Methods and Tendencies Considered.

He always maintains advance ground, and the future will acknowledge his correctness. Of the present work, "Glimpses," its calm and scholarly criticism of the Bible should be read and studied by every one who wishes to know exactly what that book is. He shows what a patchwork the "sacred writings" are, and that the work of unknown authors of unknown time is interpolated and glossed by pious transcribers, until the reader feels the foundations of faith quake and sink beneath his feet.

What can we rely on as truth, when the exceedingly pious Eusebius, Father of the Church, devotes a chapter in his book, entitled "Preparation Evangelica," to the question: "How far it may be proper to use falsehood as a medicine, and for the benefit of those who require to be deceived," and closed his "preparation?" "Thus I have reported whatever may redound to the glory, and suppressed all that could tend to the disgrace of our religion." As Mr. Giles adds: "Evidently believing such disregard of truth for the glory of his religion, convincing evidence of his Christian character; an acknowledgment, however, which, in modern courts of justice, where witnesses are sworn to tell the truth, the whole truth, and nothing but the truth, would discredit both him and his testimony."

But the Bible criticism, interesting as it is, is less so than the life-experience of Mr. Giles in Spiritualism, and his account of the relations of that marvelous seer, A. J. Davis, thereto. Mr. Davis was among the very first to call attention to the advent of Spiritualism. Although his many volumes are before the public its attention has been called away, and the question is asked if he is yet in the field of labor. This apparent retirement has been accounted by Mr. Davis, for the time studying medicine, graduating and entering on a large and successful practice in Boston. Apparently that part of his life work has been accomplished. With the appreciation of a half a century of acquaintanceship, Mr. Giles presents the wonderful revelations and character of this seer, and Spiritualists may thereby learn the debt they owe him.

Mr. Giles writes: "As being the most prominent Spiritualist and clairvoyant of the age; as an unwearied reformer, writing volumes, editing and contributing to reform journals; as a lecturer, speaking from platforms in many cities and large towns, from the ocean to the great rivers of the West, Mr. Davis has performed great, beneficent and varied labors, and it is proper at the present time to vivify in memory, as has herein been somewhat attempted, the name, the marvelous revelations and visions of the American Seer, inasmuch as he was the pioneer of Modern Spiritualism, and has within the last year passed the Psalmist's 'threescore years and ten'; and, also, because the present year is the fiftieth year since his first volume, 'Principles of Nature, and Her Divine Revelations, etc.', was entered for copyright."

Most fittingly the work closes with this quotation from the seer: "But he who searches Nature, searches the Gospel of God. It is the fountain of all authority in science, morals and religion."

Money for Spiritualism.

It has been a trite saying that the Spiritualists have no Devil to frighten them into contributing money to their public cause, hence their usual lack of this necessary thing in our present civilization. They have not preached a money-loving Lord who would reward a cheerful giver; albeit they have often been told the spirits would appreciate gifts and sacrifices. We have not been led to believe that heavenly mansions and crowns could be purchased by money donations to our Cause, and yet we have all learned that worldly possessions will be barriers to our spiritual progress if we are selfishly tied thereto. Thus, by giving freely, we expand our soul-natures into that unselfishness which gives promise of spiritual reward and the approbation of our spirit-guides. We have learned that consequences are inevitable. After all, there is some need to fear the Devil and love the Lord, even by the Spiritualists.

With the growth of a less selfish class of Spiritualists there has been an unloosing of purse-strings. Like many Christians' claims upon the Lord, too many Spiritualists have been content with what the spirits have done for them. They have utilized the facts and truths only for personal needs.

It is the continuance of a selfish religion. "Save me, oh, Lord!" has been changed to "Help me, oh, Spirits!" But the broader view of the utilities of Spiritualism is finding birth. The Spiritualists are becoming liberal. For a few years past there has been a marked growth in the willingness to financially help the public cause of Spiritualism, that all peoples may partake of its truths, and humanity be helped mentally, morally and spiritually. It is a healthy sign of the interior value of the truths and facts we proclaim. Whilst money is the measure of values, we must depend upon it to accomplish worldly good. Bibles are of no value to a starving man, and a spiritual truth cannot find fruition in his brain. Earthly help and happiness must be before we can premise spiritual health and happiness. To get, we must give! So the era of giving is dawning amongst the Spiritualists. To the Cause of truth we should give, and be protected in our giving. We should not wait until our heirs may fight our bequests, but give while we can see the fruits of our gifts, and know they are properly applied.

But, if bequests are made, they should not be permitted to be legally denied by virtue of our lack of capacity to properly utilize. Our legal status must be maintained! For that we are organizing, and to that end, more than for propaganda, should we look to the National Spiritualists' Association. The Babe will be a test case. All your legal rights are wrapped up in that appeal to the courts. If it costs every dollar (or more) than the bequests, our rights as a religious body shall be protected.

There are others ready to make bequests to the public cause of Spiritualism. They should be protected! And nearly every city is preparing to solicit funds to build a spiritual temple. Notably does Rochester desire to erect a Fox memorial. Funds for all these are being solicited, and the donors want to know that their donations will have legal protection. To secure all this, we should first help the National Spiritualists' Association to defend the Babe will.

G. W. KATES.

Verona Beach, Boonville, N. Y.

To the Editor of the Banner of Light:

On Sunday, Aug. 8, the last meeting was held at Verona Beach. A large attendance was present. At that time an organization was effected, for the purpose of holding spiritual meetings a part of each year on or near the shores of Oneida Lake, the site to be selected by a committee.

The capital stock is five thousand dollars, divided into shares of five dollars each. A large amount has already been taken. The stock is open to any one. We trust that all who are interested in the formation of a camp in this locality will add us by taking stock, first payment to be made as soon as grounds are located, which will be a quarter of amount taken; other payments made quarterly.

Officers chosen are: President, G. W. Kates, Rochester; Vice-President, Mrs. S. A. Walters, Auburn; Treasurer, C. L. Hovay, Syracuse; Secretary, Miss Jennie E. Thornton, Boonville, N. Y.

For any further information concerning the stock, correspond with the Secretary, Miss Jennie E. Thornton.

Deafness Cannot be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by a local application of the Eustachian Tube. When this tube gets inflamed, you have a running sound, or imperfect hearing, and when it is inflamed, closed, Deafness is the result; and unless the inflammation can be taken out, and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will cure One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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O. W. F. SNYDER, M. D.,

308 McVicker's Theater, CHICAGO, ILL.

New England office in charge of DR. M. CORA BLAND, 120 West Concord street, Boston, Mass. July 18.

SOUL READING,

OR PSYCHOMETRIC DELINEATION, BY MRS. A. B. SEVERANCE. Character readings clear, accurate and complete. Examinations of health and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and long life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement, and future success.

Brief readings, \$1.00, and full readings, \$2.00, and four-cent stamps. Address, 130 Main street, White Water, Walworth Co., Wis. 25c May 1.

DYSPEPSIA

INDIGESTION, HEART-BURN, and All Stomach Troubles quickly relieved and cured by FLOPHEXION. Sample bottle free by mail.

Every drop is worth its weight in gold when you need it. Address Franklin Hart, 92 John St., New York. Mar. 6.

PSYCHE

IF ALL send name, age, sex, and a leading symptom to DR. J. S. LOUCKS, 124 Birch street, Bangor, Me., and receive correct diagnosis and valuable information about your case absolutely FREE.

July 3.

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Aug. 7.

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BOSTON, SATURDAY, AUGUST 28, 1897.

Onset Notes.

To the Editor of the Banner of Light:

Those who seek goodness will find all the spiritual forces of heaven setting toward them to help them; while the devil will send all his latent injured labor-saving machines to assist those who seek evil.—*Bosford.*

On Monday copious showers of rain fell throughout the day, with vivid flashes of lightning and peal on peal of thunder. Association Cottage No. 27, occupied by Mr. Libby, was struck by lightning. The fire department responded to the call, but the fire was out when they arrived. Mr. Libby was somewhat injured, but not seriously. This was National Spiritualists' Association Day, and two interesting sessions were held in the interest of that important organization.

We have had with us for a few days Miss Ethelynd Gould of Randolph, Vt., an eloquentist of merit. An entertainment was given in the Temple, under the auspices of the Onset Bay Grove Association, at which Miss Gould was highly complimented for her pleasing address, fine sympathetic voice and oratorical ability.

Tuesday services opened with song, "The Organ in the Corner," by Prof. Peck, and "Where There's a Will There's a Way," Mrs. Carrie E. S. Tving read a poem, "Love Unexpressed," and took for her subject "Search the Scriptures, for in Them Ye Think Ye Have Eternal Life." "That was the advice in the old time; now we know we have eternal life, for we have heard from the other side. That is the difference between the spiritual thought of the past and that of the present. Cultivate mediumship in your own homes, then you need not be obliged to go to a stranger to communicate with your loved ones. I have visited families where, after breakfast, they would say: 'We will now repair to the circle-room.' How beautiful! What better prayer-meeting could we have than a half-hour communion with our spirit-friends, to help us through the cares and burdens of the day? Cultivate the spirit of truth within yourselves.

Do you feel that our spiritual papers are patronized as they ought to be? New England ought to be loyal to its BANNER OF LIGHT—that grand old paper which has waded through opposition and stood for the right for the last forty years. Why take so many daily papers? Do you love to revel in the murders, suicides and divorces that are served out to you daily? What good does it do you? Read something that will feed your mentality and give you a better soul-growth. Patronize your spiritual papers—the *Progressive Thinker*, *Light of Truth* and the dear old BANNER OF LIGHT. Search the scriptures of your homes, and you will find vast revelations that will make your souls happy for having been in touch with the spirit of all truth." Doxology by the congregation and benediction by Mr. H. D. Barrett closed the afternoon services.

Mrs. Tving and "Ichabod" held a séance in the Temple in the evening, at which a goodly sum was realized for the Association.

Mrs. Ora Bellows, of 84 West Elm street, Brockton, is stopping at Mrs. Lyman's on Highland avenue.

Wednesday Prof. Peck sang "Mother Will Come to Her Boy" and "Pulling Hard Against the Stream." Mr. H. D. Barrett, President of the National Spiritualists' Association and editor of the BANNER OF LIGHT, read a poem entitled "The Fault of the Age," and took the same for the subject of his discourse. "Do Our Duty Manfully," sung by Prof. Peck, and the benediction by Rev. F. Ernest Allen, closed the meeting. Poverty party in the Temple in the evening.

Poole's excellent singing band gave a concert each day after the lecture at the Auditorium, which is highly appreciated and enjoyed.

Dr. Dumont C. Dake of New York is looking about him with a view to making Onset his permanent summer home.

Thursday evening the college boys of Brown University gave an entertainment in the Temple.

[Afternoon services at Auditorium opened by singing "Little Nell" and "Just a Little Sunshine," by Prof. Peck. Mrs. Ida P. A. Whitlock, State Agent for the National Spiritualists' Association for the State of Rhode Island, lectured: subject, "Work for the Workers." Mrs. Whitlock spoke of the different reforms among: of intemperance in many directions, among them the riding of the wheel to excess. There is work for Spiritualists in the slums. If reform is accomplished we must go out into the great outside world and deal with the facts all around about us, and which we seem not to see. Mrs. Whitlock gave some psychometric readings and pronounced the benediction.

Poole's Orchestra gave a concert after the meeting.

Friday afternoon, after the usual singing, Dr. George A. Fuller, our efficient Chairman, delivered the address, prefacing it by the reading of Joaquin Miller's poem, "The Port of Ships," also an invocation. His lecture subject was "The Higher Spiritualism." "It means," he said, "the development, education and unfoldment of every man, woman and child on this earthly plane. There is a higher and a lower Spiritualism. There are two kinds of influences—the one that drags down and the one that lifts up. The one leads to a higher education, which draws out the latent possibilities of every individual. We cannot lay down any special rules of education; they must move on in the direction for which they were intended, and develop along those lines.

We need schools where we can study mediumship in all its phases, and the results from our séances-rooms will be more satisfactory than at the present time. Investigate in a scientific manner, and every true medium will hail your advances with joy. The thinker says one evidence under test conditions is worth more than all things else. Mediums have been subjected to a great deal of criticism. It is necessary to understand that mediums are human beings, and should be approached in sincerity and in a friendly manner; then they will meet us half-way. Education is needed, that the powers of the mind may be developed. I am speaking for the Spiritualism of to-morrow, that shall take its place in the world by the side of all great movements of the hour. We are entering upon a new era in the history of Spiritualism. Its thought-circles grow wider and wider every year. We pause no longer to argue, but content ourselves with the great truths. We have settled the phenomena, and it is necessary we move onward, and leave the path our aching and bleeding feet have trod to those who come after. Eternity lies before us, and the laws of evolution will work wonders in the paths that lead us onward. Move on, and grow into those higher, magnificent conditions, where the higher spirits are waiting to receive you. We hail with joy the fact that material science comes following in our footsteps. Sooner or later our Spiritualism will stand or fall under the inspection of science. In this plea for a higher Spiritualism we should place before the world the fact that it is a science, a religion and a philosophy combined. Spiritualism further asserts that the individual shall pay the penalty of every transgression of law. When we give out these principles the world will know what Spiritualism stands for. When we meet together, shoulder to shoulder, then can we stand for truth and righteousness that shall endure as long as life shall last."

Miss Etta Shaw of New Bedford sang "Father, Take My Hand." Mrs. Rachel Walcott closed the meeting with a benediction.

Saturday services at the Auditorium—"Shadow-Land," sung by choir; Mrs. R. Walcott, for twelve years pastor of Spiritual Society in Baltimore, Md., was first introduced, and read a poem; solo, "Oh! Fair Dove," by Miss Etta Shaw; subject for lecture, "The Concentration of Human Power." Our forefathers knew that without the concentration of their united efforts they could accomplish

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

nothing. I ask you, Spiritualists, if you are willing to concentrate your forces to the furtherance of your object, as did those of your forefathers. The first substantial step was taken that man should worship God as his conscience dictated, and now the time has come when those souls know that human minds must have religious freedom. Our Spiritualists do not yet realize the condition of things. A few of them do, and it has always been the few who have done the hard work for the good of humanity. If Spiritualism is the last great step to lead the vanguard out of the present environment, what part are you willing to take, and what will you do to push forward the car of progress? A few Spiritualists are endeavoring to concentrate their thought for the good of humanity, for the greatest good of the greatest number. Where is the honor that comes from denying your Spiritualism, when asked the question—after having had experience in every kind or phase of the phenomena—are you a Spiritualist?—to answer: "Oh! no, only an investigator?"

Mrs. Walcott's lecture was a pointed reproof to those milk and water Spiritualists, who shirk their duty, expecting a few to do their work for them.

"There is no Night There" was sung by the choir, and benediction given by Mrs. Walcott. Band concert by Poole's excellent orchestra closed the day's exercises.

Sunday morning heavy rains, with lightning, thunder and hail, ushered in the day. Meeting was held in the Temple. Dr. George A. Fuller gave an eloquent discourse in the morning.

In the afternoon Mr. H. D. Barrett recited "The Song of the Mystic," taking the poem for the subject of his lecture. This poem has taken us into the mystical valley where loving voices and welcome footsteps that have gone are calling us at this time to show us the need we have of turning our attention to the demands of a pure Spiritualism. They have tolled and conquered, and they call back to us as Liberalists and independent thinkers to eradicate from our lives all bitterness, care, sorrow and contention, and walk more truly together. Do you suppose they are satisfied with the condition they find among us? Is there not a spirit of grasping-to-day that takes a greater hold than it ought to have, or would, if the ethics of Spiritualism was adopted as taught? The rights of equality are not taught even in the text books of our public schools. Can we expect a pure nation when such principles are acted upon? The people of the valley of silence would tell us to-day the duty we owe to each other. As Spiritualists, I ask a higher standard along the lines of ethical relationship. We cannot do wrong to one without doing wrong to all. There is a new revelation needed, a conception of love such as only the soul-world alone knows. There is a higher religion than that of faith. When we can demonstrate a fact in nature, it is worth more than tons of theory. The criminal classes are in need of our attention. We want to make them honest for honesty's sake, deal out justice for justice's sake; for as they live here, so must they reap here and hereafter. Our Spiritualism has an answer for everything, if we cease our bickerings and seek it. There is a balm of consolation in Spiritualism for all who have suffered. There is a land beyond the cloud-rift, and Spiritualism will not have done its duty until all are comforted and their hearts healed. We have the drunkard and the Magdalene. Every social evil we have to-day is a disease. There cannot be a fallen woman without one or a dozen fallen men. We want a resurrection of goodness. Our Spiritualism will be false to its holy mission if it does not lead us out of the ways of darkness and into the ways of peace and sunshine."

A plea was made for the National Spiritualists' Association, and a goodly collection taken. The new doxology was sung. Miss Laidlaw sang, with a good deal of expression, "A Dream of Home." Rev. T. Ernest Allen pronounced the benediction, and the band concert closed the day's exercises.

The Harvest Moon Celebration will take place the 18th and 19th of September.

AUGUSTA FRANCES TRIPP.

Onset, Aug. 22, 1897.

National Spiritualists' Association Day at Onset.

Monday, Aug. 16, was National Spiritualists' Association day at Onset. In the morning the thunder roared, the lightning flashed and the rain poured down in torrents, but the people, nothing daunted, obeyed the summons of the bell and assembled in the Temple, thus proving their interest in the National Association. The music consisted of congregational singing, led by Prof. W. F. Peck.

Harrison D. Barrett, President, opened the meeting, presenting rapidly and briefly the objects of the National Association, its work, and its necessities, after which he called upon Mrs. Rachel Walcott, of Baltimore, Md., an earnest worker for the Association, and for Spiritualism in general. She exhorted her hearers to sustain the National Spiritualists' Association, which she said represented the centre around which must rally all the spiritual forces. She particularly urged that the Babe will be defended, in order that we might show to the world that we have intelligence, and that we are a people who know what business is, and know how to maintain and protect our rights and our honor.

Prof. W. F. Peck was the next speaker. He called for more practical work among Spiritualists, and quoted a friend of his, who said that Materialism furnished a shirt, and then did not make it worth while for a man to wear it, while Spiritualism taught eternal life, and that shirts were of no consequence. "What we want," said Prof. Peck, "is a religion with enough Materialism to furnish the shirt and enough Spiritualism to make it worth while to wear it." He referred to the industrial and various other reform movements, and said that Spiritualists must take an active part in them all if they wished to have any influence in the world.

Francis B. Woodbury, Secretary, closed the exercises, making a heroic effort to be heard above the tempest that was raging outside. He succeeded, as did the others, in holding the attention and interest of his audience during a twenty minutes' address.

The storm cleared the atmosphere, and the sun arose bright and triumphant to greet the afternoon audience. As Mr. Woodbury was obliged to take an early train, he was called upon first, and supplemented his former words by calling the attention of his hearers to some of the methods of work at Washington. He spoke of the persistent effort on the part of the evangelical people to control the government of the United States, and of the earnestness with which Seventh Day Adventists joined the Spiritualists in the work of protecting religious rights. They have a large publishing house at Battle Creek, and at short notice they flood the Congress of the United States with their publications, and since our National Association has been organized we never have had to print anything for political work, as the Seventh Day Adventists come to our office and say if we will work with them they will do the printing. The National Association of Free-Thinkers and others are also in this combination, and when we go before the legislative committees this union means something. We can do nothing in the legislature unless we prove that we represent voters. The last time that the God-in-the-Constitution question was agitated, we offered so many remonstrances, and the question was so ably presented before the judiciary committee, that our opponents found it impossible to convince one member of the committee that it would be a good idea to change the old Constitution.

Mr. Woodbury presented many practical thoughts, and urged organization as the only effective way in which to meet the important issues of the hour.

After a violin solo, "Oh Promise Me," by

Miss Laidlaw, Dr. T. A. Bland of Boston enlarged upon subjects under discussion. He thought the chief effort in the direction of preventing religious despotism in the government rested with the Spiritualists of this country. They are more interested in it, perhaps, than any other people, for the reason that they stand more squarely for the principles of freedom on which our government was founded. We cannot fight the enemy unless we come forward in a solid phalanx and meet the organized foes of freedom with the true weapons of the spirit. He spoke also of the necessity of defending honest mediums, and of exposing and driving from the spiritual ranks all frauds and fakirs. If Spiritualism is to do the work that the angel-world meant it to do, it must take a position in favor of honest mediumship and morals in our speakers and in our mediums. We must have organization that will enable us to draw the line sharply between the sheep and the goats. He did not fail to touch eloquently upon the subject in which he seems most interested: viz, the attempt in all States in the Union to restrict the rights of physicians.

Mrs. Ida P. A. Whitlock, of Providence, R. I., followed with an earnest plea for individual effort on the part of Spiritualists. We wish to be recognized as a power in the land, but that cannot be accomplished by a single individual. We may elect a president and other officers of the National Spiritualists' Association, and thrust the whole work upon their shoulders, but they cannot do it alone. They need the assistance of every individual who is interested in Spiritualism. Among other things, she pleaded for the rights of the children of Spiritualists, saying that they must not be put in the background if we would have them follow in our footsteps in later years.

Mr. Frank Walker of Hamburg, N. Y., made a few very practical remarks concerning the way in which Spiritualists could render immediate assistance to the Cause they profess to love so well. "Did you ever think," he said, "that nearly all of the time of the President, officers and agents of the National Association is spent in simply raising money enough to pay expenses? Though there are said to be some millions of Spiritualists in the nation, yet we are able to raise only enough money to pay running expenses, instead of doing any of the great work that should be accomplished by the National Association. We have no money to build schools in which may be taught the laws governing mediumship, no money to build homes. Here in your own State is a building, but there is not money enough to put an occupant in it."

One of the greatest mysteries to me is that Spiritualists should oppose organization. I understand that many came from churches, where organization held them in bondage; but Spiritualists have laid down no creeds; they give you absolute freedom in your thoughts and actions. They simply wish to band together for the purpose of doing good to humanity; and if all who can would come forward and ably support, with money and time, the officers of the National Association in the work they wish to do, you would be astonished in a few years at what had been accomplished."

Mrs. Carrie E. S. Tving said: "One of the greatest stumbling-blocks in the way of the National and State Associations is lack of backbone. I don't like to advise anyone to be bold, but I should like to inspire Spiritualists to demand that which belongs to them. For instance, you have a little society in your town, the newspaper world is your world; you help support it; and if the newspaper of that town will not publish an article regarding your meeting, boycott it. Another thing: if there are 'Camp-Meeting Spiritualists' in your town, convert them over, and show them that it is their duty to support their own religion. Just as soon as you make the world respect you, just as soon will you find people coming to you. I look at some societies and wonder they exist as long as they do—just a few doing all the work, the many coming in at times and wondering why they have to pay ten cents at the door. I wish all who are here would go home with more courage, and feel that you are going to accomplish what ought to be done. Join the National and State Associations; you will feel that you are under the great wing. If you help them, they will help you."

Dr. George A. Fuller told about an old man who got up in one of the camp conference meetings and said Spiritualism was the grandest religion he ever knew; "and, brothers and sisters, it is the cheapest. When I was in the church it cost me fifty dollars a year. I have been in Spiritualism five years, and on an average it has cost me twenty-five cents a year." "I don't look at Spiritualism in that light," said Dr. Fuller. "If Spiritualism is not worth sacrificing something for, it is not worth anything. I stand here to-day in the interest of the National Association, because I believe it to be an absolute necessity of the hour. I do not believe it has come into the world a day too soon. In the early years of Spiritualism we had the work of disintegration, and it was necessary, but we do not need any longer to pound away at the old creeds and dogmas. They are being battered to pieces by the churches themselves. It is our duty now to build, and the first step is to support and sustain all the organizations that have been instituted in the name of Spiritualism, local, state and national. We should have comfortable halls and the best music to be obtained. Why, I have been tortured almost to death by the music in some places where I have lectured. We need the proper presentation of our Spiritualism from every platform, and we cannot expect it upon all occasions until our National Association has grown large and influential enough to establish schools and colleges for the education of our mediums."

It is a disgrace to Massachusetts that our State Association numbers less than three hundred members. We cannot be respected unless we desire to be. If we sit back, fold our arms and say we can do nothing, the secular press will continue to parade us before the public, the public will continue to ridicule us, and we deserve it."

President Barrett closed the afternoon session with an eloquent address, in which he replied to some questions that had been asked concerning the Association, and presented many startling facts to his hearers. He pleaded earnestly for the support of the Association itself, and also for the Babe will, which is soon to be contested in the courts at Washington.

The people responded most generously to the call, \$200 being raised for the National Spiritualists' Association and the will of \$125 of which was represented by the deed of a lot in Queens City Park, presented by Mrs. F. H. Bussey, Wardner, Idaho.

The Mississippi Valley Spiritualists' Association.

To the Editor of the Banner of Light:

From Aug. 1 to Aug. 11 the veteran Spiritualist, Moses Hull, was with us, and to say that our people enjoyed his eight lectures and his genial presence is to express the fact mildly. Sister Mattie Hull was also with us, and the "little people" enjoyed her ministrations immensely. Her original rhymes and songs, so inspirational and pure in thought, brought a blessing to old and young alike. Her work among us was concluded by a children's entertainment, given the night of Aug. 11, and was a decided success.

Many friends were aroused to an appreciation of the need of intellectual cultivation among our public workers, and were glad to hear of Mr. Hull's efforts in that field.

The second week brought the ever-welcome friend of Spiritualism, J. Frank Baxter. We listened with pleasure to four of his lectures, the last one, upon the rights, care and education of the child, being one of the most beneficial ever delivered at the camp—in the esti-

mation of the writer. Mr. Baxter's platform tests were declared to be finer than ever, and many visitors to the camp were led to respect and study the phenomena of Spiritualism as a result of his careful and pleasing efforts in that line. As a singer, too, our audiences declare him to be as "fine as ever."

Large audiences assembled at our Sunday meetings, and the new auditorium erected this year on our park, and capable of seating two thousand people, was over half filled with appreciative listeners.

A brass band, orchestra and a mixed quartet furnish delightful music for our meetings, and so far the number of actual campers on the grounds exceeds that of previous meetings.

Mr. J. C. F. Grumline arrived Aug. 18, to fill an eleven days' engagement, and as his class work and public discourses are counted among the best that we have, our people have again received Bro. Grumline with open arms, and look eagerly to his inspirational utterances.

Our regular annual business meeting showed a large membership, actively interested in the welfare of the Camp.

The Ladies' Independent Union are also eminently successful in their social and financial management, and the utmost harmony and activity prevails in every department of their work.

They will be able to render valuable financial assistance to the Association this year.

NETTIE E. MCGRATH.

Sec'y Ladies' Independent Union of

M. V. S. A.

Clinton, Ia., August, 1897.

Important to Spiritualists.

HAMBURG, N. Y., Aug. 2, 1897.—This is to certify that W. H. Bach is hereby appointed to take charge of and arrange for an exhibit of works produced by spirit-power, and of articles of interest in connection with Spiritualism, to be formed into a Museum, in connection with the Semi-Centennial Celebration of Modern Spiritualism to be held at Rochester, N. Y., U. S. A., in 1898.

(Signed) FRANK WALKER, General Manager.

The above letter explains itself. It has been deemed advisable to have a Museum of mediumistic productions—such as spirit-paintings, drawings, paraffine casts, spirit-photographs, and all other articles of interest that can be procured, as well as a gallery containing the pictures of the prominent workers in Spiritualism since the inception of the modern movement.

This can be made one of the best parts of the Jubilee if the Spiritualists who have such articles in their possession will communicate with me and aid in gathering the collection. It is desired that suitable articles be loaned to the management of the Jubilee, under such conditions as will secure to the owners proper care and return at the close of the session. It is also desired to secure donations of some of these articles, and in this way form a nucleus of a permanent museum in connection with the National Spiritualists' Association.

I request all persons having such articles to communicate with me at once. State whether said articles were produced under test conditions or not, and, if so, send statement of the method of production. This will enable the management to select those articles that will give the best satisfaction to the visitors, and help to raise Spiritualism and its phenomena higher in the estimation of the people.

To the phenomenal mediums of the country I have a word to say: This department is directly in the interest of the phenomena. I therefore ask you as a personal favor, as well as in the interests of the cause you are working for, to become my aids in this matter, and let us make it a success such as Spiritualism has never before seen. Let us carry the thought that there is nothing to good for this Jubilee; with that we will succeed.

In closing, I have a personal matter to present. I had arranged to visit the South and the Pacific Coast this winter. Taking this position has obliged me to change my entire plan for the season's work. I have agreed to donate my services to the Jubilee management until such a time as I am obliged to give up my regular work to attend to the Museum. In order to give it proper attention, I should be in the vicinity of Rochester, or within two or three days of it, at any time I may be called upon. I therefore request the societies in the States adjoining New York to correspond with me regarding engagements on their platforms during the coming winter. This will aid me to carry on the work, and I believe I will give satisfaction to them as I have to others with whom I have had engagements.

Until Sept. 1, my address will be Lily Dale, N. Y.; after Sept. 1, until the offices are opened in Rochester, address care Frank Walker, Hamburg, N. Y.

W. H. BACH.

Lily Dale, N. Y., Aug. 10, 1897.

Lake Brady, O.

An extra large crowd came here Sunday to witness the cures of the so-called "Divine Healer." His would-be patients were informed that every one receiving treatment must leave an offering in his hands. The fact that he "blesses handkerchiefs," led an old lady to engage in an enterprise with her neighbors at home. She brought with her a number of handkerchiefs she had engaged to have blessed at twenty-five cents each, she expecting to pocket all the profits, but was much disappointed that she had to share a part of them with the healer.

Some of the alleged cures have turned out to be mere illusions; others, however, claim to have been benefited by the treatment. Among the many excellent speakers and mediums it has been our good fortune to report, none have been better received than Anna L. Robinson, of Port Huron, Michigan. She is an attractive woman in her personality, a speaker of more than ordinary ability, and a test medium of exceptional power. Her descriptions of spirit-life are like the highly-wrought pictures of a fairy tale, and yet realistic to a degree that carries conviction to her hearers. There is a sweet winsomeness about her controls, reminding one of the freshness of childhood, yet carrying the wisdom of mature years. The accuracy with which she described spirit-friends around her hearers was proven by the smiles, nods and tears with which her tests were received.

Old Dr. Campbell of the Vitaphone College, Cincinnati, made us a brief visit, and lectured on Tuesday. The doctor is quite well known through what he calls his soul-flights, which he declares are as real to him as any journey made in the body. He has the names and addresses of many persons who testify to having seen him in his spirit-body. He says it is not an astral body, not made of star-dust, but air, and that any one can build such a body by proper breathing. It is the body that holds the atoms of the visible structure in place, and still exists as an independent entity when they have been sloughed off.

Chairman D. A. Herick gave an interesting lecture to-day, describing the real work of Spiritualism. He says, as a religion, it should take up the esoteric principles of all other beliefs, and blend them into one grand harmony, with Truth for its watchword, progressing as new truths unfold before it.

Next week will be the closing one of our camp. Tents are being deserted daily. We

just heard a disgruntled "pleasure-excursionist" say: "I've got a good home in the city, and I'm tired sitting under a damp rag on the edge of a frog pond, trying to think I'm having a good time." Wet weather is the bane of camp life.

Maggie Gaulle has closed her engagement here, which was eminently satisfactory, and our best wishes go with her to her new field of labor.

Moses Harmon, editor of *Lucifer*, is here, and has given several interesting talks on woman's emancipation.

Aug. 18.

MRS. M. MCCASLIN.

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 Claxson Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

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

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

Fraternity Hall, 363 Bedford Avenue, near Myrtle Avenue. Meetings Sunday at 8 P. M. Sunday School at 1 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets at 103 1/2 Madison street on Wednesdays at 8 P. M. A. H. Dalley, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 1/2 P. M.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and fact from our reading volunteer workers. Mr. Wines Bargent, Conductor.

Jackson Hall, 615 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 3 P. M. 630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 2 and 8 P. M.

THE FRATERNITY OF DIVINE COMMUNION held its usual Sunday service at Arlington Hall, Gates and Nostrand Avenues, and in spite of the storm a fair audience was present. Mr. Ira Moore Courlis gave us a short talk on "Some Points in Our Philosophy," and many expressed themselves instructed as well as pleased. Mr. Courlis's guides are short and simple in their talks, and thereby gain ground.

Mrs. Edward Heeg, the contralto soloist of our Society, favored us with one or two good selections. It is always a treat to hear her, and we feel very grateful for her services. After Mrs. Heeg's solo Mr. Courlis favored us with demonstrations of psychic power. The messages were well received and recognized. The Weinhard Ladies' Quartet of stringed instruments played for us, and was doubly enjoyable on account of its sweet music and the youth of the musicians. The quartet is made up of four young ladies, all sisters. We hope to have our President in the chair by Sept. 5.

BROOKLYN.—W. F. Palmer, Sec'y, writes: A large audience was at Fraternity Hall Sunday evening, Aug. 22, in spite of the weather. A paper entitled "Purpose of Materiality" was read by the Secretary, Miss Chapin. Mrs. L. A. Olmstead was at her best, and delighted the audiences with her tests and spirit communications.

Fraternity Spiritual Society held its first picnic at "Prospect Park" on Saturday, Aug. 21. It was a success. The day was everything that could be desired, the weather being simply perfect. Nearly one hundred guests were in attendance, including several visitors both from sister societies and out-of-town friends.

The ladies served a bountiful collation, and the appetites were still further sharpened by sports of a physical nature, active but harmless. As evening came the party adjourned to see the electric fountain, and later wended its way homeward, weary, but happier and better.

The Society proposes another picnic during the month of September.

NEW YORK.

YONKERS.—Titus Merritt, Secretary Y. S. S., writes: The Yonkers Spiritual Society resumes its Friday evening meetings at 14 Getty Square, Sept. 3, and its Children's Progressive Lyceum on Sunday, Sept. 5, 3 P. M.

Mrs. L. A. Olmstead of Brooklyn, N. Y., has promised to be present at the opening. Our members value her superior mediumship.

It is to be hoped that the improved business conditions will result in an increased subscription for your valuable paper, the BANNER OF LIGHT.

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MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday at 11 A. M., 7 P. M. and 7 1/2 P. M. Mrs. Mary C. Lyman, speaker. Harmonia Circle, 111 South Paulina street, every Wednesday, 8 P. M.

The First Spiritual Temple Society meets at 12