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Written for the Banner of Light. INTROSPECTION.

BY SARA ABBY DAVIS.

I lean me to the soul of things, To catch the faintest throb. Of prisoned heart that beats within The smallest gift of God.

And Nature, ever free to speak When love hath drawn one near, Pours many sweet, surprising tales Into my waking ear.

The tree that once was but a tree, Now sways with human grace, While ev'ry feature doth reveal Its kin to one fair face.

The roughest boulder in the field

Becomes the charmed retreat Of lovely forms by thought allied Till strength is made complete. The brook that murmured fairy tales

Speaks in a plainer tone Of life and love and all the joys That are the spirit's own.

And not one object in my path Refuses to be more Than outward form and size have shown, When thus I do explore.

And is the Greater Soul of all Depleted of its might? Ah! hath the boundless universe Lost aught of depth or height?

The God of Ants.

BY CHARLES DAWBARN.

To the Editor of the Banner of Light:

I presume this will be your first experience in handling an item copied from a newspaper published in one of the Ant Queendoms. You will kindly make allowance for the difficulties that had to be surmounted in translating and reducing it to human phrase, for, apart from the peculiar construction of its sentences, its alphabet is composed of the flashings of antennæ for consonants, with mandibles for vowels.

The paper from which this extract has been taken is entitled The Weekly Empire. It is published at the Capital of the Queendom, which is known by a name which I translate as "Mountain City." The paper is dated "Year of Dominion 10463." Your scribe reports this date as it stands, without claiming to understand its meaning.

There seems to be a governing body called "The Royal Council," which appointed a committee of learned citizens to make a theological investigation as to what was really known of their God by the various Ant Races of the world. It is the report of this committee, as accepted by the Royal Council, which I now bring to your editorial notice. I propose in one or more future articles to make comments upon this report, for the benefit of your readers in particular and the human race in gen-

The following is taken from a column in the above paper, and headed

REPORTS OF COMMITTEES.

"Your committee appointed by your Royal Council to examine into our relations and responsibilities toward God Man, who has been the object of the reverence and worship of all Ants so far back as history records, offers the following report, and asks to be now discharged from further research, as more than half the citizens appointed on this committee have already died of old age, and those now left can no longer bear the fatigue of so arduous a task. Indeed, nothing but the remarkable fact that | ble if possible. Ants in the public service usually live as long as they are able to sign the receipt for their salary would have enabled the surviving members of your committee to thus perfect their labors by the completion of this report.

"Your committee commenced by opening relations with every known race of Ants. This involved much labor, as there were hundreds of languages to be mastered, and man-citizens, we had been brought up to believe ners and customs to be studied before the necessary facts could be gathered, much less | God Man they had claimed. It is with deep analyzed and condensed for this report. But, sorrow that we now record we have failed however differing in degree of civilization, from an almost savage barbarism to the intellectual grandeur expressed in this mighty to demand. Indeed we discover that for the Empire, we find the Ant Soul everywhere worshiping and adoring God Man as the author of its existence, or, as called by some races, 'The Universal Father of all Ant Life.' There seems to be a general opinion that the opment is manifested, as the crowning act of

"The object for which your committee was most ignorant will dispute. The task before your committee was to first ascertain from the united experiences of the Ant Race what has been discovered and is actually known as to the powers of God Man. When such informayou, it was to become the further and final Man and his Ant child was possible, or even between God Man and Ant, and demanding in this mortal Ant life. reverence on that account from their fellow citizens.

cover that the God Man we have so long wor- to pass by; sometimes with a great fullness of shiped has all the characteristics of a big Ant. artificial wrapping, and sometimes so lightly When we compare what we justly consider the triumphs of intellect exhibited in our citiessuch as domes reaching starward to the height of thousands of our citizens; the arches to the bridges that span our rivers; the spiral inclines and the tunnels under our rivers that render labor less arduous-we find God Man has made similar designs for his own convenience, though on a very much smaller proportional scale than our own. In love of order, and personal care for the public welfare, we seem to be immeasurably his superior. Indeed the sanitary arrangements by which our huge cities are kept sweet and clean seem almost burlesqued by what appear to be his clumsy attempts at imitation. The unnatural selfishness exhibited in the social arrangements of God Man becomes horrible by contrast with our system of 'Each for all, and all for each,' whereby every citizen is as happy as his organism will permit. There are races of Ants, far below our own development, who quarrel and fight with other nations, and even enslave their children; but they are kind to their slaves, and their slaves love them. Whereas God Man seems, so far as we can judge, ever ready to take from another God Man whatever he wants, if he be the stronger of the two. He gathers in big armies which fight and kill each other, just as we do, only he uses weapons which throw thunder and lightning; and there are Ant Races which tell us that they have traveled for days over and among dead bodies of God Man. We further learn that God Man loves to fight, and crowns the successful fighter with green leaves and flowers.

"Our various sub committees all report that God Man uses strange wrappings with which to hide his form, of which he is apparently ashamed. And as each God Man seems to find his food for himself, we see that he lives amid conditions that are so different to ours we cannot compare him with the noble and unselfish Ant. He apparently uses his powers much as we do, but we very much doubt whether he can foretell a coming storm weeks before it arrives, as we do. He seems to have arts, and perhaps sciences, unknown to us, but his power is really no greater than ours. Where nature favors him he can destroy us and our same for him. Indeed, some of our races re-God Man he immediately runs away. So your committee is obliged to report that further worship of God Man is not justified by the facts thus far discovered, and in our possession. And your committee recommends that all laws defining and punishing blasphemy be immediately repealed; and that every Ant be permitted to express himself as to God Man just as he may think best. For your committee has failed to discover any evidence of a single answer to prayer by God Man in all the generations of Ant history. Therefore the assumption that God Man will be angry unless constantly praised and told how good he is, is unworthy of a self-respecting and educated

"Such is our report in answer to the command of your Royal Council that we ascertain from the united experience of the Ant Race what is actually known as to the powers of God Man. It now becomes the duty of your committee to report its obedience to the order of your Royal Council that we ascertain if a direct interchange of thought between God Man and his Ant child be possible, or desira

"We were aware that from time immemorial certain Ants have claimed to be mouthpieces of God Man. Such Ants have professed to distribute blessings, and hurl curses in his name. Our first inquiry and demand from these Ants was for their proofs of such intercourse, that we might incorporate them in our report to your Royal Council. Like our fellow. these Ants had the direct intercourse with to receive or discover the existence of any proof such as your Royal Council has a right most part, and almost universally, these Ants are living upon the reputation of some ancient Ant, who, they say, was most certainly in direct communication with God Man.

"Such a claim being inadmissable and abrest of creation, with its myriads of inferior surd, we have turned to the evidence offered by races, was designed both for the glory of the Ants, who are apparently sensitive to sights, Creator and the happiness of the Ant, in sounds and impressions that the rest of us are whom alone the utmost of intellectual devel- unable to recognize. Their claims have been most carefully investigated by your committee. With some exceptions we have found these sensitive Ants honestly believing that appointed was not to demonstrate the exist- dead Ants could talk through them. And on ence of God Man, since the various learned the whole, there seems to be reasonable evisocieties of the Empire now acknowledge that | dence that the dead Ant is quite as much alive to be a demonstrated fact which none but the as ever; and can sometimes make himself seen, heard or understood by such sensitives. But we have failed to find even one of these sensitive Ants who could give your committee the least proof that he has had intellectual intercourse with God Man. Many of them, like tion had been thus gathered by your commit- our priest Ants, have in the presence of your tee, and discussed by the learned societies of committee prayed both loud and long to God the Empire, whose reports will be laid before | Man. Occasionally there have been apparent | electricity may be put. So we are but in the replies. But your committee, after the most duty of your committee to ascertain if a di- careful and painstaking examination, has rect interchange of thought between God | failed to find a single reply that might not have come either from the dead Ant, or have desirable, as has so long been believed, or at | been transmitted from the thought of a living least taught by Ants claiming to be mediators | Ant, as is our general custom of intercourse

prayers, and even sacrifices to God Man. He tesquieu.

"Your committee has been surprised to dis has at such times been seen by clairvoyant eye An Outline of the Basic Truths covered that his form was visible. This we have imagined as possibly indicating differences of sex development in God Man. But we have no evidence that God Man has discovered or even understands the natural law by which our Royal Queen becomes the mother of four, and sometimes five distinct classes of citizens, each needed for the well being of the whole nation. Although the clairvoyant eye has thus occasionally seen Man God come and go, no clairaudient ear has ever yet heard his reply to an Ant petition, or prayer. So your committee is compelled to report that there is no apparent means of interchange of thought between the intelligent Ant and Man God. And further, there is no evidence vet discovered that Man God understands, or is able to comprehend the thoughts, whether of a humble worker, or of the most learned professor in an Ant College of Instruction.

"This might be our complete answer to the command of the Royal Council that we inquire as to the possibility of such intercourse. But | have to reckon is that of ignorant selfishness our research impels us to yet further advise your Royal Council that there is no evidence whatever that the noble, intelligent Ant was created by Man God, who in many respects seems to be altogether his inferior. Therefore we add as our unanimous belief and affirmation that if such intercourse should ever become possible, it would be most undesirable. and in many respects degrading, to the selfrespect of those of the Aut Race who, like your Royal Council, have ennobled an Empire and raised it to immortal glory. It is, of before I can feel comfortable again." This course, possible that a true God, the real Creator of the noble and intelligent Ant, may yet be discovered. But even if such a God had nism between individual and social aims, ideals been considered possible by your committee, we should have hesitated to disturb his intentional seclusion, lest the priesthood of our nation should claim to be his mouthpiece, and proceed to distribute his blessings to their own chief advantage."

The above report was ordered placed on file, and the committee discharged from further labor and responsibility.

And now, most esteemed Editor, kindly per- ted to the rite of initiation that admits him to tort, "Who are you, any way?" mit me to add that it will be a waste of time the happiness of a celestial brotherhood." cities. Where nature favors us we can do the for interested readers to write to me for further particulars concerning the home or pubso for many years to come.

San Leandro, California.

Influence of Music.

the nature and influence of music. He de- | the majority would contend? scribed a large circle in the air, with a smaller circle within, and a still smaller one within

"These circles," said Mr. Tomlins, "represent the outer, the middle and the centre natures of a boy. The outer circle is what the thinks, and the centre circle is what the boy really is. The world, as a rule, sees only the his parents, and it is unknown to the boy himself. Yet that is the boy's real self; that is to spiritual splendor. Music, according to Ruskin, will not lend itself to what is unwholesome. It is the marvelous influence that appeals to the inner nature, and sometimes awakens it like a flash." Mr. Tomlins went be sown full of the best and holiest influence; will be no room for even a single weed. It must not be full of weeds, with no room for a flower. The power of music, in Mr. Tomlins' opinion, was the most potent, beautiful and subtle power for inducing the growth of the fair flowers of purity, truth, sympathy and kindred immortelles.

The mother singing a lullaby to her infant is answered in the same sweet language by the rhythmical coo of the child, whose inner nature recognizes the heart of music. The songs of school children, the melodies of later years, and the battle hymns sounding in the ears of the dying soldier prove that music goes with us from the cradle to the grave. The power of song is the vocal utterance of the individual self. It flames with vigor and vitality; it is you do, you have concealed the very pit into to a progressive revelation, through expericomplete and unique. It is individual; it reyeals the inner nature; it flames with life from within-not from without. The human voice reveals one's own deeper, inner self. Some say the influence of music is fleeting. A flash of lightning is fleeting, but it reveals an entire landscape in its brief, wonderful light. Music must not be taken from the laborer; it soothes and rests the tired brain, the aching heart and weary nerves. Electricians say we are but in the beginning of the usages to which beginning of the power and influence of music. -New York Daily Tribune.

Liberty is glorious. It is liberty that gives human nature fair play, and allows each singularity to show itself. For one unpleasant "Your committee has itself offered many ten thousand great and useful examples.—Mon- ought to recoil with horror at the mere a halt.

And Methods of the Universal Religion, Showing Its Superiority to the Ethnic Religions, Including Christianity, and the True Place of Spiritualism,

With a Declaration of Principles, Recommended for Adoption to the National Spiritualists' Association.

BY REV. T. E. ALLEN

PART III .- Continued.

I maintain that selfishness is normal, universal, and never outgrown. I find in this truth the guarantee that man, considered individually and collectively, will surely attain happiness! The real antithesis with which we with enlightened selfishness.

"John, you selfish fellow, if you wished to prove your unselfishness, you should have eaten the orange yourself, and not have given it to Julia, for thereby you have shown that you wished the happiness value of two oranges from one!" "I feel very uneasy," observed an archangel. "Ah! I perceive the cause-a poor devil in the sixth hell is being tormented by his fellows rather more severely than is usual. I shall have to tone things down a bit solidarity of all finite entities makes the wellbeing of one the concern of all. All antago and means is due to ignorance. Given sufficient knowledge, and the two will harmonize perfectly.

When Jesus was crucified, a few followers witnessed his agony and his loss of consciousness, and reflected, doubtless, upon the great sacrifice he had made for his perception of truth; but the angel band, unperceived by the majority of the actors in the tragedy, and perhaps by all, said: "Another soul has submit | them"; that is the spirit. Well may many re-

When John Brown was in jail after the insurrection at Harper's Ferry, the burden of them. But, are we really improving matters port that as soon as they enter the home of | lic life of the noble Ant, as the avenue of com- | his letters to his brother was: "If they hang | munication between the Ant world and ours, me, I'm a success; if they don't, I'm a failwhich was opened for a brief hour by a fortu- ure." He wanted to be hung for the good of uate conjunction of planets, became impossi- the cause he had at heart, and surely, the ble again almost immediately, and will remain | words, "His soul goes marching on," wer most appropriate, and sung everywhere by the boys in blue made his "sacrifice" a power in educating anti-slavery sentiment. But John Brown made no sacrifice, in reality! He was just as selfish as you or I, but wiser, and he William L. Tomlins of Chicago lectured on could not escape his just reward if he tried! music recently in the Milbank Memorial chapel | When we sift the matter carefully, is there as at Teachers' College. His subject was really much difference between these two martyrs as

When the Decalogue is regarded as a fiat of God, it is natural enough that a conventional code of morality should result, and that condemnation should be meted out to those whose conduct falls below its requirements. But, when we comprehend the relation between boy does; the middle circle is what the boy | realized truth and conduct, then we say, "We have no right to condemn, for even as the perceived truth, such is the conduct." Then we outer and middle natures of the boy; his discover also that conventional standards and teachers do not know his inner nature, nor do denunciations, the more refined tortures of these are the things upon which we should our enlightened (!) ecclesiastics, are most remarkable, upon the one hand, for the many be awakened and trained and developed into liars and hypocrites they produce, and upon our fellows for the purpose of proving our nobility, which, by sacrifice, at last reaches a | the other, for the wings of aspiring souls that | own virtue, for the greater our success in dethey clip, causing the owners to fall back to the conventional dead level.

For while men will march up in platoons to projess what they do not wholly believe, when solemn warning, that the impress upon my they are told the rewards of conformity and | mind of the spiritual philosophy, considered on to say that the centre or inner nature must | the penalties of heresy, actual conduct is a | in a large way, has led me to firmly believe faithful reflector of real belief. Therefore, to that for every foot-pound of force consumed it must be agarden so full of flowers that there | shield themselves from the contents, worse | in tearing down others, sufficient energy than vitriol, of the phials of condemnation, they put on the masks of hypocrisy. To see we have wrought, and usually for the benefit of beyond the conventional standard, on the other | the very individuals we have wronged! This hand, is accounted far worse than any immorrality-witness the kid-gloved mob leading Deity, but by our own sense of justice, which, Garsison through the streets of Boston with a in due time, will be forced by the records rope about his neck!

pay, saith the Lord." This should be our past ignorance. motto. Let us not cry over spilt milk, but nature of the reactions that follow actions, neither suppressing anything in deference to which she shall fall!-nor overdrawing anything for effect, for the truth will be discovered, and your future warnings will be discounted or rejected.

There is considerable difference between the best and the worst man as we commonly measure things, but not enough to justify the former in playing the Pharisee; for, when the judgment, "He that is without sin among you, let him first cast a stone at her" is pronounced, was through what the world calls "sin" that profiting by the lessons taught by experience.

We are all sinners, and we shall all go on sinning. The profit and consolation lie in the fact that now and then we throw aside an old sin and take on a new one!

A knowledge of actions and the corresponding emotion-values of the reactions constitute a large part of the religious truth that every person ought to know. But through defect in our systems and in our instruction, the latter growing partly out of our failure to understand the needs of individuals and their present imperfect equipment for life, religious truth imparted upon authority very frequent. ly fails, perhaps usually, to confer that profound realization of a truth that will, at the proper time, positively and without hesitation determine the best course of conduct, for the reason that the perception of truth has utterly discredited all other possible courses. Consequently, without realizing what they are doing many times, they appeal, as it were, to the highest court; they follow a course not best as the more enlightened see it, but one which promises happiness from their standpoint; and then, having braved the Supreme Power on those lines—as all do on some lines -the reaction follows; they have taken their medicine, and they are either cured at once or they return again and again until they don't care for any more. Experience is a great teacher, and fools are not her only pupils! Her lessons, somehow, make a stronger impression than any others!

Strange how we are perpetually impeaching the universe, finding fault with the cosmic order, by belching forth condemnation upon all sides! And all for what reason? Because 'I told you so!" or "Didn't I tell you not to?" because our instruction was so poor that the scholar preferred to go, or was forced to go, to the school of experience. The consummate, I had almost said the criminal, audacity-and yet, as our light or darkness (!) suggests-with which we brand and stigmatize one another. Why? Because we differ in our development, experience and ir sight! Because we are in or not far out of hell ourselves! That is pretty much the whole of it. "I have arrived at this point, I see that such and such things are not best, don't you dare to do

Undoubtedly, we must imprison cri until we learn a better way of dealing with when we ostracise the "vicious"? Ought we to make their burdens heavier? Ought we not to live in accordance with a more enlightened philosophy? Is it not about as sensible to cast out the "fallen" woman-where's the man all this time?--and then organize a society to reclaim her, as to stand a file of soldiers up before a lot of guns with a corps of surgeons at hand to patch up the mangled bodies? Did the casting out annihilate the fallen woman, so that we have really raised the average of virtue in the universe, or is she still with us, persisting, playing the part that society makes it almost impossible for her to abandon? Must she, too, become an angel as pure as any other? Undoubtedly. Is it an angel's work to redeem such? So it is said. Are our wives, daughters and sisters better than angels? Do not some of the former owe their purity to the fact that their despised sisters have made their bodies bulwarks against the lust of men? Is there here no unpaid debt of brides to courtesans?

stitution of things, and the rewards of virtue. rely. Here let none be ignorant. But, let us not misuse our energies by trampling upon grading them-think of it!-in their own and the world's eyes, the more difficult will be the task of again lifting them up. And here I give must be exerted later to undo the mischief work will not be commanded by an angry upon the tablets of memory, to make as com-"Hands off! 'Vengeance is mine, I will re- plete amends as possible for the results of The human race began in abject ignorance

The penalties put upon vice in the very con-

teach people how to carry their pails! Noth- and poverty. The law of conduct already cited ing but truth can serve our purpose. Tell has been operative from the very beginning, us with all the accuracy attainable the precise and must always continue to be. The proximate ends of the individual differ, however, with the stage of evolution, and changes in the innocence and modesty of Miss Prude-if | conduct are due to an increase of knowledge, ence and instruction, of the emotion-value of reactions. This increase of knowledge has two important consequences both of which tend toward a more complete realization of man's destiny.

1. It discloses the truth that the several primary forms of gratification, all of which pertain to the maintenance of life, are limited in their power to gratify, that when indulgence is carried beyond a certain point we enter the he must walk away with the rest. And truly, domain of excess, where the reactions become there is no reason why we should marvel. It painful, thus operating to check that kind of activity and to suggest the turning of the enerthe good man gained his foothold-chiefly by gies into other channels. By such experiences we are taught that it is very probable that We must blot out the word sin, signifying the there is a limiting point on all lines of conact of a rebellious "child of God," who is duct, beyond which it is not wise to go, and guilty of a disobedience and ingratitude so that in proportion as we overpass it. the painoddity which it brings forth, it gives the world stupendous that the whole heavenly host ful nature of the reactions tends to bring us to

thought of it, and write ignorance in its place. | 2. This increase of knowledge also reveals

new forms of gratification, which, if they are directly on the normal line of evolution possess a higher happiness value. The first point, then, that every gratification has its limit, forces the unexpended energies into new channels to search for new gratifications. By these means the steady rise of the centre of gravity, so to speak, of every finite being is infallibly guaranteed. I hold this to be true, even though many may be apparently stationary for long terms of years; for these periods are, in fact, short when we can talk of millions of years, and they are also characterized by mental readjustments which fit the individual to take adjustments which fit the individual to take the next step forward when the time comes.

The primary gratifications which depend upon things and upon the sex appetite, while not abandoned, come to be perceived to be the first terms of a series, the later terms of which tend to engross an increasing percentage of the total energy expended. Our relations thus become wider and wider, the first aspect of the universe is transcended, and new interests become vital. We become inhabitants of worlds of art, science, history, philosophy, etc. Ties spring into existence binding us to souls having similar tastes and aspirations whose homes are remote from our own. Our sympathies expand so as to take in larger and larger groups of men. We reach out to the friend in China, and who shall measure the distance that aspiration may penetrate into the invisible world and bring an answering vibration of strength, consolation and truth?

In his early stages of evolution man prizes things. The time comes when things fall to a very subordinate position, and when the only wealth that gives him much concern is the mental attitude towards him of his fellowbeings, and their memories of the benefits he

has been privileged to confer upon them.

Philosophically viewed, history teaches us that we are stewards of things rather than owners. When we forget this, we put property above the well being of soul, we become mammon worshipers, and mammon worship exacts severe penalties. When Louis XVI., increasing in popularity on account of the reforms he was putting in force, for the purpose of making life more tolerable for the common people of France, was checked by the privi-leged classes—when he was forced to abandon the great work of breaking the idols of mammon into fragments, then the victims of that social order arose in their might and overturned the idols and slew the attendant priests! If the plutcerats of our time, recognized by many sober thinkers and even by ecclesiastics high in their several denominations as a menace to our national well-being, overleap the prescribed limit of their power, our nation will go down to ruin and carry them

with it.

If Ignatius Donnelly's "Cæsar's Column,"
in which the growth of plutocracy is followed to its fall, is destined to prove false as a prophecy, it will be mainly because the spirit-world is working so hard, and not altogether ineffectively, through many instruments, to reveal that solidarity of all finite entities which it is a part of the aim of this essay to proclaim and to formulate. In other words, the gratification of the plutocrat, his greed for gold and power, has its limit set in the con-stitution of things, and he may disregard it at his peril. Let him forget that he is a steward for the good of humanity, and the nation shall suffer the pangs of a greater French Revolution, and he individually shall inhabit a hell in the spirit-world until he has outgrown the spiritual condition that placed him

Don't blame me for sending some of the rich men to hell. They go themselves! In reality, they are straining every nerve and muscle to penetrate as far as they can into its depths. I am simply lifting the lid of the cauldron a little and asking them to take a peep, hoping that they will take the hint! The cry, "one world at a time," by which some seek to evade a consideration of the claims of religion, is shown by Spiritualism to be futile, for the reason that, in reality, life is not two-fold or many-fold, but continuous—one! The body is merely an instrument for The body is merely an instrument for manifestation upon a certain plane of being. The rich men, mentioned as destined for hell, are already in hell, but owing to the difference in the conditions that prevail in the natural and the spiritual world, they do not realize it now as they will when the body has been cast aside. For then, the great law of attraction will separate the tyrants from their victims, leaving them to practice their arts upon each other, past injustices will exact reparation, their loss of power to control the millions they once called theirs will afflict them, and their failure to cultivate the faculties which naturally find expression in that phase of life will make them spiritual paupers.

Music.

BY MRS. R. S. LILLIE.

On the editorial page of the BANNER OF LIGHT of June 4, we find an article upon the above subject.

I had just sent forth a small collection, which had been prepared as an accompani ment to a "Jubilee Song," which, as it was sung originally by "The Jubilee Singers" or "Tennesseans" of years ago, thrilled and inspired me, as it did thousands of others. Having heard it again, not long since, in a social gathering, an inspiration (as I believe), im pelled me, saying, "This must be arranged for our Jubilee Year of Spiritualism," which I proceeded to do. It was sung by a congregation of more than a thousand in Metropolitan Tem-ple, San Francisce, on the occasion of the Anniversary and Jubilee exercises, April 3, and afterward arranged as it now appears, with the "Golden Gate to the Pacific" on one of the outside page, "The Hydesville House," (the Golden Gate Spiritual,) through which came the spirits who brought a "light to lighten the world" on the other. I christened it "The Golden Jubilee Souvenir Song Book of Modern Spiritualism." I now feel called upon to defend myself from the offense of sending out "revamped musical compositions." For this is what they are: I make no pretanging to is what they are; I make no pretensions to originality, only adaptation of words, for which I do claim an inspirational source, for those I have written as well as selected.

There are melodies which will never wear out, and cannot be, or at least never have been, excelled by any one; they are thought worthy of being sung by the greatest musical artists of our time. Among them are "Home Sweet Home," "The Swanee River," "Auld Lang Syne," "Nearer, My God, to Thee," and even "The Sweet Bye-and Bye." As you suggest, we don't want these to be the only things we sing, but for me they will never be

spoiled nor worn out. At times I am called upon for a funeral service, where Mr. I.illie cannot accompany me, and no music has been provided. By the side of the silent form I appeal to those present to Byo." I should not wonder if when my airli Bye." I should n't wonder if, when my spirit is leaving the body, I shall say, "Let us sing":

"We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits will sorrow no more—
Not a sigh for the blessings of rest."

I love that good sympathetic and touching melody of "The Old Folks at Home," or the "Swanee River," and all can sing it with-out special drill, so far our spiritual meetings

" All the world seems sad and dreary, Every where I roam," etc., I have substituted a song of exultation: Shout the song of glad thanksgiving, Sound it o'er and o'er. For all the loved and lost are living, Living forevermore."

Crossing the bay on one of the steamers running between San Francisco and Oakland, a group of men standing near me began singing from the Gospel Hymns,

"Throw out the life line." To me it was grand and uplifting, even with their words, and I considered myself fortunate when in an old bookstore, a few days later, I found (suited to that air) the words of Ellen"

"Send out the Sunlight, the sunlight of cheer, Shine on earth's sadness till it disappear; Souls are in waiting thy message to hear, Send out the sunlight, the sunlight of love."

I have selected from Gospel Hyms, without change, "Hiding in Thee." Our minds turn to wise and exalted intelligences for strength, for refuge, and for rest when we sing,

O safe to the rock that is higher than I, My soul in its conflicts and sorrows would fig." It has never been my misfortune to hear in any spiritual meeting, " Hark from the tombs,"

" My mind on awful subjects rolls, Damnation and the dead,"

The writer of the article to which I refer says: It is fitting now in the second half-century of the existence of Spiritualism that some one (or ones) should arise to "write its songs and compose its music from the spirit-ual side of man's nature," adding, "We want something more than doggerel. We want something more than revamped musical compositions. We want the living waters of inspiration, fresh from the fountains of melody and harmony in the higher realms. Who will write the songs of Spiritualism aright?"

I don't know who will arise or who will write or compose from a more spiritual side of man's nature, than James G. Clark, whose soulful spiritual songs have reached the hearts of the world, touching them with their tender spirituality and perfectly harmonious mel-odies. The world will wait, methinks, for one who will come with fresher inspirations than have sprung from the brain of Gerald Massey,

some of which are set as jewels of song.

We have not been obliged to wait for the opening of the coming fifty years. The angels of inspiration have strewn their bright flowers through the first fifty years of Spiritualism. As an "Ode to the Infinite" what can excel Lizzie Doten's poem:

"God of the granite and the rose, Soul of the sparrow and the bee, The mighty tide of being flows Through countless channels, Lord, from thee,"

This has called forth the admiration and has received tribute from some of the ablest critics and best minds outside the ranks of Spiritualism. Singers know that, taking almost any music book, there are but a few real gems or choice songs. "The Spiritual Harp," edited by J. M. Peebles and J. O. Barrett, and published and sold by the Banner of Light Publishing Co., dates back to 1868, and contains many most excellent songs and hymns, the only objection ever made to it being that it was a little too expensive to introduce for congregational use. Its melodies and words are fresh from the "living fountain of inspira-tion," and should be in every Spiritualist home and used by every Spiritualist society.

When searching for the few I have selected that all might sing. I said, "Here is a gem written by Lizzie Doten, as though she had written by Dizzie Doten, as though she had written it for this special Jubilee occasion."
"The Spiritual Harp" has its original music, and also adds, "Adapted to 'Auld Lang Syne."
"That," said I, "can be sung by all in our congregations," and at our jubilees they will sing to that old air and shout Miss Doten's song of 'Liberty'." Liberty."

The world has felt a quickening breath From heaven's immortal shore, And souls, triumphant over death, Return to earth once more. For this we hold our Jubilee, For this with joy we sing, Oh! grave, where is thy victory? Oh! Death, where is thy sting?

In reference to using airs from the "Gospel Hymns," I don't think they are all "wailing airs," nor that all inspiration is with the Spiritualists. There have been inspired ones who have furnished splendid melodies outside of our ranks. Many of the songs of P. P. Bliss and Ira Sankey are of the latter. I shall never forget the bautiful vision given me with P. P. Bliss in Minneapolis just before he passed out, showing me that he was inspired, although he knew it not. I think we have missed many good things because we had so strong a preju dice against taking our melouies from an outside source and adapting to them words from some of our own poets.

The people assembled at the Jubilee apparently enjoyed hearing, "Remember Now Thy Creator," which certainly never came from a Spiritualist collection; and the melody would not have been marred by having words set to it which would have had an application to our way of thinking. One of the finest of Lizzie Doten's poems, "The Rainbow Bridge," I wanted to hear sung, and have chosen some of the verses and set to Ira D. Sankey's "Ninety and Nine," which has been sung and enjoyed by thousands and I believe will be by thousands more with Miss Doten's admirable words:

"And they said that the gods and heroes crossed That bridge from the world of light,
To strengthen the soul when its hope seemed lost In the conflict for the right.

Refrain: "A rainbow bridge which the spirits crossed To strengthen the soul when its hope seemed lost, To strengthen the soul when its hope seemed lost."

We have found what we considered choice selections in Tucker's "Melodies of Life."

Among the sweetest, we think, is "Waiting Mid the Shadows." Such composers as Wm. B. Bradbury, Geo. F. Root, Dr. Lowell Mason, Ira D. Sankey and P. P. Bliss have touched the hearts of millions with their melodies. If we sing to them an occasional song or poem given us, embodying the higher teachings, their field of usefulness will be enlarged, and

only good can result.

We teach that truth is universal, and to be gathered wherever we can find it; and we know that music is the universal language and expression of the soul; wherever we find that which is good we have a right to use it, to appropriate it, and sing it. If the one, or ones, have n't come yet to "write the songs of Spiritualism aright," some of those who have done this work have, (as some of the Southerners would say) "come mighty neer it;"

and we'll sing their songs while we wait for the other fellow. This little offense of mine is my first of this kind. I may never commit another. I certainly shall not if it doesn't prove a financial success. I admit, candidly, it was n't done for "humanity's sake," but for our own sake; and we really fancied there might be some individuals, and perhaps societies, on our musical plane not so highly cultivated that these revamped, adjusted, adapted musical compositions would be painful, and possibly might prove to some pleasurable. I shall take the fledgling and start East early in July, to Cas-

ton, the BANNER OF LIGHT, etc., etc. Written for the Banner of Light. BE KIND.

sadaga first. Shall visit Lake Pleasant, Bos-

BY EDWIN POOLE.

How much of the care that o'ershadows the pathway, How much of the trouble that weighs down the mind

Of many unfortunate, sad fellow-creatures, We might drive away, if we'd only be kind! Be kind to the children! not over indulgent.

That is not a kindness which harms in the end; But manifest interest in their endeavors. And make them to feel you a kind and true friend Be kind to the aged! Infirmities many

Make earth-life's last years a hard burden to bear. Remember as they look for aid and protection. How soon you may need kind attention and care!

Be kind in your home! Little things may annoy you Impatience at times make you thoughtlessly fret: But cultivate kindness! Its power will surprise you In lightening the trials that daily are met.

When you go from your home let no vestige of anger In look or in manner to loved ones appear, Speak a cheerful good-bye. 'T will be sweet to re

member Should death, in your absence, remove some one

It is good to be honest and free from the vices That daily confront us, but bear this in mind. The life, most immaculate, cannot find heaven That has not with purity kindness combined.

Complain not at difficulties. Neither goodness nor greatness can be attained in this world without them.

Letters from Foreign Lands.

Read at the International Jubilee of Modern Spiritualism, Rochester, May 25 to June 1, 1898, S. E. 51.

France.

FROM THE FRENCH OF PIERRE GASTON LEY. Editor of "Revue Spirite," Director of the \
"Societé de Librairie Spirite."

Dear Dr. Fred L. H. Willis: In spite of the war between the United States and Spain, I hope that the International Jubilee of Modern Spiritualism in accordance with my desires and yours, will be a

All the members of our society cordially units with me in the hope that your demonstration in favor of our Cause shall be as imposing as possible, and be an honor to your efforts and to those of the friends of the Cause. It is unfortunate that the first of June does not open your Congress, as the change of date may result in a change of disposition on the

part of many to attend.

As for your servant, it will be impossible for me to quit Paris and go to Rochester and as: sist you. I have the good will to do so, but I have not the means.

We have been ruined by the Jesuits. We still have lawsuits pending with these black personages. I must be here to defend our cases. These lawsuits take all my money. You see I am in a very bad position to pay my way from here to Rochester.

My heart bleeds not to be able to be with you to celebrate the glorious Anniversary of Modern Spiritualism, but from afar I shall be with you in spirit. In harmony with your suggestion, I have

just caused to be printed an article entitled "Evolution and Revelation," with this epigraph: The new generations make God men of the Messiahs formerly martyred, but punish with rage those who blaspheme these ex-condamnees

human rights. I desired to have this article translated into English, but was not able. It would have been better understood by an American audience. We here render all homage to the colossal labor with which all concerned in the preparation of this grand Jubilee must have been burdened. May the fatigue of this labor not interfere with your own grand work as a speaker and writer of which I have heard much from our mutual friend, Prof. Moutonnier. Also may the tumults of war not affect the re

sults of your grand reunion. May God bless you. Your friend and brother,
Paris, April 7, 1898. P. G. LEYMARIE.

FROM THE FRENCH OF DR. MOUTIER, Boulogne Seine, France To Dr. Fred. L. H. Willis:

Dear Sir and Much Honored Colleague-I regret deeply not having been able to answer at once your kind invitation.

I was detained for nearly three weeks in the south of France, by family affairs, and although your letter was forwarded to me, I found it impossible to write anything.

Should another Congress take place in Amer ica, or any other circumstances arise for which an article of mine might be agreeable to you, please inform me and I will with great pleas ure accede to your request.

Meanwhile, and with renewed regrets that I was not able to send you anything, I beg you to accept, my dear sir and much-honored colleague, the assurance of my kindest fraternal DR. MOUTIER.

FROM THE FRENCH OF DR. BOUCHER. 27 Rue Robert Sur ouf St. Servan, France. Dr. Fred L. H. Willis:

my deep regrets that I am not able to attend the solemn reunion by which Spiritism is celebrating so widely its Golden Jubilee, at- among the Jews, and associated to it the perentire world, its wonderful vitality. Wonderful, indeed, for blind are those who cannot see that the divine word inspires it, that the breath of the saints animates and sustains it in the midst of stupendous obstacles accumulated in its path by the fanatical representatives of antique religions, which are crumbling away, and by the proud teachers of material

science.
"Pax Vobiscum" answers Spiritism to those who would load it with their sarcasms, continuing its glorious march onward, sowing in every human soul the fructifying seed of

Oh! what a sublime religion is this which resolves itself into these few words, "Let us love one another." Through it we can level all barriers, and blend the different races scattered over the earth into a harmonious whole. Integral humanity!

Floating above all difficulties Spiritualism says: "You are all the children of one God says: " Jews, Catholics. Protestants, Buddhists, Infidels. He loves you all with an equal love and without exceptions you all rise by means of successive reincarnations toward the ra-diant empyrean." The road is long, indeed, and rough the ascent, but the goal is sure, and

happiness will be found at the end. You are then, my brothers, in this sublime Congress, going to send forth the sweet and holy words which affirm the eternity of being and its magnificent destinies. I should have been very happy to find myself in the midst of the brotherhood, to hear the grand truths expressed by voices better empowered than mine. I am with you in spirit, and send you and all

my brothers the assurances of my devoted, affectionate regard.

DR. BOUCHER P. S. We have here a few Spiritists, but we are isolated. I hope to be able to unite them all into a group. May 16, 1898.

From A. Laurent de Faget, Of the Editorial Corps of the "Progrés | Spirite."

Dr. Fred L. H. Willis-Dear Sir and Brother -The editors of the Progrés Spirite (Spiritual Progress) thank you for having invited them to the festivals which are now taking place in Rochester in celebration of the Fiftieth Anniversary of Spiritism (or Modern Spiritualism) in the selfsame place where it made its

first appearance. We heartily unite in spirit in all you do for the good of our Cause, and we hasten to tell you that we, too, will celebrate in Paris our Golden Jubilee, but not before November, in order to make it coincide with the annual Fête of the Departed.

Pray believe that on that occasion we will think of you, our brothers of the United States, who have taken the lead in this grand movement.

May the day come when all the Spiritists and Spiritualists of the world will make but one great family, thus preparing the era of universal love and harmony on this earth, still bound by hatred and sorrow!

That is our dearest wish. I have read your circular to the Committee of Propaganda, whose president, I am, also to the reunion of The Spiritists of our capital desire me to convey to you their earnest wishes for the extension of Modern Spiritualism in your country,

also the expression of their fraternal kindli-You must have received a copy of the Progrés Spirite of May 5, which had an account of the festivals you were preparing in Roches-

ter, and gave the assurance of our solidarity with you. All communications from you will always be welcome. Pray accept, dear brother in belief, from our co-workers, as well as myself, the

assurance of our fraternal regard. A. LAURENT DE FAGET.
P. S.—The Committee of Propaganda desire

gate to the Congress of London, which is to take place in June, Mr. Gabriel Delanne, well known for his spiritual works and as chief editor of the Revue Scientifique et Morale du Spiritisme.

Paper for Rochester Jubilee. The Universe.

BY C. MOUTONNIER. Late Professor of the High School of Commerce of Paris (Collaborator to the French Revne Spirite).

A thorough knowledge of the objects and aims of individual and collective life is one of the most important things for the building up of a religious synthesis. But, as all our relations are closely connected with our environments, the aim of life cannot be determined without first knowing the sources and necessary conditions of development, as well as the contingent causes of progression and retrogression of the human souls.

If it is true, as we ascertain it, that the universe existed from all eternity, the constant manifestations of divine thought, that is the understanding of universe, is to know God; and it is only thus that we can love and serve him freely as conscient cooperators to his eter-

The ancients did not have the least idea of cosmogony; they represented the earth as being motionless in the centre of the universe; the sun was to them a globe of fire moving around our planet merely destined to give it light and heat, while the moon and the stars were mere lanterns whose object was to illumine the nights, when the sun, exhausted from its long course, was to retire to its resting-place beyond the distant seas. The sky was nothing but a solid vault or firmament nolding up the superior waters and the heavens; underneath were the earthly surface and the sea, and in the depths of the abyss were the in-ferior waters and the land of the dead; the Hades of the Greeks, the Sheol of the Hebrews, the Inferi of the Latins with their two divisions,

Cartarus and Elysium, Paradise and Gehenna; Heaven was the empyrean abode of the Almighty with his innumerable celestial armies. Now, the Bible tells us that there was a be ginning; that God created the world in six days and devoted the seventh day to rest. But, if the world had such a quick beginning, is it not peremptory to say that it could have but a short duration? and, indeed, the end of the world was ever threatening the poor human race; and how dreadful was the day of the last judg-ment to be! Dies iræ, Dies illæ! "All mortals of every race and tongue, past and present, were to arise from their graves, whether in-cinerated into gas and mingled with the clouds or reproduced in myriad vegetations, hasting to be ready for the material resurrection, ap proach the car of the universal assize and hear each his judgment."

Though the Greeks did not have a great knowledge of sciences, they had, however, a far better and more practical idea of the world; they were superior to the Jews, as they had anthropomorphized nature in its sensible manitestation, and personified its forces and laws. Man was thus connected by a thousand ties to the universal life, and could extend infinitely the circle of his religious views. He was an integral part of the cosmos, and was mixed with its harmony without being absorbed by it. His soul united to the soul of all things. embraced the Divine Spirit, and life with its changes and metamorphosis, appeared to him ever reviving and everywhere immortal.

The Jews, on the contrary, with their supernatural deism, placing divinity outside of the world, were compelled to live amidst an Dear Brother.—Allow me to express to you inert and soulless nature, being thus connectmy deen regrets that I am not able to attend ed religiously with the Creator. On its adof the end of the world which was prevalent testing in that manner, and in the face of the son of Christ. Henceforth, God possessed a threefold nature, consisting of the Father, Son and Holy Ghost. Beyond the bending blue hanging above our heads, like a dome of brass. resides the vengeful Jehovah, surrounded by the chosen ones, singing sacred hymns and twanging metallic harps; while in Sheol are the reprobate tossing and writhing ever and forever amid the burning billows of a brimstone lake. Later on, churchmen associated purgatory to hell, which is only a temporary hell. In purgatory the souls are purified and rendered fit to enter into heaven; they are relieved by the sacrifices of men, by prayers, pious works and alms deeds; but this is business and merely exists for contributions for the church, to enable it to perform its offices in their behalf. The hope of pardon and promise of paradise, with the terrors of hell and the possible redemption from purgatory, remained the great means of sway for churchmen, and at the same time, the sanctions of morals. Then there was a time when the universe was one vast illimitable ocean of silent, meaningless nothingness, and there did not anything exist that now exists, and God, having made the world out of nothing-by a mere act of his will-could also change its course and modify its laws, and favor by means of miracles those who were predestinated.

Such was, and such is still, the understanding of the physical world among Christians. It is neither grand, nor good, nor generous, but is above all useful and business like. But, let us look a little further into the teachings of the orthodox church. It is stated that the Almighty, having created man, put him in a garden with the command not to eat the fruit of a certain tree: "In the day thou eatest thereof, thou shalt surely die." But the serpent told the woman that they should not die, and thus was brought into the world sin and death; and it required the blood of Jesus, the son of God, to redeem man from the original sin; moreover, the immolation of God man was to be renewed at the holy communion and sacri fice of mass, in a thousand places, for the salvation of human kind.

Now, I ask you whether there is anything more absurd, more pernicious and worse to morals and conscience than this dogma of original sin associated to the doctrine of redemption, which stands at the very foundation of Christianity? But, happily, we are entering a new era of civilization and progress; science has freed the mind from the trammels of superstition and ignorance; this is an age of religious inquiry; in the matter of material development, it is a marvel; but no less marvelous are the spiritual signs of the times. Our understanding of the world and life, in conformity with the lights of science, does not allow us, nowadays, to question either the wisdom of the Creator or his justice and power; and as to his goodness I want it equitable and could not bless it, nor would I care for it, if it were true that it only worked through grace and gratuitous salvation. What I want is salvation through man's own efforts and sacrifices; and I could not call divine a goodness which, giving me a Savior, would have relieved me from saving myself, or created me perfect and deprived me of the means of progressing and elevating my soul. Each being is endowed with the divine origin, and carries within him the elements of activity, the law of dynamism, and is entitled to a divine state. Eternal sparkle of the creative thought, a living being is but the emanation of God, destined to realize in illimited condi tions of time and space one of the attributes of divine perfection.

Now, I would like to know whether there is more noble and desirable aim to reach, a more glorious crowning of life to be wanted? How many lives are necessary, how many different spheres have we to go through to attain the plenitude of existence?

No one knows, but they are infinite in number. The scale of the different species that have evolved from the protoplasm to instinct, sensibility, intelligence and conscience can give us an idea of the immense distance which me to inform you that they have sent as dele. separates man from his beginning:

"Somewhere thou livest and has need of him; Bomewhere thy soul sees higher heights to elimb; And somewhere still there may be valleys dim, That thou must pass to reach the hills sublime!" May it be remembered, then, that we can only improve universal order by improving ourselves and our fellowmen, and the conditions of our terrestrial life. And see how admirable are the results of universal solidarity!

We cannot perfect ourselves individually with out having all men progressing and benefiting by our own progress and evolution; we cannot improve the world without glorifying God. of whom we are the free and consolent collaborators, and to whom we are responsible, as ten-ants of the terrestrial sphere and members of the same human race.

Let us now see what science tells us: We

read in the great book of nature that the creation was gradual and slow in its development; tion was gradual and slow in the development; that it went through a period of thousand and thousand years, and is still going on, without any interruption in its changes and evolutions. It tells us, also, that life originated from the most simple form, to rise gradually into forms more and more refined, to attain the most ideal and perfect form on earth, that is to say, man, who may be considered, as the synthagia and who may be considered as the synthesis and the crowning of God's work. All this science states as a fact, a principle of truth which every one is able to verify and acknowledge. In one word, the evolution and progress from the animal to mankind could only be done through the mediumship of the unceasing intervention of a creative power, possessing in its fulness and absolute perfection the attri-butes of life, reason, sensation and consolence. We live in God and through him, but our

nature is divine, and our destiny, as well as our duty and glory, are to collaborate with him, at the cost of efforts, sacrifices, devotion and sufferings to the sublime work of eternal creation. We are, in fact, as said before, the collaborators of the Almighty, at first inconscient, then conscient, knowing and willing to be more and more useful as we understand better the universal harmony of the world and get our reason more enlightened, our love and power more and more developed to take a greater and more effective part in the divine concerts of beings and worlds. Thus is set at naught the whole of the orthodox doctrine—the legend of the creation, the fall of man, the necessity for pardon and redemption-consequently the dogma of incarnation and of the Son of God, the drama of the cross and the resurrection of the body, the last judgment, and, to finish, purgatory and hell. "The most awful and gruesome delirium that was ever born in the night of human ignorance, despair and de-

This is what our philosophers, our great thinkers of the past and present times, and of which I am a true follower and the interpreter, tell us, and what Ancient and Modern Spiritualism has proved to be the truth, through thousands of spirit manifestations coming from our beloved departed ones. And now, to conclude, in this grand day of union and love, when my heart and soul shall be with you to join in the festivities of the semi-cen-tennial celebration of the advent of Modern Spiritualism, which is the most wonderful event of the nineteenth century, I want to send to you, with my most sincere regrets of being unable to attend the Jubilee in person, my warmest sympathies and wishes, as a token of recognition and love to great America, land of the free," which has been and is still now, for over twenty years, my adopted country, and also my adherence to the doctrine of Spiritualism, whose great and comforting prin-ciples of truth have brought to me strength and relief in my days of struggles and sorrows. Grand Hotel de Valescure, par St. Raphaël (Var) France, May 5, 1898.

Lily Dale Dimples.

The attendance at camp thus far is a decided improvement on the past two years, and the interest never was more marked. Chairman Brooks is a general favorite with the people, and an indefatigable worker. Social, cheerful, and enthusiastic, ever true to Spiritualism, while tolerant toward all side issues, and broaddemocratic in his sympathies an sions, he is well adapted to the situation. President Gaston is serene, and makes others

The music by the Northwestern Band is stirring, and the various entertainments make camp lively. Isa Wilson Kaynor gave a public illustration

of her mediumship, handling fire with impunity, and when she held the hands of others they, too, became salamanders as long as she kept the contact, but instantly burned on the withdrawal of her touch.

Thus far the platform talent has been of the best. Mrs. E. L. Watson, Pundit Laban, Jennie B. H. Jackson, Moses Hull and Mary Elizabeth Lease, have led the thinkers into exalted fields, glowing with truth and high sentiment. W. H. Bach has built an elegant pagoda to the north of the pavilion, where he dispenses literature, badges, taffy, patriotism, and, sorrowful to relate, the eigar nuisance! His idea is that some one will supply them, so long as there is a demand, and tuat he does not add to the sum of smokers by dealing them out to those who want them. The cigar spot is the only blemish on his beautiful and tastefully arranged pagoda. Lily Dale welcomes all varieties of people, and tolerates all their creeds and fads without endorsing any. Spiritualism first, last and all the time, is the inspiration that has created these beautiful grounds, and sustains these annual feasts with the best platform talent to be found in the land and the most reliable and wonderful phases of mediumship, presenting phenomena that dety criticism and meet the demand for scientific demonstration.

F. Corden White, P. L. O. A. Keeler, the Campbell Brothers, Mrs. Moss, Mr. Coles, the

Bangs Sisters, Mrs. Wriedt, Mrs. O'Donnell. Maggie Waite, Maggie Turner, Isa Wilson Kay-nor, Mr. and Mrs. Hartwell, Henry B. Allen, besides astrologers, palmists, theosophists, et als, afford variety to suit all tastes; and every day new wonders are reported by investigators. For instance, Mary Edzabeth Lease brought from New York four sealed envelopes, containing white paper and some written questions. These were doubly sealed and carefully marked by the eminent skeptic who sent them, and he put in each envelope a small, flattened lead pencil, she supposing that to be necessary for the use of the spirits-as she knew some slate-writers required a bit of pen-cil between the slates. She secured a sitting with the Bangs Sisters. The spirits reported that they had written within the sealed envelopes. She inquired if they had written on all, or only one. The answer, written between two slates, affirmed, "All," and on opening the slates, the four bits of flattened lead pen cil were found between the slates! She held the sealed letters firmly in her own hand. There was no rent or sign of disturbance in either of the four envelopes, but there were the pencils which were placed within them in the City of New York, and carefully sealed up, and she had never seen them, nor does she yet know whether there's any writing within the envelopes or not. Szeptics may sneer and believers may wonder and doubt, but these things do occur, under conditions that leave

no chance for a possible trick. Prof. Wm. Lockwood comes on this week, to be followed by J. Clegg Wright, Willard J. Hull, Cora L. V. Richmond, and others.

The grounds are more beautiful than ever. The Leolyn, outside the grounds, has added much to the attractiveness around the gate. All the appointments are tasteful, and Beauty reigns queen of Lily Dale. The Campbell brothers have built a new cottage on the bluff next the gate, and made a veritable paradise of the spot.

Everything points to 1898 as the banner year of the Camp in many respects. The Pettibones are giving satisfactory séances, and from those who attend I have heard most flattering accounts of the "proof palpable" of immortality that are given in their seances. Maggie Waite dispenses the "platform tests" to the delight of many and the surprise of many others. We are looking forward to a greeting from the sunny face and earnest soul of Harrison D. Barrett, who is to adorn the platform

Written for the Banner of Light. OHILDREN'S EVENING HYMN.

BY DEVOTION.

ı.

To Thee, U Father, do we raise Our humble voices in a hymn. And crown with notes of heart-felt praise Thy silvery twilight dim.

The heavens with temple-lamps are bright; And, gently on our upturned eyes, Falls weariness, so sweet that Night Seems part of Paradise.

III.

May strong unwavering faith be ours To set Heaven's portals swinging soft! O long-lost faces, like spring flowers To us Love's message waft!

The golden bowl of song flows o'er. Bless Thou with peace Thy children here! Pour out Thy Spirit on us more! Make pure our lives and clear!

Joy! Heaven is here with Thee for King: And, through the soul's most holy place, Love's victory over Death doth ring, Transfiguring each sad face.

Joy! Death is but Thine Angel's kiss Of smiling, saint-like, calm "good-night." Wait Thou earth's suffering ones to bliss On wings of pitying light!

Father! Accept our love-hymn sweet, And grant that earth's last hours may come. Chiming to sounds of angel-feet And strains of "home, sweet home."

Sydney, New South Wales, June, 1898. We have at this office a copy of the music, also composed by " Devotion." We regret our inability to reproduce it, as we do not carry the necessary type. If a sufficient number of orders were received, we would have the same issued in pamphlet, for convenient use in Lyceum work .- ED.]

Our Original Story.

ALVIRA.

The Story of a Humble Spiritualist.

BY MRS. J. CLEGG WRIGHT.

CHAPTER 1. (Continued.)

"Yes, I'll give it to you; here, take it." He wadded it up and threw it at her in his wrath. "Planchette's the creature of the devil, and his mouthpiece. Didn't it try to break up my marriage with Eliza? I don't forget it, and now it is filling your old head with lies about her and me again. There's one thing certain, and I tell you of it once for lap; she did not read it again, she just sat all: that thing will never enter my house, no all; that thing will never enter my house, no

matter what comes. You never need think it. I'll burn it the first time I git my eyes on it,

deprived of all communication with Rachel for years, ever since she tried to break off your marriage with Eliza. I don't know why she that's what you be. What a regular old coward did that: she may have seen something we I've been all these years to desert you. I do did that: she may have seen something we didn't see, but I believe she had reason for what she said.'

'I believe it was the devil that said it," broke in John.

"Let me say my say, John. I will try it for one more season in my own house. I will not go to your house, anyway, just now." While she was speaking, John had time to recollect himself. He saw he had made a great

blunder, but it only made him more angry.
"Well! Aunt Alvira," he said winding his muffier about his throat and putting on his to life again, and the tears that she shed that hat, "I'll give you time enough to think it day were tears of joy. over, for blamed if I'll hang round here with you a fiddling with that cussed planchette. It's enough to break up any family, that's what is.

He flung himself out of the room and slammed the door after him. Alvira stood just where he had lett her, as if terrified, then she tremblingly bent torward and nicked up the crumpled and despised message, that she knew now must be from Rachel. She smoothed it out with trembling hands, and this is what she read:

"Dear Sister Alvira—I have tried to impress you not to go to John's. It would not be for your happiness, and then that which I foresaw is about to happen, and poor John will suffer, as I knew he would Tell him to watch Eliza, and you stand by him when the time comes. Something brighter is in for you. RACHEL."

Alvira read and reread the message, it was so vague. She thought how strangely it had

turned out. John come I'd never a had courage to have showed it to him no more than nothing; and yit here he comes right in and reads it himself. It jist do beat all. Tell John to watch Eliza! 1 wonder if he knowed what that meant? He did seem powerful stirred up about it. As like as not he suspicioned why, but I can't. She aint flirtatious—she can't be with all them young ones—but she's awful extravagant, and she do give away more things! Now she traded off a dress-pattern to Mis Giles for a patent churn. It was worth a great she'd trade even, for she'd never liked the dress sense she'd got it home. That's all the hung it on a nail behind the door and thrown this gloves into it. He rose up now and slipped off his overcoat. She took it from him and hung it on a nail behind the door. fault I've got with her, she seems wasteful; and every time she goes to town she brings out more things, that, somehow, she could jist do as well without. She jist lets'em lay round, too, half the time.

Of course tuere's her awful temper that's bad. 'Some thing brighter is in store for you!' Now that's jist like Rachel, she always did say my last days would be my happiest. I wonder they will be. Land! how mad John was. I do n't know how it is, but I do feel a heap easier in my mind sense I jist come right out and said I'd not go to John's house.

How Eliza had planned it all out. She'd a had my things spread out all over the house and them young ones wollering round on 'em. It don't matter as I know of if they don't want me using that planchette as long as l don't worret 'em with it. 'Pears like it all come so sudden. I up and tells John as quick as a wink that I'd not go home to his house, and seems as if I didn't know what I was saying till it was all done said. Maybe if I'd waited I'd of said the same thing, but I d' know.

She got up, went into the kitchen and put the tea to steep. She went out to the barn and milked the cow, giving her more fodder than usual and some nubbins to eat. The thought of parting with her had made her dearer. Somehow she felt as if she had been saved to her, as though she had been lost and found

She came back into the kitchen and put over She came back into the kitchen and put over some home-made sausages to cook, while she and me. Now don't say a word. I know you strained the milk and set the crocks in the think it's too soon after I have laid her away cellar. She hurried back, turned the sausage and set a plate, oup and saucer on the table in been on my lips for years past, Alvira. I've the kitchen—she never ate in the dining-room always loved you. I had to keep away from except on Sunday, when a neighbor or so you or they'd have been spoke before. You

and began to eat. It was usually a lonely time for Alvira, the evening meal, but to-night she hurried through it and did up the chores for

the night with a new vigor.

There was THE BANNER yet to be read. It seemed like an old friend that after an absence had returned. She sat up late that night reading from its pages. Even the advertisements were full of interest.

Over one page of the paper she shed tears of real grief. On it was the anouncement that Luther Colby, the venerable editor of the paper, had gone on to his reward, had passed through the shadow of death, and stepped out into the reality of life eternal. It also contained a picture of him that she studied long and well. It seemed as if this man, whom she had so long known and never seen in this life, had now in death shown her his face. She same his face that for the first time through a saw his face thus for the first time through a mist of tears, and from that hour that particular Banner was placed among her most pre-

cious and sacred possessions.
At last she retired, refreshed in soul and body. It seemed that she was no longer alone. Rachel was here once more, and then-there was THE BANNER.

CHAPTER II.

"I've wandered east, I've wandered west, Thro' many a weary way, But never, never can forget, The love of life's young day."

Alvira sang the tune as she went about Affire sang the tune as she went about actively engaged in the morning duties. "Laws a me!" said she, at last, "I don't know whenever I've sung that song before; seems like it's been running in my head all the morning. It sort a helps a body, singing does, but I ain't felt like singing for so long I hardly thought I could turn a tune." She hardly thought I could turn a tune." She smoothed her hair before the little glass in

the kitchen, put on a white apron, and, taking up her work basket, went into the diningroom and sat down by the fire.

Her thoughts turned upon an invocation she had read in THE BANNER the night before it wear't like a present the night before it wear't like a present the public. fore. It wasn't like a prayer, she thought, and she wondered if it did any good. She never had had any faith in prayer, but this sort of invocation of the spirit was rather a new idea. The spirits were there any way, she thought, but may be they liked to feel themselves invited. She half unconsciously repeated, in a low voice, what she could remember of the invocation. Almost at once, that call, like a whispered word, answered her.

"Land sakes alive! how that startled me,"
she cried. "I'll jist try the planchette, and
see if it will give me a message." She arose
and prepared the table as before, and soon the little agent of the spirit world was at work. It wrote one sentence and stopped. She gazed at the paper and read these words:

"Alvira, read that letter John brought." For a moment Alvira could not remember any letter, then all at once she jumped up from her chair and searched her work-basket for it. At last she found it.

"If it's a letter at all, it's a drop letter," said she "and who around here would be a writing to me? Well, best way to find out is to open it and see."

She opened one end of it with a hair-pin, and took out a single sheet of paper. It read: "LOCUST CORNERS, Jan. 3, 1895.

MISS ALVIRA HUETTE: Dear Friend—I am over to Bascom's, and I just heard that you was thinking of breaking up and going to John's, because you couldn't find any man just such as you'd like to work the farm. I sit right down and write these few lines to ask you how I'd do. I will come over Sunday for your answer.
Your true friend, BEN. HARRIS."

Alvira sat a long time with the letter in her

"Good gracious me!" at last she cried under her breath, catching up the letter in both hands and holding it against her heart. "Jist

She got up and patted the planchette with her hand: "You're the best friend I've got, want you to forgive me, Rachel," she said solemnly. "I do so; but it was to keep friends with your own child, that's why it was. He

jist made me quit."
She leaned over the table and pressed her lips against that inanimate agent of another mind, and a great peace came into her soul It was as though that sister, whose burden of care she had borne so bravely, had wrapped her in a mant'e of love and tenderness. Her heart swelled with emotion, and hope sprang day were tears of joy.

CHAPTER III.

Sunday came, a cold, windy day, but Alvira ering will be solved." did not mind the weather; she went about her work blithely, and had her best diess on long before 10 o'clock. A neighbor came in and sat for a while talking, but Alvira hardly knew what she said, and it was with a feeling of real relief that she heard her say she believed she'd run over to Peggie Brown's for a speil. She asked Alvira to go with her, but Alvira said she didn't believe the cared to go that day, so at last away she went.

The hours dragged by. She could hear the little children trudging past to go to the Sunday school. She looked at the clock-yes, it was half-past one. Then there came a man's tread over the frozen walk and around to the side door. Alvira's heart beat fast as she slipped through the dining-room and opened the door. Yes, it was he. Older, with gray "Now if I'd have read that message afore locks about his ears, yet with the same smiling ohn come I'd never a had courage to have eyes. As they faced each other they were both silent. It was difficult for either one to speak.

At last Alvira said:
"Will you please walk in?" He stepped inside and she closed the door. "Have a cheer," she said. He sat down. She brought the low rocker up and sat down also.

She said:
"It seems like so much snow will make the

wheat right good."
And he said: "I think so, too."

He had lain his hat on the floor and thrown sumed his seat he said:
"I came over to Bascom's last week on busi-

ness. Mis' Bascom talked a good deal about you. Said as how you sort of hated to break up and go to John's, and yet Eliza was jist sot on your going. She said your man had moved away last fall that worked the place, so I thought I'd come over and see about it. thought maybe we could come to some terms. Then you do n't think of staying on your

place this season?" No. I have a mighty good offer for that place and I have about concluded to take it— that is, if I can make suitable arrangements

with you. Do you think I can, Alvira? He turned round abruptly and looked at her with a smile.

"You don't really want to go to John's, do "No," she said, in a low voice; then, gather-ing courage, she went on, "They seem to think I ought to go there, but I somehow could n't bring myself to it. I never did like Eliza, and 've lived here so long that I jist can't see how

can fix it to go." He leaned forward and took her hand in his. "Alvira," he said, "there aint no use of me hedging round the matter. I came here to ask you the same question I asked you once before. We was both younger, then, Alvira, and I, for one, had n't nigh as much sense as I have now. That's the only change for the better in me as I knows of; but if you feel that my battered to be talking sich things, but sich words have dropped in. She lit the lamp and put that on the table, and getting bread and cheese from the cupboard, she took up the sausage on her plate Alvira; it was you I was true to, and I aint

ashamed to say it before God and man. I know where your heart's been. Haint I seen it all' these years? but you never gave a sign, and I honor you for it; but now I am free, and I have waited as long as I can before I come and say my say. Will you forgive me, Alvira, and be my wife?"

He learned to say it Defore God and Man. I know when your feet were here to be and say my say. Will you forgive me, Alvira, and be my wife?"

He leaned over her as he grew more earnest, and somehow his arm slipped around her, and before she knew how it happened she was in his arms, orying softly, with her head upon his shoulder; and her answer seemed to please him mightily, although she had never said a word.

What joy filled her heart! This was why she had waited. It was this that Rachel saw in the future for her; she knew it now, and how sweet it all was.

They sat there, hand in hand, and talked

about the past that was sorrowful, and the future that was so bright before them. They were old in years, but their hearts were young and the sadness seemed to drift from them. They were young lovers again as they planned for the future, and so the happy hours passed.
At last Alvira recollected the chores that must be done, and sprang up with a laugh as she noted the time. "Law! Ben, I must go and milk now. I'll

set the tea to steep, and you'll take supper with me, won't you?"

He got up with a smile, and following her into the kitchen took the milking pail away

from her.

"I'll do the milking to-night, dear, as I hope to do it many times in the future. Get supper for me while I do the chores. It'll do my

heart good to see you flitting about the place."
And so they did the work together that first
evening of their reunion, and when the stars came out Ben made his way swiftly back to Mrs. Bascom's and told her he had engaged to work Alvira Huett's farm on shares, and would leave the next day for Five Mile to seil out his place there.

[To be concluded.]

When arranging your summer tour, remember that the Adirondacks contain everything to make your vacation a success. At 260 Washington Street, Boston, you can obtain all kinds of information about

Literary Department.

WE HAVE read with deep and ever-increasing interest the book entitled, "Stirpiculture," by M. L. Holbrook, M.D. who has dealt in a clear, logical, practical way with the most important subject agitating the mind of man at the presentatime. For many years man has eagerly studied every other science under the sun except the science of himself; now he is beginning to observe that the basis of all other sciences is The Science of Life, and to realize the great wisdom in Pope's words, "The proper study of mankind is man."
"The time has come for man to take special

interest in his own evolution, to study and apply, so far as possible, all the factors that will in any way promote race improvement. In the past this has not been done. We are not yet able to do it perfectly; our knowledge is too deficient, lack of interest too universal, but we can make a beginning." Dr. Holbrook has certainly made a good beginning by placing this valuable little volume before the public.

He commences by defining the term "Stirture or cultivation, and it means, therefore, the cultivation of a stock or race, although it

Sexual selection, one of the important factors considered. "is to be exercised by woman, and hence its efficiency will depend on the fitness of woman, not only to choose proper partners in marriage, but to communicate the highest physical and mental characters to her offspring. She can transmit only what she herself possesses, and she will choose that which is in sympathy with her own feelings and desires, so that if she is to affect the race beneficially, she must seek first her own perfection.

As there is no way for woman to relieve herself of the responsibility of being the wife and mother of mankind, "it is necessary, if the race and society are to be improved, that women shall acquire the highest physical, intellectual and moral education they are capable of, and if they require the same qualities in their husbands, the problem we are consid-

Although sexual selection rests largely with woman, man and woman must cooperate. "In one word, for the first time in the history of the race, we shall evolve the totally new idea of responsibility in parentage. And as part of this responsibility we shall include the two antithetical, but correlative, doctrines of a moral abstinence from fatherhood and motherhood on the part of the unfit, and a moral objection to fatherhood and motherhood on the part of the noblest the purest, the sanest, the healthiest, the most able among us. We will not doom to forced celibacy half of our finest mothers."

Under the head, "Sacredness of Parentage." Dr. Holbrook speaks of the influence of the home and general life of the parents upon the disposition of the child. "The nature of the home is thus an important factor in determining that of the offspring, and it will necessarily be a reflection of the general character of those on whom it depends. A noble life in the parent will bear fruit in the physical, intellectual and moral character of the child."

We have but touched upon the chapters treating on "Wise Selection and Parental Other chapters consider the ques-Culture tions of Heredity and Education-Evolution's Hopeful Promise for a healthier race—The Germ-plasm; Its Relation to Offspring-Fewer and Better Children-A Theoretical Baby-The last-named chapter cannot fail to do immense good. It consists of an account of an actual child to the age of one year, and certainly proves that knowledge of child-culture and wise selection will vastly improve the race.

This excellent work should be in the hands of every parent. It deals with a delicate subject so wisely and with such propriety that all may read and benefit thereby.
Price 50; cents; cloth \$1.00. Order through Banner of Light Publishing Co.

THE JOURNAL OF HYGIENE.—The leading article in the current issue, "Poverty, Wealth and Health," by Dr. B. W. Richardson, is a comparison of great wealth and extreme poverty, with the deduction that the ultimate effect upon the mental, moral and physical being is the same in each case. The following personal experience caused Dr. Richardson's conception of the idea of the

poverty of wealth.
"One day I was entering professionally the mansion of a very wealthy person. It was on the Sunday afternoon of a damp and cheerless London day. On the steps leading to the house sat a man in the lowest possible stage of destitution. He craved of me a trifle to enable him to break his fast. He had walked, he said, from Northampton on one meal and no bed. He entered into his many grievances without reference to misfortunes or opportunities. His mind was a scene of complaint against home, country, friends, himself, life. He wanted food; he wanted drink still more urgently; but he did not pity himself or be moan his fate. He had come to a point when he did not care what happened to him. He could not be worse if the world itself came to an end next minute; this would be the thing most likely to wake him up and give him something to look at worth seeing. As that grand event was not likely to occur, the next best luck was a copper or two and direction to

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the nearest workhouse, in which I gratified him, bade him good day, and saw him slink off without a word of thanks, and without ex citing any feeling on my part that the thanks were desirable or needful. "I now entered the house at the door of

which I had met this pauper. It was a dark, richly furnished, warm, silent, snug and tasteless sepulchral mansion, in which great wealth often loves to dwell. The staircases had their steps so thickly carpeted that not a footstep could be heard, and there was no sound save that of the time pieces on each landing, ticking away in melancholy vibrations, as if they were everlastingly saying: 'Keep quiet, keep quiet; great wealth; don't laugh, don't laugh!

"I entered the chamber, with that last tick-

ing in my ear, to discover at the far end, sitting on the window seat, another man, so en-tirely like the man I had met on the doorstep, that if there had been time for the transformation I should have felt sure that beggar had got into the house before me, and had made a change of raiment by putting on a rich dress-ing robe and a pair of furred slippers. The expression was the same; the dreary sound of the voice the same. The first exclamation, 'What can you do for me?' without a previous word of ceremony or greeting, was the same. I was startled. I stood before a man so wealthy that the golden calf might have called him brother, and I found a repetition of what I had seen on the step of his door. I listened to the same story of grievances, to the same views about life—its utter worthlessness the same recklessness in respect to the future; the same desire for some impossible gigantic event to bring a moment's wonder; the same duli, thankless expression for the receipt of an assistance equivalent, in its way-no more, no less-to two poor coppers and a direction to the work-house."

The remedy advised for so deplorable condition of human beings is, "To instill into the minds of all men and all women the correct relationships of wealth and poverty; to exalt labor as the foundation of health and wealth; to expel the idea of rest on wealth; to teach the emptiness of the fallacy that it is either good or reasonable to provide for generations of unbornidleness; to show that every attempt to base the continuance of family name and fame on worldly possessions is the insanity of vanity; to impress on the mind of the young the vital truths; that the family which shall live longest in its units, in its membership, is the family that shall leave the healthiest and best progeny; and, that the nation which shall live longest is the nation that, being healthiest and noblest in the largest sense, is by necessity strongest, most active, and nearest to the eter piculture." This term is derived from the nal energy which would itself be dead if the Latin Stirpus, a stock or race, and cultus, culatoms it animates were to fall into repose."

We find in the editorial department an ac count of a victory scored by German vegeta-rians over the meat eater. "On June 25 or "John," said Alvira, "I don't know what you've read on that paper, for I have n't seen the message yet, and I'll say to you now what I have to say before I do read it. You needn't make room in your house for me or my duds, for where I go a planchette will go. I've been deprived of all communication with Park."

think, how near I was to never reading it at has come to be used in the sense of the "breed ing of offspring, and particularly of human in relation to man this is too restricted a sense, and it must be extended so as to embrace as well the rearing and training as the breeding of children; in fact, cultivation in its widest vegetarians, the first finishing in fourteen and a quarter hours, the second in fourteen and a quarter hours. the sixth in seventeen hours and a half. The two other vegetarians missed their way and walked five miles more. All reached the goal in splendid condition. Not till an hour after the last vegetarian arrived did the first meateater appear, completely exhausted. He, more over, was the only one, the others having dropped out after thirty five miles.

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"A few centuries ago the priests said to their followers:

"A few centuries ago the priests said to their followers: The other world is above you; it is just beyond where you see. Afterwards the astronomer with his telescope looked and asked the priests: Where is the world of which you speak? And the priests replied: It has receded—it is just beyond where you see.

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Father Tom and the Pope; OR, A NIGHT AT THE VATICAN. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburgh Magazine. This is a humorous account of a rolicsome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a super-abundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe "for conwhounding the same." "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of wather you put in after that, spoils the punch." "Glory be to God!" says the Pope, not minding a word Father Tom "Glory be to God!" says he, was saying. smacking his lips. "I never knewn what dhrink was afore," says he. "It bates the Lachymalchrystal out ov the face !" says he-" it's Necthar itself, it is, so it is!" says he, wiping his epistolical mouth wid the cuff ov his coat. Paper, 25c.; cloth, 50c.

Force and Matter; OR PRINCI-PLES OF THE NATURAL ORDER OF THE UNIVERSE, with a System of Morality based thereon. By Prof. Ludwig Büchner, M. D. A specialtife and rational letters and soften and second the second s scientific and rationalistic work of great merit and ability. Translated from the 15th German edition, revised and enlarged by the author, and reprinted from the fourth English edition. One volume, crown 8vo, 414 pp., with portrait. Extra silk cloth, \$1.00; half calf, \$3.00.

crown 6vo, 414 pp., with portrait. Extra silk cloth, \$1.00; half calf, \$3.00.

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Philosophy of Disenchant-MENT. By E. E. Saltus. 233 pp., cloth, 75c,

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Banner of Bight.

BOSTON, SATURDAY, AUGUST 12, 1898.

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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 | place at many seances, and Spiritualists have this paper for 1898, the heretofore high stand- kept silence concerning them! Some have even ard of THE BANNER could easily be maintained, the value of its contents and their and upheld, greatly strengthened.

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 5 o'clock each week-day except Saturday, when shrink from it; we shall hail it as a sign that it will close at 2 o'clock.

"An Unusual Husband."

Chandos Fulton, a writer of average ability, has recently published a work bearing the above title, and expects a patient and longnot necessary to discuss the merits of the work at any length, and we should not notice items in it that are of interest to all Spiritualists. It is to be regretted that any person could find sufficient inspiration in fact to publish a book of this kind. But it has been | ity unions. Some do, and it is a positive fact | done, and the work is being sold on the trains and at all news stands. In presuming to touch upon the question of Spiritualism, the author unwittingly testifies to the interest that is taken in the subject by all classes of people. Recognizing that interest, he seeks to allay it by making an attack upon one of the weakest points in Spiritualism, and holds all Spiritualists up to ridicule because of the puerile folly and nonsensical actions of a few

Mr. Fulton characterizes Spiritualism. as a rank weed, that runs wild in the garden of the mind if allowed to take root, and suggests that it must be exterminated at the outset. He devotes three full pages to the consideration of the weaknesses of Spiritualists in general, and especially their unhealthy views in regard to religious matters. He closes his attack upon them by admitting that the Spiritualists are generally very happy in their belief, but claims that they are all bigots and fanatics. Some of his statements would be of | But his exposure of fraud, and his denunciinterest to many people could they be induced to read them. Mr. Fulton's attack has a warrant, in fact, but he has carried it too far. Through certain practices some of the unthinking, unreasoning classes have laid the entire movement open to attack, and have done the Cause no little injury thereby.

Mr. Fulton discusses the conversion of a certain widow to a belief in Spiritualism through materialization. She is a wealthy woman, who lavishes her money with a free hand upon the medium and her husband, who are instrumental in converting her to her new faith. By a series of well-defined tricks and subtle inquiries they possess themselves of important information concerning the widow, whom they "play" to the utmost of their ability. As soon as she is thoroughly converted to Spiritualism, they tell her that the lover of her youth, who had been in spirit life for many years, is her soul-affinity, and will be her husband in spiritlife throughout eternity. She is delighted, and never fails to receive a visit from her beloved "affinity" at every séance. An authenticated exposé of the rascals who were fleecing her only serve to rivet her faith more firmly and arouses "righteous indignation" in the minds of all Spiritualists who were present at the séance. Mr. Fulton has certainly scored a point in this matter. In far too many cases Spiritualists have rushed to the defence of the soul-assassins who have simulated mediumship for the sake of money, whenever they have been exposed.

The very members of the circle where the expose took place, under circumstances that showed beyond question the guilt of the contemptible rascals who were bartering in human sorrow and holy loves of human souls, have time after time come forward to defend their despollers, under the specious plea that evil men and women, dark and Jesuit spirits, brought the paraphernalia into the séanceroom, in order to ruln the medium. When men and women have been detected in the nude state, masquerading as departed spirits, some Spiritualists have rushed forward, saying that they saw Mr. So and So tear the clothing from the mediums' forms in order to injure them, when these unconscionable vil lains have been taken redhanded in their knavery. Spiritualists have been known to declare upon oath that those who made the seizure threw the clothing, wigs and masks into the cabinet, and have signed sworn state-

ments to that effect. In view of the above facts, it is not strange that Mr. Fulton has so trenchantly set forth the account he has given in his novel. His description of the pseudo-séance and its exposure is absolutely correct, while his scathing criticism of those who defended the abominable tricksters is only simple justice to the cause of truth. Spiritualists have laid themselves open to just such attacks through their failure to denounce the counterfeiting of the phenomena of Spiritualism whenever the same has been discovered. They have sought to cover it up through the childish fear of hurting the Cause, or they have apologized for it, under the ridiculous claim that the spirits made the mediums impersonate, or they have stoutly defended these human harpies in their outrages upon humanity. If Mr. Fulton's novel quickens the consciences of all Spiritualists to take a decided stand against all fraud and chicanery, it will have served a good and useful purpose.

Mr. Fulton scores another point after the exposé has been hushed up. The widow's affinity then wants her to marry him that he may feel that she is his spiritual spouse forever and a day. Accordingly when he is materialized (?) at a certain séance, the widow places her hand in the hand of the spirit (?), and they plight their troth for all time. A 'spiritual" marriage service is said by the medium's manager, and the farce is completed, amidst the smothered exclamations of "Splendid!" "How romantic!" "How perfectly lovely!" "How divinely spiritual!" from the favored few who were present at the ridiculous show, Here again Mr. Fulton shows his intimate knowledge of the practices of some séance rooms. In the instance he mentions, the "spirit bridegroom" is only the medium herself dressed in men's clothing for the occasion. In many similar séances, the "bride-We trust that Spiritualists everywhere will groom" (?) is a male confederate of the medium. He assists the pretender to get money to place to its credit as a universal favorite out of her victim for the sake of gratifying his own desires after the ceremony is performed. Many times the "spirit" visitor is a woman, who wishes to be reunited, either to the husband she has left behind, or to her male affinity yet in the body. Such messages have taken apologized for and defended them!

Now that this abomination has become the novelist's theme, it is to be hoped that all practicality materially enhanced, and the Spiritualists will set the seal of condemnation ing-spiritizing marriages. They have become a stench in the nostrils of decent people, and an offence against the angels in high heaven. We are aware of the criticism that will be visited upon us for these words. But we shall not we have probed the odious ulcer deeply, and caused its bearers to cry out under the lance of truth. We prefer death to dishonor, and we believe that all dishonorable practices in the name of Spiritualism should be exposed and forever done away with. Come weal or woe, come censure or praise, we raise our suffering public to read it with avidity. It is | voice in condemnation of these blighting marriages of spirit-affinities, these unholy defenses of fraud and villainy, these open sesames to the book at all were it not for one or two licentious gratifications, these broad pathways to dishonor!

We must not be misunderstood. All mediums do not practice fraud, nor lead up to affin- that will help to bring this much-to-be-desired that these some are pretenders, charlatans and unmitigated rascals. It may be charged that we do not believe in materialization, nor in mediumship. Nor do we! We positively KNOW materialization to be true, and we are as sure of the fact of mediumship as we are sure of life itself. We have been conscious of our own mediumship for more than eighteen years, and we are not ashamed of it. We honor mediumship in itself, as well as every true medium, who has ever found, and ever will find, in us a true friend. But genuine mediumship is never fostered by defending fraud, nor by permitting its practice. True mediums are never helped by upholding counterfeiters, nor by claiming them to be of the same value as the genuine. Mr. Fulton's condemnation of Spiritualism in toto is wholly unjust, while his ridicule of all Spiritualists is unwarranted and bigoted in the extreme. He has exhibited a strange partisan bias, and has thereby weakened the effect of the influence of his book. ation of the affinity-marriage business are eminently just and right. It is time for us as Spiritualists to profit by this rebuke by rising en masse and demanding that these abominations shall at once and forever cease.

Sectarian Chapels.

The bill granting permission to various religious denominations to erect chapels upon Government land at West Point, N. Y., became a law on the last day of the past session of Congress. Secretary Alger invited all denominations to build there, but Judge Mc-Kenna, then Attorney-General of the United States, decided that such action was contrary to law. Congress has now legalized priestly thievery, and there is no one in office who has the courage to attempt to stay the hands of the pious rascals who are usurping the rights of the people. Our esteemed contemporary, the Truth Seeker, to whom we are indebted for the facts above stated, is waging an earnest contest against this new form of legalized in sense. His words of wisdom were favorably justice. Every Spiritualist is interested in this struggle, and should not hesitate to speak boldly against this attempt to add to the power and influence of priestcraft under the

We are in receipt of a copy of that ex- portant truths before the world, and believe cellent work "What a Young Boy Ought to that his advice to engage in humanitarian Know." by Dr. Sylvanus Stall. It will be re- work along cooperative lines to be perfectly viewed in the near future in our columns.

sanction of Congress.

In Re Music.

In another column will be found an excellent article upon the subject of music. Our good | least one of his remarkable discoveries to a many days before its publication, we knew nothing of our good friend's Jubilee Song-Book, Mr. H. W. Boozer, hence nothing we then said can be construed as reflecting upon either of our esteemed co-workers. We are yet of the be great enough, inspiring enough, and grand enough to give issue to a music of its own-

The poems of Lizzie Doten, James G. Clark, Gerald Massey and many other spiritualistic songsters, are original and spiritual, hence deserve music as spiritual in its nature as they are. Many of the existing Christian sects have developed a hymnology of their own, and we see no good reason why the Spiritualists should not do the same thing for themselves. Our gifted poets did not borrow their words, nor did they have to revamp their rhythmic sounds from any songs in existence. Their productions were due to calm inspiration from and direct communion with the arisen poet souls in spirit-life. Why not have music worthy of the great cause of Spiritualism from the same inspiring source? Outside of the "Sweet Bye-and-Bye" the followers of Spiritualism have not, to our knowledge, produced one musical selection, in connection with any words from our great poets, that has caught the popular ear or thrilled the multitudes.

The present war with Spain has failed to produce one great selection, either in words or music, that has become familiar to the masses. The late war between the States was exactly the reverse of this. "John Brown's Body," "Marching through Georgia,"" Tramp, Tramp, Tramp, the Boys are Marching," of the North, "Dixie," 'Bonnie Blue Flag," "Maryland, my Maryland," of the South, at once caught the public ear, and are deservedly popular to-day. It may be that some of them were set to music already in existence, but it was music that did not have unpleasant associations connected in memory with it. We do not believe that the inspiring geniuses of patriotic and truly spiritual music died with the civil war, or were monopolized by such popular favorites as P. P. Bliss and Ira D. Sankey. Spiritualism is an ideal religion, and as such should inspire such songs and music as would enchant the very souls of men wherever their strains were heard. We believe that the songs and music of Spiritualism, at least such as will meet with universal popular favor, are

yet to be produced. Dr. Bennett and Prof. Webster, both ardent Spiritualists, gave the world the "Sweet Byeand Bye," under the inspiration of the angelic songsters on high. We feel that instead of this selection being the only one Spiritualism has there should be one hundred others as good if not better than it is. We have no fault to find with this great song of Dr. Bennett's and Prof. Webster's, but we hold that even a good thing can be spoiled, hence object to the constant repetition of this truly uplifting song. It has been used in every fraudulent séance in this country for years, and has become objectionable on that account to very many intelligent people. The same is true of many other selections named by our kind critic. We have heard

'Hark From the Tombs," but they are no more acceptable to us than it is. James G. Clark, Miss Doten, Gerald Massey and C. P. Longley have been and are original in their work. We believe in being originators as well as imitators, and while we desire to appropriate whatever other denominations have that is good and helpful, we yet feel that the new wine of spiritual song will suffer through the painful memories it may awaken the old bottles of orthodox music. We believe uplifting, spiritualizing songs and music of this nation, and when Spiritualism can write better. our national songs our national laws will take care of themselves. We welcome every aid result to pass, hence wish our good friend's song-offering every possible success.

Bismarck.

Germany's one great statesman, Otto von Bismarck, is now a denizen of the higher spheres. His was a most eventful life, during which he made one nation and helped to change the destiny of several others. He was a true lover of the Fatherland, hence a patriot in one sense of the word. He hated liberty, and was almost an advocate of the doctrine of the divine all of the strength of his iron will, and sternly | tions. We wish him success. endeavored to suppress every suspic on of republicanism throughout the empire. His mandates made the rulers of Europe tremble upon their thrones, while his schemes for the advancement of Germany turned the entire continent of Europe into one vast camp of hostile armies. He was, until the time of his resignation, the one man who stood in the way of the cause of human progress in continental Europe. He was indeed the "Iron Chancellor," and he used his great power not for but against the interests of the people. Bismarck was forced into retirement by the present headstrong German Emperor in 1890, since which time he has done little or no public work. He was and is a man of eminent talent, of undafunted courage, and an imperialistic patriot. But he used his talents against rather than for humanity, hence failed to make an impress for pure good upon the world. He has gone where he will have to rectify the mistakes of earth-life, and he will find that he will have many of them to answer for. His age was eighty-three years and four months.

Prof. Alfred Russel Wallace.

This distinguished advocate of our Cause presented a very able paper at the International Congress of Spiritualists in June last in London. In the course of his remarks Prof. Wallace took a decided stand in favor of the principles of Socialism in its highest and best commented upon by many delegates in the discussion that followed the reading of his paper. Since its publication, many conservative Spiritualists are taking strong exceptions to Prof. Wallace's views. We feel that the learned professor has placed some very imsound.

Prof. Agassiz's Dream. It is related of Prof. Agassiz that he owed at

friend takes occasion to kindly criticise our ed- dream. He was studying a fossil at the time itorial of June 4 upon the same subject. At the dream occurred, but he could not deterthe time that editorial was written, which was mine the species to his satisfaction. He dreamed that he caught the fish, and easily settled the question. Upon returning to nor had we seen the book recently issued by the fossil, something in his dream es caped his memory, and he failed in his purpose. The dream came a second time, and again he was foiled. But the dream came the opinion, however, that Spiritualism ought to third time, and on awakening he found a diagram of the fish upon a piece of paper he had placed near his bed, and in that drawing were three bones not visible in the fossil, which proved the missing link in his chain of evidence. He cut away a chip of stone from the fossil, and found the three bones exactly as he had drawn them in his dream. Many of our readers will remember that Prof. Agassiz renomena of Spiritualism, even after he had most positive evidence of their genuineness. | should be carefully studied by every loyal He could believe in dreams, but not in psychic | Spiritualist. truth.

What do Spiritualists Believe?

Who can tell? One teacher is sure that there is "a mighty atom" behind all things, while another is certain that man is the only thing in the universe. One says God, another Good; one says Life, another Force; one says Supreme Power, another Infinite Spirit. Who knows what the It is? Borrowing a remark that was once made concerning our Unitarian brethren, when some one asked what they believed, the Spiritualist can say, "I don't know. you don't know, and the only man who does know won't tell." If this is not the case with ing city of Seattle on Thursday evening, July the Spiritualists, some of them must be able to state both what they believe and what they this immediate neighborhood, and during that know. We hope that there are many more who | time there has been much growth as well as can answer our ten questions, published in THE BANNER, June 25.

Central New York Camp.

We are in receipt of a handsome picture of this camp-ground at Freeville, N. Y., showing auditorium and artesian well, 190 feet deep and flowing 3500 barrels of water per day. The spot chosen for this camp meeting is certainly a beautiful one, and the program for the season is equally attractive. Mrs. Cora L. V. Richmond gives six addresses; Lyman C. Howe, Miss C. M. N. Lincoln, E. J. Boutelle, Mrs. Augusta Armstrong, Ernest W. Lincoln and Mrs. M. T. Allen are other speakers and mediums engaged.

Help the N. S. A.

All friends of the cause of organization among Spiritualists are respectfully requested among Spiritualists are respectfully requested to remember that the National Spiritualist Association needs help at the present hour.

The journey from Montreal through Canada into British Columbia is not particularly picturesque until the Rocky Mountain district In planning for your summer vacations, reserve a small portion of the money you would officers of the N. S. A. The secretary's address is Francis B. Woodbury, 600 Pennsylva nia Avenue, S. E., Washington, D. C.

such selections as "Jesus Paid It All," "What | respect, save in finances. It called together a Cause, which this paper has so long de'ended upon such pretensions and ridiculous affinitiz- a Friend We Have in Jesus," and others equally body of people of the highest intelligence, 'spiritual" sung at many Spiritualist meet | while the speakers and mediums who took part ings. They may not be quite as uplifting as in the exercises would certainly reflect credit upon the most cultured teachers in the world. It was a great educator to the masses through the mediumship of the Associated Press, and has done much to place Spiritualism in its true light before the world.

> the unswerving honesty and fidelity of Mr. and Mrs. E. W. Sprague of Jamestown, N. Y., as speakers and mediums upon the spiritual whenever an attempt is made to pour it into rostrum. They are true friends of organizations, and are working for a practical, every-Spiritualism is destined to inspire the great | day Spiritualism that makes the lives of all who accept it much brighter, happier and

> > The Dawning Light, in its issue of July 17, speaks out boldly in defense and support of the National Association and its officers. The article should be read and re-read by every Spiritualist in America. Editor Newnam has our sincerest thanks for his kind words in our behalf, and in behalf of the BANNER OF

Dr. M. E. Conger of Chicago will spend the entire month of August at Vicksburg, on the Pacific slope. The hand of man has Mich comp meeting where he will diagnose. Mich., camp meeting, where he will diagnose, advise and heal the sick free of all cost. He will also teach a class in practical medicine. Dr. Conger is a man of original ideas, hence rights of the king. He served imperialism with | generally is abreast with the times in all direc-

The Light of Truth says that the son of Dr. Nellie Mosier, one of Ohio's eminent mediums, lies in the hospital at Key West severely wounded in both of his legs. He was with Roosevelt's "Rough Riders," and fell in the memorable charge of that regiment before Santiago. Dr. Mosier and son have THE BAN-NER's sincere sympathy.

The following gems are culled from the columns of the Truth Seeker: Every reform was once a private opinion .-

Let him who would move the world first move himself .- Socrates.

Whatever becomes of us, never let us cease to behave like honest men.—Thomas Carlyle. Learning, without thought, is labor lost;

thought, without learning, is perilous.-Confu-

"To what religion do I belong?" wrote Schiller. "To none thou might'st name. And wherefore to none? Because of my religion." -The New Unity.

Learning maketh young men temperate, is the comfort of old age, standing for wealth | floating population is the very reverse of conwith poverty, and serving as an ornament to servative or creed bound, everything gets a

The use of the Cross in the Romish sect, sensuous thou h it is in so full a degree, is not more untrue than the more "spiritual" use to which it is applied in Protestantism. As an instrument in the hands of tyrants and swindlers, nothing can ever beat it; as a means of fostering cruelty and ignorance, the Cross of Christ never met its match .- Jos. Symes.

Judged in the court of reason and according to the accessible evidence of history, regarded in the light of the new science of comparative religion, Christianity is no exceptional faith. Its claims of supernatural origin and attesta-tion by miracle are unfounded and irrational. Like all other religions of the world, it is a human institution, a natural growth out of preëxisting conditions, the product of our Father, Man.-Lewis Janes.

Farewell Party to Mr. and Mrs. Wallis.

We learn through Mr. A. W. Orr, Chairman of Sunday services in Salford Spiritual Church, Manchester, Eng., that an accident happened to the steamer upon which Mr. and Mrs. E. W. Wallis were to have sailed for America, and they were therefore delayed till Wednesday, Aug. 4, when they set sail for this coun-

The Salford Spiritual Church held a social party on the evening of July 23 for the purpose of bidding "God-speed" to our friends, It was a most enjoyable affair. A large number of prominent Spiritualists were present, and many letters of regret were read. After tea was served, many graceful speeches were made, interspersed with singing and instrumental music.

Dr. T. Wilkins publishes some very valfused to utter one word concerning the phe | uable thoughts in the issue of the Progressive Thinker of Aug. 6. It is worth reading, and

> The latest BANNER OF LIGHT should always lie on the table in your reception-

Jottings from Puget Sound.

To the Editor of the Banner of Light:

Dear Sir-It is with much pleasure that I am able to inform my numerous friends and correspondents among the readers of your excellent paper that after a very agreeable six days' journey across the continent via Canadian Pacific Railway I found myself in the busy grow-28. It is over eight years since I was last in many changes. But before entering directly upon matters immediately pertaining to this important centre of activity, I desire to say a word concerning the trip from New York hither.

Taking advantage of the extremely low rates of transportation, an unusually large number of tourists have been filling the trains this summer, but on the train which conveyed your present correspondent there was no overcrowding, though the number of passengers was quite sufficient to keep the porters employed incessantly. Including sleeping-car accommodations, the fare from New York to Seattle has been only fifty five dollars firstclass and thirty-three dollars second-class, which is less than one-half the amount I have been called upon to pay on former occasions. The rate war is said to be nearly over, if not positively ended, but at time of writing (Aug. 2) all the railways are offering the same rates back to the East, though their agents say frankly they have no idea how long such tariff may continue.

is reached, then the scenery becomes magnificent beyond compare. The grand sublimity serve a small portion of the money you would spend for personal pleasure, and apply it to the good of your religion. Any aid, however small the sum, would be greatly appreciated by the runs. The glaciers are formidable and majestic beyond description, while many of the mountain lakes and streams are clear as crystal and green as the finest emerald. All along the route there are pleasant stopping-places, Don't lose sight of the fact that the and though the through trains make no un-Rochester Jubilee was a great success in every necessary delays, there are many places en where the train has to be supplied with ice and water, which afford the traveler needed opportunity for a little outdoor exercise,

Among the most inviting of all these halting places, my choice for a vacation retreat would be a spot named GLACIER, which, in my judgment, is incomparable for situation, nestling as it does at the foot of enormous mountains yet provided with an excellent hotel and all the comforts of complete civilization. The dining cars, which are exceedingly well equipped, entirely obviate the need for hurried meals at wayside stations, except in two It gives us much pleasure to testify to or three instances, and as the Canadian rail-the unswerving honesty and fidelity of Mr. way allows its patrons a full half-hour at the refreshment table, there is very little scampering. The service everywhere I found exceedingly good, and consider if one could allow six days instead of five for crossing the continent, in my opinion the grandeur of the scenery during the last two days of the outward trip is fully worth the extra day from New York or Boston which one has to take to view it. Observation cars are a great accommodation,

and though I cannot say there is no dust in the summer season, though I never enjoyed dust in traveling, the air is so pure, fresh and bracing, and the sights beheld on every side are so imposing and enchanting, that the minor inconveniences inseparable from continuous travel, are immeasurably more than counterbalanced by advantages. The approach to Seattle is very beautiful,

either by land or water. Nature has done immensely much for this great seaport of the Golden West, which, next to San Francisco, is certainly the most important business centre spirit of nature in this imposing region, for while there are many handsome buildings in Seattle much of the architecture is crude and unattractive. But I must not forget this is a rough pioneer city, with here and there oases of singular beauty in the shape of exquisite homes on the hills, overlooking the Sound and the Sierras. The present population of Seattle is estimated at over seventy thousand, and this does not include the very large influx of visitors which throng the hotels and contribute largely to the briskness of the local trade. There is a very great demand for laborers of all sorts, wages are good, and if people can do something, and are not afraid to work, there is considerable money to be made in this vi-cinity at present. The climate is very fine. Of course there are hot days in July and Au. gust, but every night is cool, and there are no afternoons when the breeze is absent.

Turning now from things secular to matters spiritual, I am glad to be able to report that there is no lack of interest in aught pertaining to the spiritual philosophy. Foremost among the workers is my honored friend, Mrs. Ada Foye, whose astounding mediumship is as wonderful and convincing to day as at any period in the past. Mrs. Foye keeps young and fresh in spirit, and is-as she deserves to be—intensely popular in the community. Her office is in the Masonic Temple Building, Second avenue and Pike street, in the very centre of the city, accessible to all car lines. On Sunday evenings Mrs. Foye holds great public meetings in the spacious Masonic Hall, which is invariably over crowded. There are a great many smaller spiritual meetings, a Lyceum, and also gatherings of Theosophists and Mental scientists, all well attended, and as the good and seemingly impartial hearing. I should be both ungrateful and untruthful when alluding to the reception accorded me in this city, did I say other than that I received a royal welcome, both from loyal friends of years departed and new friends who evince equal interest and enthusiasm in the work which I have been unmistakably led to take up for a very brief time in this hospitable environment. It does seem a large un-dertaking to travel six thousand miles for a little more than three weeks' work, but as the audiences here are very large, as well as intensely appreciative of all that is presented to them, and as they buy books freely and show every desire to study deeply into the subjects introduced from the platform, I have no doubt that more fruit-bearing seed can be sown in a few days here than in several months in less

wide-awake and quick-moving communities.

P The Kiondike gold fever is at its height still, and the Ninety seveners are just as proud of their pioneering as were the Forty-niners in

My first public appearance in Masonic Hall was on Saturday evening, July 30; my second, on the following Sunday morning. On both of on the following Sunday morning. On both of these occasions the hall was well filled, and everything passed off admirably. On Sunday evening, July 31, I had my first sight of such meetings as I became accustomed to in San Francisco during the summer of 1886 Mrs. Foye and myself shared the platform; the people care in droves and I revert to say a very ple came in droves, and I regret to say a very large number were utterly unable to obtain admission. I spoke on "The True Mission of Spiritualism." Mrs. Foye outdid herself in her celebrated ballot tests. I have never in all my travels met Mrs. Foye's equal in her line of mediumship; she is one of the early workers, one who has worked steadily for more years than I will attempt to count, and is still the brightest star in the constellation of phenome-

nal test mediumship.

In order to meet the pressing demand upon my time and services 1 am compelled to speak twice every day in the week during my brief sojourn in this city. I have a class of nearly one hundred students of Spiritual Science, meeting at 10 A. M., and the evening public lectures on all sorts of subjects fill the great hall to repletion. Questions are asked in abundance and frequently so pure roughly to the state of the state ance, and frequently so numerous do they become when it is time to close a session, that I announce that replies to such as are presented in writing will form the staple of the next lec-

Living is cheap out here; fruit is abundant, and the markets are well supplied with every desirable commodity. Rents also are very reasonable, and if people are prepared to rough it a little and dispense with a few of the ultra-refinements of the Eastern States, I know of no locality where the prospect for successful progress is brighter than in Seattle.

There are grumblers everywhere, and I suppose there are in all districts some people who are unfortunate through no apparent fault of their own. Barring, therefore, chronic misanthropes and pessimists, and such as seem constitutionally unfitted for life in a newlysettled district, the northern section of the Pacific coast affords great opportunity for good work and liberal remuneration. Personally I have no desire to live here permanently as a place of residence nowhere that I have visited surpasses San Francisco and its beautiful suburbs across the bay, but Seattle has a great future before it, and the many comforts and refinements yet lacking in its general outfit are steadily being supplied. Having received most imperative letters from managers of Eastern camp-meetings and others, positively refusing to permit me to cancel any of my engagements, I have, at the unmistakable of imperious duty, decided to give my call of imperious duty, decided to give my farewell address in Seattle on Sunday morning, Aug. 21. On that day at 4 P.M. I must take the Northern Pacific express, which will enable me to appear at Onset the ensuing Saturday, Aug. 27, on which date, according to the official program, my engagement there

Letters are pouring in upon me from California urging me to revisit old friends there, and resume the highly successful meetings dis-continued in October, 1896. To all these kind correspondents I can but say, WAIT. I am obliged to return East for a season, but directly I have filled the engagements for which I have contracted I hope to revisit California on my way to Australia and New Zealand, where I am assured a wide field of effort is

awaiting me.

The BANNER OF LIGHT has some very staunch friends in Seattle, but it is not so widely taken here as it ought to be. I am making what effort I can in the direction of introducing it to new readers, who will, I hope, become subscribers.

Among the active workers on behalf of Spiritualism in Seattle my kind host and hostess, Mr. and Mrs. Oyston, from England, occupy a most prominent place. Mr. Oyston was at a most prominent place. Mr. Oyston was at ject of the morning discourse was: The Givenome of his ability to grace the rostrum and edify his hearers, but of late he has gone into other business and serves the cause of spiritual propaganda by his pen. Some of his articles in recent numbers of the best magazines there have a seemingly much interested in our whole are seemingly much interested in our whole are seemingly much interested in our stamp him a philosophical writer of great ability. I have just been entrusted with the MS. of a valuable book which he has most carefully written and revised, by no means with out the aid of a high inspiration. These essays deal with the most erudite and important questions agitating human thought, and when published they are sure to achieve a wide and useful circulation. Mrs. Oyston works very efficiently in private ways, which bear good fruit in public gatherings.
With good wishes to all,

Your sincere friend, W. J. COLVILLE. 4101st Avenue West, Seattle, Wash., Aug. 3, 1898,

Gratifying Words.

Mrs. Julia Stedman-Mitchell writes: Kindly mail THE BANNER to our new address. Would the Infinite and the Great Problems of Life.' that it might enter every home of our land, for its editorials teach and are building a true standard of Spiritualism.

First Response.

To the Editor of the Banner of Light: To help carry out the "Wise Suggestion" of Bro. H. W. Richardson, and seconded by you, as published in Aug. 6th's BANNER, page 8 fifth column, you may put the subscriber down for ten dollars, and double the amount, making it twenty dollars, if the whole amount is secured before the next Annual Convention of the National Spiritualists' Association, Oct. 18, 1898. What benefit to let this matter drag Respectfully, Chas. Houghton. along beyond that time?

Kind Words.

E. Waters, Lansingburg. N. Y., writes: enclose post-office order to renew THE BAN-NER for another year. I have read THE BAN-NER from the first, and hope to continue to the end of this life, which cannot be far away as I am now most eighty-three. I have always thought the paper about as good as it could be. but think it has greatly improved under the present administration.

Jubilee Deficit.

Previously acknowledged, \$693.20; Mrs. Margaret S. Graves, \$25 00; Yonkers Spiritualist Society, \$10 00; E. L. Allen, \$2.00; Edwin Gernon, "Widow's Mite," Canton, Pa., Mrs. E. V. Eddy, \$1.00 each. Total,

Picnic at the Veteran Spiritualists' Home, Waverly, Mass.

Saturday, Aug. 6, was a most enjoyable day, and those attending the picnic at Waverly were well repaid. The house and grounds the Banner of Light and the publications of Saturday, Aug. 6, was a most enjoyable day, were in perfect condition, and reflect much credit on the present care-takers. They are evidently "the right people in the right place." In the morning the picnickers enjoyed the scenery and grounds, and at noon nour had lunch under the trees, with hot tea and coffee.

At 2:30 a spiritual meeting was held in the long parlor, and a goodly number was present. Dr. E. A. Blackden presided. Congregational singing was interspersed throughout the meet opening remarks, speaking earnestly and to the point; Mrs. M. A. Brown recited a poem; Mrs. S. E. Hall. Mrs. Moulton, Mrs. Soper, Mrs. Guiterrez, Mrs. Dade, Mr. Flavius Heath and others spoke appropriately to the occa

Mrs. Willey of Waltham contributed a box of soap for the Home, and a collection of \$1.85 was taken up, and \$2 in membership. There will be a picnic at the Home every two weeks throughout the season, the next to

be held Saturday, Aug. 20.

MRS. J. S. SOPER, Clerk V. S. U.

MEETINGS IN BOSTON.

Appleton Hall, 0½ Appleton Street—Paine Memo-tal Building, side entrance.—The Gospel of Spirit Return scolety, Minnie M. Soule, Pastor, will hold services every anday at 2½ and 7½ P. M.

The Veteran Spiritualiste' Union holds meetings ne third Thursday of each month in Dwight Hall, 514 Trecont street, at 71/2 r. M. All are invited. Even Cobb, Presitent; Mrs. J. S. Boper, Clerk, 61 Huron Avenue, North Cambridge.

Harmony Hall, 724 Washington Street. - 194 a. M., 214 and 714 P. M. Tuesday and Thursday afternoons t 24. N. P. Smith, Chairman. Hollis Hall, 780 Washington St.—Sundays, 10% A.M. Developing Circle; 2% and 7% P.M., Tests and read-ngs. George B. Cutter, Chairman.

Commercial Hall, 694 Washington Street.— Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 1, 2% and 7%. Mrs. M. A. Wilkinson, President. Good Templars Hall-1 Johnson Avenue, Chartestown Dist.—Sunday, Wednesday and Friday evenings, and Frilay afternoons. Mrs. E. J. Peak, Chairman.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 10½ A. M., 2½ and 7 P. M., and Wednesdays at 2½ P. M.

ODD LADIES HALL, 446 TREMONT STREET.-Mrs. Guiterrez, President, writes: Sunday, Aug. 7, services opened by singing; prayer by Mr. Arnaud, followed by healing. Those taking part during the day were: Morning, Mrs. Guiterrez, Messrs. Cohen and Cowan, with tests and written messages; Messrs. Webster and Elliott, poems. Afternoon and evening: Messrs. Arnaud, Lamont, Wright, Turner, Co-hen, Blackden, Mesdames Mariner, Sherman, of Vermont, Guiterrez, Akerman, Dade, Sey-mour and Bird. The three sessions were well attended, although the weather was very warm. The tests and readings were very good and appreciated. These meetings will continue all

BANNER OF LIGHT for sale at the door.

COMMERCIAL HALL, 694 Washington St.-Mrs. Wilkinson, conductor, writes: Sunday morning conference and circle, as usual. Mrs. Carleton led the singing. Those taking part during the afternoon and evening in speaking and tests were Mesers. Hill, DeBos, Newhall, Davis, Kransiski, Graham, Lamout, Hardy, Jackson (of New York); Mesdames Watts, Alexander, Shelton, Gilliland, Wilkinson, Nutter, Miss Sears. Meetings open all summer. BANNER OF LIGHT for sale

Hollis Hall, 789 Washington street .- Sunday, Aug. 9, morning circle large and interesting. Afternoon services opened with music by Messrs. Peake and Huxley. Remarks by L. W. Baxter; tests, Mesdames Brown, Mil-len, Strong, Cutter, Gough; duet by L. W. Bax-

ter and Clara E. Strong.
Evening, address by Mrs. M. K. Cutter; tests,
Mesdames Davis and Ratsell, Messrs. Turner and Tuttle, and Miss Wheeler; reading, Mrs. Piper; remarks, G. B. Cutter. BANNER always on sale.

Niantic Camp, Conn.

Mrs. Carrie E. S. Twing left our camp August 2d for New Jersey with the regrets and good wishes of all. We held a

seance at Mr. J. Hatch's parlor, some twenty being present, to hear "Ikabod," and of course it was a very pleasant time to us all. The father of Mr. Merry, our janitor, has passed on, and his funeral was Aug. 2. Mrs. Clara Eager, whose home is on our camp ground, kindly gave her assistance to the friends gathered to pay their last tribute to our arisen

Mrs. Emma Lewis, another one of our permanent campers, left the grounds to-day for the New London Hospital. It was almost like another funeral, for she is not expected to ever recover from her present ailments.

On Aug. 7 the speaker of the day was Harrison D. Barrett, who gave us a flying visit, coming and leaving the same day. The subject of the morning discourse was: "The Givwho are seemingly much interested in our spiritual speakers. Mr. Barrett's remarks were adapted to them as well as to us, show ing that the flag of our Union should wave over "the land of the free and home of the brave."

Mrs. Jennie B. Hagan Jackson is our next speaker, whom we expect will tarry with us a few days in camp.

MRS. N. H. Fogg. few days in camp.

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

Sunday, Aug. 7, was a delightful day, and from fifteen hundred to two thousand people visited the camp grounds. Kate R. Stiles delivered a short address on "The Laws of She was followed by Rev. Mr. Wetherby, Unitarian minister of Westerly, R. I., who delivered without notes a masterly address. His subject was, "Unity for All, and What Is Essential in Religion."

At 1 P. M. Dr. C. H. Harding of Boston gave a public test séance in the hall, which was

largely attended and all tests recognized. At largety attended and all tests recognized. At 2 P. M. Dr. D. S. White of Chicago spoke on "What is Spiritualism, and What Has It Done for the World?" He was followed by Dr. Harding, who took for his subject, "Elevation of Thought." Music was furnished by Miss Helen Gerrish, Mrs. Fannie L. Lord and Miss Marchia Palmer of Lebanon, N. H. Conference meeting in the evening speakers Drs. Hard. meeting in the evening; speakers, Drs. Harding and White, David Thayer, Manchester, N. H., Mrs. Stiles and Jay Channel. Thus ended one of the most successful days at the camp this season.

I was glad to see the BANNER of LIGHT for sale on the grounds; it was like meeting an old friend. R. F. CHURCHILL.

Passed to Spirit-Life.

From Henniker, N. H., July 31, ALBERT W. BARNES aged 65 years.

aged 65 years.

Although Mr. Barnes for several months had been troubled more or less with heart disease, his passing out was very sudden and unexpected. He was an honored citizen, a faithful friend and a kind husband. He had no fear of death, for he had learned the way was not far to the blessed realm of life, where a sweet reunion with dear ones gone before awaits the released spirit. He leaves a companion alone in the home where he will be greatly missed; yet she knows he will not leave her comfortless, recognizing the nearness of and the inter communion between those in that other life and the weary ones waiting here.

A large number of friends gathered at the home, expressing, by their presence and many beautiful floral offerings, their high esteem for their friend and neighbor, many listening for the first time to a Spiritualistic service. ADDIE M. STEVENS.

SPECIAL NOTICES.

the Banner of Light Publishing Co.

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BROOKLYN.-Mrs. Tillie Evans, Cor. Sec'y, writes: Our Saturday night Advance Spiritual Conference, held at Single Tax Hall, 1101 Bedford avenue, opened promptly with a fair attendance on Aug. 6. Mr. Metcalf opened the meeting with an address, "What is Life?", handling it in a concise way, and holding attention from beginning to end. Mr. Marsh gave testimony of just coming into the light of our beautiful philosophy; the best years of his life having been spent in church work, he was finally awakened to the power of spirit, and the angels are leading him upward and onward; Miss Chapin followed in song, beautifully rendered; Mrs. Tillie Evans voiced the desires of the invisibles in comforting words and kind as

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mannester, Eng.
.... "This book is an admirable supplement to the one of the same name written by M. A. (O10n), and published some years since—the supplement being the weightiest part—and the two combined give proof positive of the reality of direct spirit-writing."—The Harbinger of Light, Melbourne, DEAR MR. EVANS—I thank you very much for sending me your extraordinary book of "Psychography." I look at it with great interest, and will be glad to mention it in the Review of Reviews.

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DRS, PEEBLES & BURROUGHS, Battle Creek, Mich.:
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Mexico, Texas. DRS. PEEBLES & BURROUGHS Battle Creek, Mich. Gentlemen—Your diagnosis of wife's case is received, and our doctor said it could not have been better if you had seen her. Yourstruly, W. J. HOLLAND, Birmingham, Ala. July 18, 1898.

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Dear Size-Your diagnosis of my case is correct in every
respect. You located the cause of my disease as accurately
as a foreign object could be located with an X-ray.
Truly yours. LUCIA BEST, Vicksburg, Mich.
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Very truly, Mrs. H. M. Griffin, Bradford, Vt.
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DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—Mysystem has improved more with your treatent than all others combined Yours truly, Col., G. H. REYNOLDS, Washington, Pa. July 27, 1898.

DRS, PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-My wife is getting along finely and will not need any more medicine. Thanking you for the help re-received, I remain yours truly. M. N. DAVISON. July 18, 1898.

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INVESTIGATION AND DISCUSSION BY COUNT ALEXANDER AKSAKOF.

Scientist, Philosopher, and Literateur, Ex-Prime Minister of Russia. Translated from the French by TRACT GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch-making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say, in the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

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SPIRIT 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 Counting 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.

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

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held July 1, 1898. Spirit Invocation.

Oh, Spirit Divine, we do thank thee for the privilege of again opening the gateway, that those who have passed through the change called death may come to us. We are glad that death does not separate us from our loved ones, that the great spirit of love binds us together and holds us closely always. Oh! may we feel the touch of the vanished hand and hear the voice that seems still! We seek assistance in all our undertakings. Direct us in wisdom and patience, and help us to understand something of that divine power that is beyond our comprehension, that holds the planets in space, that clothes the trees in the springtime and colors the leaves in the fall. May we all realize the great truth of the fatherhood of God and the brotherhood of man. Cheer all who are in sadness, now

INDIVIDUAL MESSAGES.

Geo. Elwood Lockhard.

Wel', they informed me here that you make all welcome who are able to control the medium and send forth their sentiments in their own way, whether believers or disbelievers, and I feel the saying we used to make so much when upon earth, and which is alpassage in the Bible: "He that cometh unto me, I will in no wise cast out" is demonstrated very decidedly in your circle. Perhaps it is appreciated more on the spirit-side than on the mortal, because very often on the mortal side the hearts are taken up so much with material things and the necessities of earth-life that it is hard for us to see wherein justice and injustice prevail, but I don't care to go into long details this morning.

I am anxious to awaken an interest in my home and family, that I may prove to those in the body that I am not dead but living; that I did survive death, or conquered death and the grave. I wish my wife to know that I have come and tried to manifest to her. but I can't get the satisfaction I desire to. I wish father and mother to know also, and my many brothers and sisters, that when they laid the body aside they did not lay the spirit away, for I found in spirit-life a world of realities. I have my little daughter with me this morning, who preceded me to spirit-life. I wish them all to realize that while I was not a Spiritualist when in earth-life, and while I followed out the dictations of the Reformed Church, I feel at the same time we had liberty enough and were broad enough, and I realized that one church or one religion was just as good as another, for we lived according to the understanding we had, and it is for that recson I wish to try and prove my identity this morning.

I shall be recognized in Pulaski, Ohio, and in other places where my friends are scattered. My name is George Elwood Lockhard. My wife's name is Louretta; her name was Meyers before she married me; and my father's name also was George and mother's Mary. I want to state these facts because I am afraid they will not recognize me; but I feel if they de, and make reply and give me an opportunity, kindly. I will now bid you good-morning.

John and Hannah Low.

Well, I have made an effort to manifest through THE BANNER. I long ago realized was, and the Message Department especially, and while we may not always be able to express ourselves through the medium as we are many times watched the various spirits as they have tried to manifest through the medium, and seen how different it sounded when the

mortal was trying to interpret it. I am well known in this town, also in Chelsea. My husband is with me in spirit this morning. He many times has sat in this room and listened to the voices of those who controlled the various mediums in years gone by; but when we come in now we look around us and find there are more in the spirit than in the mortal. Most all of the old veterans are gone. They are joining our band on the spirit side most every day. I have a daughter in Chelsea, whom I am anxious to make feel that father and mother are not gone, and the many, many friends who as good as it has been. There are many things she worries over, but I want her to know we are helping her and all as far as we can.

I don't think it is necessary to send out a long message, or yet go into details in connection with private affairs, for I never approved of it. That was one fault I used to find with mediums, that they spoke too plainly before peo ple or in an audience; so I must use the same prudence and not express things of too private a nature in public, but say if they will give me an opportunity privately or otherwise I will try and give them what advice I can, for I am stronger now than I was when in the physical body.

I want Dr. A. H. Richardson and the many friends who were so kind to me while in earthlife to know that I send words of greeting and | morning, and my home is right here in Boston. | ing his. -Ex.

all will come out well.

Just say that John and Hannah Low are here this morning and join in sending greetings to all. My home was in Chelsea, Mass.

Faunic Brown.

Oh, how beautiful it is to send out a word of comfort to those still struggling in human life, still struggling with the environments and the troubles that come up in one's life while on earth! and yet we realize how good God is, and that he sends our perplexities and our sadness to unfold our natures and draw us closer and closer to him. I wish to say to my friends in earth-life that I am afraid we interpret the language wrongly; for I find, especially since I was in spirit, that faith helps us much and hope sustains us, but it is the knowledge that we gain that helps us in spirit. It is to know our friends live, and because they do live that we shall live also. I wish to reach my husband this morning, my father and my brothers and sisters, because I find it so hard sometimes to impress upon them that all things work together for good. We can repeat words, but it is harder to put them in practice, especially when a loved one is snatched from our arms and fireside and we are left all alone. Mother is in spirit with me and joins in sending this communication. Although we are a long ways from here, we thought that through this paper we would be able to reach our loved ones; and I hope they may get our message of love, for in spirit we name these messages of light, to be carried to the dark hearts of the earth ones and to help sustain and heal them and make them feel that God is good and not revengeful. To my husband Jones-for that was his first name-I want to say I have been satisfied with what has been done since I left the body, and I wish him to know that I will help him all I can. Although I was not strong in earth-life, I did the best I could, and I want him to feel that there is nothing left undone that could have been done, or that would have changed things. Say to father and mother, By-and-bye, when you get through with this life, we shall meet you in spirit; and oh, what a grand, glorious time we shall have when we all meet again in that bright land where there is no parting and no sorrow! Just say that Fannie Brown is here, and my home was in Lyndville, Tenn.

Thank you very kindly. I hope my friends will see this message and be comforted by it, for I send it with the spirit of love, hoping the

heart will understand it.

Charles C. Randall. I would like to sing that beautiful song,

"There will be no parting, There will be no parting. There will be no parting there,"

and I thank God that there was no parting in earth life for the many long years that my wife and I traveled along the broad road of life with all adversities, standing together in the sunshine and in shadows, working together for the welfare of our obligations and our duties to one another, bringing so much as it were into a useful life, for we both lived to be pretty well along in years; I was over seventy years old. I wish to say to the friends of earth-life, especially my son and daughter, Mr. and Mrs. Watson, that I knew if God was just he would never leave me alone and take my companion with me, so for that reason as they called her home she soon called me also: and I want them all to know that we are happy again in the spirit-world, that we are happy to know death does separate from one sphere to another, from one condition to another; but it is beautiful to realize that when you leave one home and go into another, you meet your friends again.

Now, my friend, I feel as if I was sinking away, just as I did when I looked on that pale face as she lay in her last sleep, and I heard her voice say "Come!" and I went forth.

I wish to say to the friends of earth-life, it is well with us both. We met many on the spirit-side who had gone before us, and we had a happy reunion. I thought it would be well to inform our friends that we "arrived home safely," and this is merely to testify to the recognition in spirit life. So just say that Charles C. Randall is with you, and that Wil liam Sargent also joins me in sending out these few words, and that we have all met on the spirit-side.

That will be all right, my friend; I think they will understand. My home was in Northfield, just a little way from St. Paul, Minn.

Esie Jane Brown.

Oh, I should like to send out a letter if I thought mother would see it, and if I could give her a little comfort-for there are mother, | Father Almighty, Maker of heaven and earth, and in I will prove to them that we are conscious father and friends and so many yet in earthafter leaving the body. Thank you very life! I was called away and they were left life everlasting. Amen." alone, but I wish to say to them, Fear not them that kill the body and not the spirit, but | purposely left out the deity or divinity of say that disease killed my body, and I find | Jesus Christ in his revised creed. The old sweet rest in spirit; and I wish my friends to know that all was done that possibly could be pear in it. Bro. Talmage is getting very close what a valuable thing the BANNER OF LIGHT done. So many times do I stand by your side, to the creed of Spiritualism, if it has any. mother; I read your heart and I sense your thoughts, and you seem so many times to wonder if this had been done or that could have and earth, and in Jesus Christ (as a grand in the habit of doing as an individual, I have been done, could I not have lived longer. I medium, but not as the son of God in other want to say dear mother, no; God doeth all things well. If I could feel that you would of God) and in the communion of saints (spirits become more reconciled and realized my presence around you, there is much I could help | istence, a life beyond the grave). It will thus you to and so much I could assist you in. So I have taken this means, knowing that there between Rev. Talmage's revised creed of are those connected in that family who are in- | Christendom and the creed of Spiritualism if terested in Spiritualism and there are those who knew me that have tried to comfort my people by getting them to understand that the | mage upon the theological progress he is makspirit can return; but they have not been able | ing, and welcome him into the ranks of Spiritto bring a confession that is necessary, so that my sister and brothers may know it is truly I that is here. I am here this morning in hopes to reach them, in hopes I will be able to assist them to survive the trouble that lies behave been said aside. I see her health is not fore them. I wish also to send thanks and appreciation to the dear ones that were so kind to me in St. Elizabeth's Hospital, New York City, where they did everything they could. As I passed out through the effects of a surgical operation, that is why I speak as I do. I say to them that all is well, and I wish them to know that I am still with them in spirit and will help to sustain them and carry out their course and trials of earth-life. I don't know what to say of interest more than trying to prove my identity. My name is Effie Jane Brown; my father's name was James and mother's is Fannie, and you can put my home

Helen Stewart.

down as Matteawan, N. Y.

Just say that Helen Stewart is here this

obser, and say: Work faithfully to the end and It seems, when we don't believe in spirit-return, that when we go out of the body we get convinced of it, and many times our friends will seek to know where we are, and inquire after us after we go away-more so than they do before. I want to reach my husband and | To the Editor of the Banner of Light: friends in earth-life, to let them know that those in spirit can come back and help them, and we know many times their thoughts and ity; while their converse, double and duplicity, cannot always do it, because they do n't know

how to reciprocate to us. I was drawn here this morning by the spirit that preceded me, speaking of her passing out | the verb, its ins and outs are so complicated in a hospital through an operation, for that, too, was the cause of my death, as it seems to | to duplicity, it is a noxious manifestation of my earth friends; but I am glad I went character that must be discarded by one who through it, and I want to make that statement. because there are always more or less regrets when it does not prove successful, and some times people think doctors don't do all they ought or might have done, and are apt to blame them; but I wish to say to my friends that I don't see one single thing that could have been done or might have been avoided or helped. I will say one thing, and that is, if I had not gone through it I should not have lived as long as I did. I make this statement so that Charlie, Mary and Willie, and those interested in me will know that it is all right, and I shall be pleased to come in contact with them at | though the ignoramus declares, "Not much, I any time I am able to control an instrument, knew it all before." to prove to them that I know what I am talking about.

I think, my friend, as I feel my weakness coming on again, I will not be able to hold the medium, so I will let this do for this morning. and hope to have another opportunity to help them more. Thank you, very kindly.

Messages to be Published.

July 8.-John E. Whitlock; Eunice E. Mayo; John Henry Morris; Monica Boynton Laue; Simons Mears; Simons Orchard.

July 16.- Geo. Budington; Frank Burton; Alice Knowles; Jas. F. Bryant; Susan Woodbury; Hannah Greene. July 22.—George Bagley; Mary E. Anderson; Emaline Keating; Satah Strong; Joseph Eastman; Mabel Alice July 29.—Sam'll Greggs; William Burns; Mary McCarty; Jane E. Davis; Fannie Wilson; Harriett Jones.

Tempora Mutantur.

Rev. T. De Witt Talmage Changes his Attitude Toward Spiritualism!

BY DR. H. V. SWERINGEN.

A few years ago Rev. Talmage charged Spiritualism with filling up our lunatic asylums. In his last published sermon on "Sectarianism, Bigotry and Intolerance," it will be observed that he regards Spiritualism as a part of "the church of God." This change, so radical. in his attitude toward Spiritualism, must be due to the increasing popularity of the subject.

Talmage is one of the most cute and cunning of modern pulpiteers. He knows a good thing when he sees it coming to the front. He is preparing the way to get a place in the "band wagon" of the procession of progress theologi-

He has probably seen a recent Associated Press dispatch announcing the fact that the Rev. Dr. Milburn, pastor of Second Presbyterian Church in Indianapolis, has declared boldly from his pulpit in favor of Spiritualism, and so he considers it time to break gently his own convictions as follows:

The church of God is divided of denominations. Time would fail me to tell of the Calvinists, and the Arminians, and the Sabbatarians, and the Baxterians, and the Dunkers, and the Shakers, and the Quakers, and the Methodists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very egotistic men, some of them founded by very bad men. But as I demand for my self liberty of conscience, I must give that same liber ty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals and in religion let there be no gag law, no moving of the previous question, no persecution, no intolerance.

Of course he has left a loop-hole for escape in the foregoing should any of his parishioners take him to task for recognizing Spiritualism, but the astute reader between the lines can readily discern their drift, especially when considering how, a few years ago, he abused Spiritualism.

But the cutest part of his whole sermon is its closing paragraph in which he unmercifully cuts and slashes the creed of Christendomboils it down to a regular Homeopathic infinitesimal, as compared to its former dimensions. Here is what he says:

And I expect to see the day when all denominations of Christians shall join hands around the cross of Christ and recite the creed: "I believe in God, the Jesus Christ, and in the communion of saints, and in

It will be observed that Rev. Talmage has "and in Jesus Christ His son" does not ap-Spiritualists believe in God (Spirit or Nature), the Father Almighty, Maker of heaven sense than that we all are sons and daughters and angels) and in life everlasting (a future exappear that there is not so great a difference it has one.

I congratulate the Rev. Dr. T. DeWitt Tal-

HAUNIED.

BY MISS ANNE H. WOODRUFF. Unseen, unheard, yet real as the air By which we live, attends me everywhere The gentle ghost of one who loved me much, Whom Death tore rudely from my frantic clutch. Deny it not, for oh! I feel them there-

Her soft, caressing hands upon my hair, The power magnetic, of her presence such, I'm conscious of her gaze, her tender touch.

The lilac blooms beside the window there, Pure as the robe of white she loved to wear, Bends to the casement, and with fragrant breath Exhales a whisper: " Dear, there is no death! nearer am to thee, do not despair,

Of all thy griefs, regrets, I am aware. He from the grave my soul delivereth Who is the Lord of Life; believe! " it saith, 524 Garfield Ave , Chicago, Ill.

Mourn not because thy talent seems less than thy brother's; thy talent may lie in appreciat-

A Letter from Abby A. Judson.

NUMBER THIRTY.

Among the noblest words in our language are the adjective simple, and its noun, simplicfeelings. We would like to assist them, but | are of another character. Simple is probably derived from semel, once, and plicare, to fold, and so a simple thing is easily understood. But when a thing is double, from duo, twice, and that it is not easily seen through, if at all. As seeks spiritual growth.

But the vain world is apt to regard what is simple with scorn, and in fact a simple person has become synonymous with simpleton.

Still, the truly great is the most truly simple, and the best teacher is he who can present a thought or a truth so clearly and simply that the pupil wonders that he never saw it before. And the best lecturer is not he who befogs the audience and leaves them "in wandering mazes lost," but he who tells the truth so simply and clearly that the wise listener drinks it in as the flower-cup drinks in the refreshing dew,

Philosophy, science, metaphysics and religion have been presented in such complicated forms that common people shrank back aghast, and said that only the learned and the deep were able to understand them. In this way, the vanity of those who expounded them was flattered. Such were the teachings of many ancient philosophers and of the Pharisees. But the plain talk of Socrates was listened to by the poor cobbler as well as by Alcibiades, while it was said of Jesus that "the common people heard him gladly."

To be able to teach in this way, several things are necessary. One must see for himself, with absolute clearness, what he desires to communicate to other minds; he must be willing to use simple language and not seem learned at all, he must enter the mind of his pupils and see the difficulties as they arise in their minds, and in fact he needs true human fellowship and sympathy.

Basic facts are never complex; they are simple. Complicated effects may arise as they work into practice, but in themselves they are direct and simple. The universe itself is the expression of the most simple fact. This underlying and all-permeating fact is that all that there is, is matter and soul. The soul is, anyway, and expresses itself by matter. Infinite soul expresses itself in the infinite universe, and finite souls express themselves in plants, in animals, in human beings and in spirits. There may be less developed finite souls that express themselves in crystals and rocks. That may be so, but as I do not see that clearly, I cannot teach it.

An atom, if such things exist, is not a finite soul; nor is an infinity of atoms the infinite soul. Atoms, hypothetically existing, are matter, and souls express themselves by them, singly or in the aggregate. An atom is not an ego, but an ego uses it or them, in order to manifest itself to other egos. This is Spiritualism, and the contrary is materialism.

Soul is eternal: it has always existed, and will always exist. If matter has always existed, it has done so merely as an expression of the soul itself. Whether matter is eternal, as well as soul, is beyond the knowledge of every finite being. We may, however, have our opinion on that point, though of course it may change in the course of eons of time. My present personal opinion is that infinite soul is back of the ultimate atom. For atom one can of course substitute any other term, according to the scientific school that he adopts at present.

My guides have never taught/me to speak of infinite spirit. To call God spirit is misleading and illogical. Spiritualists call their decarnate friends spirits, and we call mortals in the flesh men, women and children. We call them so, tecause they appear to be such to the eyes of a mortal. In the same way a spirit appears to be such to the vision of a spirit. A spirit is a manifestation of the soul within, the real ego. That soul we do not see, either here or there. We see the manifestation of it. The spiritual body, or the spirit, is one thing; the soul is another.

Such misuse of terms employed arises from an original want of clearness in our conceptions. And having formed the habit, many continue, and thus bewilder those who are entering on the study of Spiritualism.

The constitution of a human being is, to our present view, very simple. Whether in the body or out of the body, we are dual, and the two constituent elements are soul and form. But, before transition, the form is itself dual. Here, or rather in, we have our fleshly body and our spiritual body, though the former is the obvious one, under ordinary conditions. And we know, by looking at the face of this body, whether the soul within is truthful or deceitful, loving or malicious, because the soul expresses itself by it. So a human being here is constituted of indwelling soul, spiritual body and fleshly body.

When there, or rather out, the soul expresses itself only through its spiritual body, and so reveals itself more freely and unerringly. So a human being there is constituted of indwelling soul and spiritual body.

Let us not say spirit, when accurate thinking shows that we should say soul. And, as it is never too late to mend, let us begin to speak aright, and so avoid misleading those who need our help. Whether we be on the very lowest round of the spiritual ladder, or far advanced in spiritual experience, let us change our old practise, if it has been wrong, and use exactly the terms that express our own clear mental vision, and convey it in its heavenly purity to those who are looking to us for instruction, for counsel and for inspiration.

When we go to a materializing séance, we do not see spirits unless we be clairvoyant. We cannot see spirits with fleshly eyes, we see materialized forms. But many become temporarily clairvoyant at such séances, and this is the reason that some of the manifestations are seen by only a part of the audience, while the others do not see them at all. If there are skeptics among the latter, they naturally suppose that those who say they see such forms are either lying, or are hallucinated or imaginative. But all things come to those who wait, and what is founded on nature as d fact will certainly survive, and be accepted by all mankind in the course of time.

In spite of the frauds created by commercial mediumship, materialization, slate-writing, trumpet voices, and all the other phases are

yet used at times by decarnate spirits to prove to a doubting world that souls can and do survive the change called death.

Yours for humanity and for spirituality, ABBY A. JUDSON. Arlington, N. J.

Desire and Effort.

BY AUGUSTA F. TRIPP.

Desire and effort are incentives to growth. We desire for some particular thing; we make an effort to grasp it, and in making the effort we grow along that line; hence we see we can make ourselves what we most wish to be. If one desires to excel in dancing, he makes the effort in that direction, and the muscles of his lower limbs and ankles enlarge to meet the need, and they become strong. If one desires to become a blacksmith, he makes the effort in that direction also, and his arms grow large. his chest expands, and he becomes almost herculean in strength in that part of his body, therefore he shapes his body by his desires. The same will apply to the mind if one wishes to grow intellectually, morally and spiritually strong. Heretofore we have desired, unconsciously, and the growth we have has come as the result. We now wish to desire and grow intelligently, and thereby we are becoming conscious of our efforts, and so grow along the lines in which we know we are deficient, making of ourselves, our minds and our bodies. what we will. This to me is an intelligent proof that a man can be what he willsito be.

We all desire to grow better and wiser and wish to know more of ourselves, which, in the past, we have considered least of all things. We have studied to know more of everything else except self. Now we are getting at the root of all knowledge, which is to follow the injunction, "Man, know thyself," and the better knowledge we have of self, the surer and better we understand everything else under the sun. We have found that to learn how to make money was the principal object in life, and under the present imperfect laws of this nation it has been about all we could do. No time has been left us to study anything else, but we are gradually coming to the true understanding that self-knowledge embraces everything, and by the dawn of this new light we leave the old time-worn ruts and learn more of self; and the deeper we study into what has heretofore been mysterious, the more we recognize our own power over all things, for we now know our possibilities are boundless and unending.

Every growth in knowledge is worth the price we pay for it, even though it wrings the heart and tortures the brain to obtain it. Who among us would exchange his experiences in life for another's? Not one, no matter how severe.

For illustration, suppose you had been on a voyage to the Arctic seas, had suffered extremely with cold, hunger and numberless other privations, while your comrade had chosen to remain at home, living in ease and plenty during your time of hardship and suffering, would you be willing on your return to exchange if possible the years of experiences gained by the voyage, for the years he had spent in idleness and a good time generally? Oh no! and why? Because you find yourself rich in experiences of which he knows nothing, and they belong to you because you have earned them and they are your own true riches, such riches as no one can rob you of. The spirit recognises its own and refuses to be divorced therefrom, hence our experiences are our only real wealth, for they bring us to a condition where we are fit companions for those in higher spheres. We can take nothing with us when we go hence but our experiences, and I speak of going hence as if it were a settled fact that we are to go. We look about us and see others passing on daily, and yet we never truly realize that we too must lay down these earthly bodies of ours and our earthly possessions and accumulations, and go out into the great unknown alone and unattended.

Reason based upon knowledge tells us this is a fact, but deep down in our inward existence there is something that tells us this need not be, that death may be overcome. The idea of life beyond this does not reconcile us to death. No matter how beautiful heaven may be pictured to us, we prefer this miserable old existence as long as possible, and why is this? It is because "death is the violation of some natural principle with which we are not yet familiar." We were long ago told that We were long ago told that the greatest study of mankind is man, but whoever stops in his mad hurry for material gain to look for the solution of this advice? We look back to the generations of the past, and find we are far in advance of them in knowledge, and the coming generations will look back upon our time and think the same, and they will be right, for we with our telegraphs, telephones and electrical appliances of every description are preparing the way for

Already children are learning more rapidly than we could in our childhood. They can grasp more in a shorter space of time, for we have set before them a better method of teaching, and so each generation is preparing the way for a better manhood and a better womanhood in the future, a more thorough knowledge of life and its mysteries; of our latent possibilities and capabilities mental science has done much to set the world thinking in the right direction. Mental healers are coming forward here and there all over the land, more or less successful according to their growth in this valuable science, and the next generation will be a vast improvement on the present, and so by gradual and steady growth the world will learn to overcome disease, and finally death, by making the body more ethereal while the spirit inhabits it on this earth.

Spiritual Understanding.

Need we any more conclusive evidence that Spiritualists are not ready to unite on a creedal basis, than the different opinions called out by Rev. Mr. Allen's Onset address? Shades of belief growing out of the conceded fact of spirit-communion do not distress us. The chicanery practiced by unprincipled trick. sters is the hateful and sorrowful picture that confronts Spiritualism, and the most serious problem-at present-for consideration.

How dare they do it? is a solemn question for frauds and their ilk to answer. The teachings of Spiritualism are all in the trend of useful, unselfish, noble living. That

mankind "reap as they sow" is an emphasized truth; yet it does not deter from deception and knavery a people who attach themselves to our Cause, but are no more of us than those against whom Paul and his compeers brought accusations of mischief-making and indecency.
What is it that Spiritualism needs most of all

to lift it up into a large place? Is it not spiritual understanding that all may have for the asking and taking? And is it not this—simple goodness-Christ-love, that requires no long study and research to comprehend?
We think so, and believe that the Christ-

spirit acted out in the daily life will bring heaven down to earth. North Chester, Vt.

An American Medium in Newcastle.

Mrs. Cora I., V. Richmond of Washington, U. S. A., (vice president of the National Asso ciation of Spiritualists of America), in a brief visit to England, is making her only "manifestation" in the provinces at Newcastle, and crowded assemblages in the Northumberland Hall, which the local society has obtained for its meetings. Many volumes of the lady's addresses, poems and prophecies have been published, both in England and America, one of the books being in the public library.

Mrs. Richmond informed our representative that she was entirely oblivious of anything she said when entranced, and in point of fact, while she had delivered thousands of spiritual discourses she was quite unconscious of anything she said. She is the Spiritualist minister of a large congregation in Washington, and returns the first reach in Washington. turns the first week in August for what are known as "camp-meetings" in America. Her "guides," she said, always gave a prophetic discourse on New Year's Day, and in the last foretoid the strife now raging, the combina-tion and extension of the Saxon race in years to come for the betterment of the world, and also the growth of the Japanese into a strong and intelligent nation. Mrs. Richmond wore a black silk robe, with white vest, the former with long loose sleeves, like a college gown, and certain curious jewel decorations presented to her in America. Her selected subject of discourse was the "Progress of Spiritual Ideas in the World To day." Mr. Fred. Sar-gent, president of the society, was in the chair.

Mrs. Richmond, in the course of a forty minutes' address, recognized the lapse of a quarter of a century since her first appearance in England, and said that twenty-five years ago a few voices had been heard in England, a few minds had started out as pioneers of this cause. Earlier in America the first pulsation of this mighty movement had been felt. They had just been celebrating its jubilee, and might venture to say, without contradiction, that no other movement in the history of the world had ever made such progress in numbers and in the diffusion of its ideas in so short a space of time. They might venture to say, without successful contradic tion, that no other philosophy had permeated human society as this movement had. Many of them might think that because there was no regular system of propaganda the work had not advanced as rapidly as it might; but a movement that originated in the skies, a movement that had for its sources of inspiration those who were passed beyond the shadow of death, and beyond the limitations of earth, could not draw support so well from human institutions as from the aspirations of the human race.

Commencing, as it did, in almost obscurity, it had touched the scientist in his laboratory touched the clergyman in his pulpit and in his atudy, and touched the man of learning wherever he might be. They found a new proposition in the realm of physics and theology to solve. This new proposition was not only the existence of the human spirit beyond the change called death; but the possibility of the spirits, under favorable conditions, unknown to mortals, to impress through substance, to endow physical objects with intelli-gence, to perform on musical instruments, to levitate physical objects contrary to the supposed law of gravitation, and to do many things which science was totally unfamiliar with. In this a third element entered, namely, the laws of psychology and mesmerism so-called in the early part of this century, and those various propositions connected with the human mind that had never been solved; propositions that commonly entered into this subject, and formed, perhaps, in many instances, the stepping stones to the in-

vestigation of Spiritualism.
Gradually in the last fifty years scientific minds had been awakened to the knowledge of this higher power and force, which many of them freely admitted must be the force proceeding from departed spirits, and if this was true of scientific research, it was also true of theology. Whilst the systems of religious be | ment to be obtained here, which is attested by lief had not essentially changed, theological thought had steadily turned toward the new light. It was still more true amongst that large majority of the population that belonged to no form of a special worship, amongst literary men and women, the speaker instancing the introduction of the "weird" into all books

of the day.

Sue ascribed to this spiritual growth the awakening of the law of fraternity, the removal of superficial states, and the removal of selfish striving, for the welfare of all. Spirit ualism kindled anew the altars that had been long deserted, it anew established the gifts long forgotten, and it restored the human soul to its divine inheritance of immortality as known and demonstrated, and it made of hu-man life one of the steps in the great eternity of existence which was here and now.

At the close of the service the audience was desired to give the medium a few topics for impromptu poems, and "The Philosophy of Death," "Charity," and "Love" were called out. Mrs. Richmond changed the order, and spoke first on "Charity," following this up with the other two subjects, and concluding the interesting service with a benediction.

In the evening there was a crowded meet ing, Mr. W. H. Robinson presiding. The medium's inspirational address was on "The Higher Teachings of Spiritualism as applied working in the Life," and at the close of her address she answered a number of questions, and afterward recited an improvised poem, weaving in the ideas of hope, the soul's desire, and the many mansions, these subjects also having been chosen by members of the audience. Solos were rendered during the evening by Miss Sewell and Miss Hilda Heppell.

Last night Mrs. Richmond again addressed a large audience on "Spiritual Solution of Many large audience on "Spiritual Solution of Many puzzling questing and proposed proposed in the only of the only seek and four 2-cent stamps. Address 1300 Main street, White Water, Walworth Co., Wis.

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Problems," and answered many puzzling questions, declaring that "ignorance was the only barrier to spirit communion." On account of the crowds flocking to hear the "inspirational" medium, who again wove a beautiful poem out of two subjects, "The Probation of Maukind" and "The Divine in Humanity," she has agreed to speak again to night, and out of the suggested subjects the audience unanimously "The Departure from Earth and Reception in Spirit-Life of Mr. Gladstone," the de-clared informant being George Thompson, a friend of the anti-slavery movement, who "passed on" thirty years ago.—From Newcas-tle (Eng.) Daily Leader, July 12

RESOLUTION.

To Mrs. Cora L. V. Richmond of Washington, D. C., U. S. A., official representat re to the recent International Conference of Spiritualists held at St. James Hall, London, from the United Members of the Neucastle-Tyne Spiritual Evidence

United Members of the Neucastle-Tyne opirious Evocate Society:

We beg to tender to your inspirers and yourself, at this farewell meeting, our slucere appreciation of the course of brilliant and educational lectures just concluded. Whether considering the constructive and orderly logic of yurideas, your originality o' method, or the soul fervor expressed throughout your efforts, all in the trend of unlimited progress, you are to be congratulated upon the results.

Our prayer, therefore, is that yourself and your husband may reach your Western home safely, and that guardian angels may still surround you both

Signed, FREDERIOR SARGENT, President

WILLIAM MOORE, Hon. Sec'y.

This resolution was moved from the platform by the Chairman, Mr. W. H. Robinson, sec onded by Mr. Thos. Ashton, supported by Mr. H. Gleave, and enthusiastically carried by ac-

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitts, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Over the mantelpiece of Zola's study are carved the words "Nulla dies sine linea" (No day without something accomplished"); and the author claims to have made this the rule of his life.-Boston Ideas.

Lake Brady, Ohio.

Religious services were held in the woods Sunday, Aug. 3. They were preceded by an exceptionally fine program of music from Slaughter's Orchestra, which is employed on the grounds. Mrs. Florence Russell of Alliance sang a beaution Sunday gave inspirational addresses before ful solo, after which the speaker, Mrs. Carrie Weatherford, was introduced. She first offered prayer, invoking the presence of God and spirit friends of those present. Her subject was "Unseen Forces."

She said that men had too long depended apon their physical senses alone as a means of obtaining knowledge. Even the hints that the microscope and telescope gave of the unseen were long unheeded. But recent discoveries in applied sciences prove that all visible things have invisible counterparts. She referred to the X-Rays, showing the transparency of sup-posed opaque bodies and the wonders of the camera photographing that which is invisible to the sense of sight. She spoke of the fact of thought-pictures, and described the circumstance of photographing a ship under full sail on the brain of an old sea captain, which was

merely a thought.

Said she: "I cannot see you, I only see a picture of you sent out by the rays of light from your body. I cannot see these rays, and yet they are between you and me, or they could not send this picture to the brain. Matter is only visible when at rest. We see these idle atoms of space and think that is all there is of it. Who would dare to touch a live electric wire, and yet the wire cannot harm you. You cannot see a spirit, you cannot even see each other; can only see the manifestations.

"Read thirteenth chapter of I Corinthians and try to get at its spiritual meaning; learn to perceive as well as to see.'

At the close of her address Mrs. Weatherford improvised a song from subjects given by the audience. Subjects handed in were: "Voices of Nature," "Objects of Life," "Soul Growth." She sang beautifully with harp accompani-

Her afternoon address was a continuation of the same line of thought, referring more particularly to the Spiritualism of the past before it was crowded away from the people by selfconstituted religious teachers. She then re ferred to the centuries of darkness which followed, until so-called Modern Spiritualism again brought it before the world. She closed with a number of readings for persons in the MRS. M. McCaslin.

As a health resort nothing better is to be tound on the American Continent than Saratoga. As a fashionable resort it stands at the head. As a popular resort it is visited by more people in a season than any other. Therefore you should go there; and the best way to reach it is via the Fitchburg Rail-road. The Saratoga Limited leaves Boston at 9.30

Grand Ledge Camp

B. O'dell writes: We started out with very flattering prospects. On the evening of July 30 an informal reception was held at the parlors of the new hotel, and was attended by all on the ground. The greetings between old friends and social cheer given to new ones was very much enjoyed by all. The camp is looking its best. The beautiful grove of wild cherry, beach, ash and maple on the banks of Grand Piver and ledge tree ledge. Grand River, and ledge upon ledge of rocks towering perpendicularly fifty feet or more

above, are most inspiring.

The opening Sunday morning service was largely attended. Mr. and Mrs. Carpenter of Detroit are with us, and Mrs. Carpenter was truly inspired in her work both morning and afternoon. Mrs. A. E. Sheets, the president of the association, exerted herself to make every thing pleasant for all. Mr. and Mrs. Carpenter remain with us until Thursday evening. We shall be sorry to part with them, but the genial E. W. Sprague of Jamestown, N. Y., will take their place, and they will go to lighten the hearts of others.

The social hop every Wednesday evening is the large crowds that attend.

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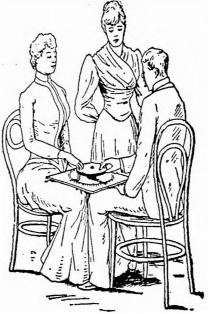
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nomena, ad infinitum.

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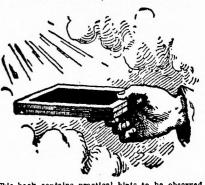
eventually lead to its discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

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Mrs. Helen T. Brigham.

Lake Pleasant, Mass.

Monday there was no regular meeting, so a conference was held in the Temple.

On Tuesday Mrs. Tillie U. Reynolds spoke before a large audience; her subject was "When the Mists have Cleared Away." She was followed by Mrs. S. C. Cunningham.

Wednesday forenoon was devoted to social gatherings. In the afternoon a dance was held. Thursday morning, conference meeting. In the afternoon Mrs. Reynolds gave another

grand lecture, and closed by giving delineations. In the evening Mr. John Slater gave a successful séance in the Temple. The Ladies' Schubert quartet furnished music at all the meetings during the week.

Friday morning a conference was held in the Temple. In the afternoon a large audience Temple. In the alternoon a large auditence gathered there. Vice Pres. J. B. Hatch, Jr., acted as chairman. The meeting was opened with a musical selection by the Schubert quartet, after which Miss Harlow read a poem, entitled "Convic Jim"; after another president selection Miss Harlow tech for her musical selection, Miss Harlow took for her subject, "The New Ideal, or the Needs in Modern Spiritualism," and gave an able lect-ure, such as she always gives. It was fortunate that the association had the opportunity to secure the services of such a talented speaker to fill the place of Mr. Wallis, who was unable to be at the Lake until a week later. Mrs. S. C. Cunningham followed Miss Harlow, and gave good satisfaction; she gave twentythree readings in thirty minutes, and all were recognized.

Friday evening, Aug. 5, a grand reception was tendered to Mr. John Slater and Mrs. Tillie U. Reynolds at the cottage of Mrs. Lizzie Lincoln. President A. H. Dailey was the chairman, and at the opening made a pleasant address; he was followed by Mrs. Fletcher, Mr. Budington, Mrs. Lincoln, Miss Lizzie Harlow, Mr. Woodbury, Dr. Smith, Mrs. Waterhouse, Dr. Hidden, J. B. Hatch, Jr., Mrs. Hattie C. Mason, Mrs. Cunningham, and the guests of the evening, Mr. John Slater and Mrs. Tillie U. Reynolds. The affair was one that will be long remembered by the campers at the lake.

N. S. A. Day, Saturday. The National Spiritualists' Association held the most successful meeting to-day that has ever been held by this society at Lake Pleasant. The Temple was used for the meeting and was beautifully decorated with Old Glory and wild flowers on the front of the stage; a bed of laurel was placed as the frontispiece, and the effect was beau-

chestra-Mr. E. W. Hatch, planist, C. L. C. of affinity between us and it. There is no Hatch, violinist, Minot Cevizes, cornetist-Mr. | class of people who should be so alive to the Barrett gave an address of welcome, after which the following speakers took part in the morning meeting: Mrs. Clara Field-Conant, Mrs. Hattie C. Mason, Mr. A. Sawin, Mrs. J. A. Chapman and J. B. Hatch, Jr. After a concert of an hour by the Stratton Orchestra, the afternoon meeting was opened by Pres. H. D. Barrett before a large audience. Mr. E. W. Hatch was the first to be called upon, and sang "The Holy City," accompanied at the piano by Miss Gertie Sloan.

The following speakers and mediums took part in the atternoon meeting: Mrs. Alice Waterhouse, Dr. C. L. Willis, Mrs. A. E Cunningham, Mrs. S. C. Cunningham, J. B. Hatch, Jr., Secretary F. B. Woodbury, Miss Lizzie Harlow, Miss Gertie Sloan, A. H. Dailey, John Slater, H. D. Barrett.

At the close of the meeting a vote of thanks was given to the New England Camp Meeting Association for use of grounds and Temple; also to the different speakers, mediums and musicians that took part. Between forty and fifty dollars were raised for the National Spiritualists' Association, and President Barrett left Lake Pleasant for Niantic, feeling that it

the good work go on.
Sunday, Aug. 7.—Never was a more beautiful morning enjoyed by the campers at Lake Pleasant, and as the train rolled into the station, and the large number of passengers landed at the camp, happiness seemed to be upon every face.

was the best day ever put in at a camp. Let

The day was ushered in by a grand concert by Stratton's Orchestra, at the close of which a good sized audience gathered at the temple to listen to Dr. Chas. W. Hidden. J. B. Hatch, Jr., acted as chairman. The meeting opened with a musical selection by the quartet, after which Dr. Hidden gave an invocation; following another selection by the quartet, Dr. Hidden took for his subject: "The Land Beyond the Sunset," and gave a very interesting address. Dr. Hidden was followed with readings by Mrs. S. C. Cunningham of Boston.
At 12:45 Mr. John Slater held an excellent

séance before a large audience in the temple. At 1 o'clock a concert was held in the grove before a mass of people, about one thousand arriving on an excursion from Troy, N. Y., and way stations. At 2 P. M. the Temple was filled beyond its seating capacity, and many were obliged to stand. Pres. A. H. Bailey was the chairman, and opened the meeting by introducing the Schubert quartet, who pleased the audience with a selection; Mrs. Helen Temple Brigham then gave a soulful invocation. At the close of another selection by the quartet, Mrs. Brigham, on being presented, was given a grand ovation. After expressing her pleasure at the reception given her, she took for her subject, "The spirit shall return unto God, who gave it." The subject was taken from the selection given by the quartet, and she said in part:

Does the ideal seem to you dazzling? Does it suggest to you a throne with a being seated You must have no use for thrones or kings. Our gods are in the forests; also in the

"If you think that when you say good bye to your friends that when you say good-bye to your friends that you will never hear from them again, then your hopes and dreams are for nothing. Is God so little that you can stand outside of him? My friends, God is everywhere. You are always in the hand of the ever-living God.

"We Spiritualists believe that there is no greater there is no death. There are no

separation, there is no death. There are no broken links in God's chain."

Justice can not be done with these few words. It was a grand good lecture. Mrs. Brigham closed her lecture by giving a poem, taking her subject from the audience. The subjects were, "The Star Spangled Banner," "Emancipation through Conflict," and "Home

by the Lyceum orchestra, after which the children repeated the Lesson. The following took part: Mr. E. B. Packard, Mr. E. W. Hatch, Ever Stratton, Mollie Blinn, Mrs. Jackson, J. B. Hatch, Sr., Mrs. J. S. Soper, Mrs. Sweat, conductor of the Brooklyn Lyceum.

A whist party was held by Mrs. Ray at the cottage of Mrs. Cleveland. Mrs. A. E. Barnes received the first prize.

received the first prize.

There were about four thousand people upon

the grounds to-day.

Mr. and Mrs. M. W. Lyman of Springfield,
Mass., are at their cottage, corner of Adams
Street and Massacolt Avenue. Mr. Lyman is the agent and correspondent of the BANNER or Liour in Springfield.
The Ladies' Improvement Society will hold a

fair in the temple Aug. 16.

B. Fay Mills will be the speaker next Saturday and Sunday, and a large crowd is expected.
The dances are very popular, and are being

largely attended.

Do n't forget that you can subscribe for the BANNER OF LIGHT at its headquarters, Lotela

The Fitchburg Railroad will run excursions from all branches of its road at reduced rates. Натен.

Onset, Mass.

"I laugh at the idea of going to a heaven more beautiful than this world, before we have learned to see the beauty that meets us here at every step. What could we do with more beauty, when we are blind to that which we have?"—Blossom of the Centered

Monday, Aug. 1. Conference. Tuesday. Services opened with singing "The

Greeting to Onset," Mr. Maxham; Mr. A. E. Tisdale, the blind lecturer and scientist, lectured upon "Physical and Spiritual Science." He said: I believe in the fathomless ocean of intelligence, the omniscient, omnipresent power whom we can apprehend, but can never comprehend. It is easier to believe some things than to doubt, for to doubt plunges us into a bewildered condition. We can only reason from what we know, and we know only the phenomena of physical manifestation. Spirit-life is the very acme of science, and as Spiritualists we are scientists of the very highest order. There should be no antagonism between natural theology and true science. We deny that there is any force in nature that is unknowable. Spirit apart from matter is unknowable. Matter is beyond the reach of investigation except through spirit. Mediumship should constitute to the scientific mind all expressions of mind and matter. Thought cannot be divided. Unity and personality are indivisable. There are no dead; our lives

indivisable. There are no dead; our lives know no break in natures unfolding.

Song, "Angels, Angels, Pilot Me O'er Life's Tempestuous Sea," Mr. Maxham. Fine tests by Dr. Ewell followed the lecture.

Wednesday Mr. Maxham sung "On the banks of that beautiful river." Mrs. Sarah A. Byrnes was introduced and read the poem, "Remember the Maine"; song, "Castles in the Air," Mr. Maxham. Mrs. Byrnes said: We are affected by thought everywhere, and we should be receptive to thought for our attainment to a higher condition of mind. Every student finds it best to reflect. The thought of those who have passed to the higher life is the comfort for their absence. The Spiritualist has his castles in the air. The thought of the age that is receding must demonstrate itself in substance; the Spiritualist speculates upon the sphere he will occupy when he leaves here, but not upon the sphere he occupies here. If we are students we will not ask what sphere we are to occupy over there, but will acquaint ourselves with our duty here. Out of the airy castles of theology we have come to build upon the solid, substantial basis of Spiritualism. All are not qualified to understand the truth as are some of us, but under our castles in the air there is a basic principle or substance; it will take time for its recep tion, but it comes through evolution and progress. It was castles in the air we builded fifty years ago, and we builded better than we knew, from superstition to castles that make us kings and queens.
We are in the summer-land now. Our love

of nature to day is far more than it was fifty The meeting was presided over by Pres. H.

D. Barrett, who received a royal welcome.

After a musical selection by the Lyceum orsubstance of nature. Every leaf reveals a law expressions all around them as Spiritualists. The warm grasp of the hand is the expression of the indwelling spirit. What advancement have the oldest of us made with the evidence we have had? Franklin built his castles in the air when he flew his kite, and we laughed at him; but we do not laugh at the electrician anywhere now. When we acquaint ourselves more fully with the substance of spiritual things we shall be more acquainted with our selves. The ante-natal reflex is upon us, and we have got to be born again. The Christian wants Jesus to lean upon, and you Spiritualists want evidence. Your evidence does not elevate you, and yet you make the assertion that you are Spiritualists, but you are not a Spiritualist unless you make a practical use of your Spiritualism, that you may leave footprints, that men may know you have been this way. What is reform but simply interior unfoldment and culture? Seek in the spirit of justice. Knock at the temple, that we may unfold to the substance and come nearer to the service and ministry of angels.

Song, "A Kind Word Goes a Good Way, After All," by Mr. Maxham. Thursday—Opening songs, "Laugh, and the world laughs with you," and "When we reach the Laud of Somewhere," by Mr. Maxham. Mr. A. E. Tisdale took for his subject, "Spiritualism as a New Name for Truth," which he

handled in a very able manner. Friday—Mrs. Byrnes lectured for the last time



Carrie E. S. Twing.

Saturday—Mr. Maxham opened the meeting with singing "Often I think of my mother, now with the angels above," and "Nobody knows but mother." Mrs. Carrie E. S. Twing lectured, taking for her subject the following words from the Bible: "Curse not the king, neither the heir in his bedchamber, for the hirds shall carry the voice and that which both birds shall carry the voice, and that which hath

wings shall carry the matter."
Song, "In speaking of another's thoughts,"

Mr. Maxham. Sunday service opened with song, Mr. Max-ham, "Behold What Love the Father Hath Bestowed" and "I Wait on the Shore." Mrs. "Emancipation through Conflict," and "Home of the Soul."

In the evening the Temple was again filled to its seating capacity. The time was devoted to the Lyceum. Exercises opened with music sites and "I wait on the Shore." Mrs. Carrie E. S. Twing was introduced to the largest audience of the season, taking for the subject of her talk, "Touched by the Angel," repeating the lecture, by request, that was given by her at the Jubilee in Rochester.

We have instances of the appearance of the angel in olden days. Peter, chained in prison; Cornelius saw and was directed what to do by the angel visitors. The angels have come today; not those of Kliss and the prophets, but the angels in the household. A touch of the angel is needed in our State houses and halls of justice, that human liberty will not have to be paid for in blood. Every man and woman must know when they send out a prisoner into the other life that he will come back to influence others, that his power will be felt and more wrong done. But what are we doing to correct this condition of things? Surely we need the touch of an angel in our homes.

I believe most emphatically in the taxation of church property. If the vast property belonging to Trinity church and to the Catholic churches was taxed, millions would come into the coffers of the United States, and the

the coffers of the United States, and the poor man would not be taxed so heavily. The bouch of the angel is needed here. Women of property are taxed, but cannot say how those taxes shall be expended. Elizabeth Cady Stanton had several sons, a husband and a coachman who could vote, but she who knew more than all of them put together could not vote. We need the touch of the angel here also. It does not seem to take half so much to reform people it they are horn right

reform people if they are born right.

Teach the children what they owe not only to themselves but to future generations. There is a great deal too much reticence between fathers and sons and mothers and their daugh ters. Teach your children that when they can-not confide in you they are on dangerous ground. You study to know the pedigree of your horses and other stock, but you never stop to ask when you marry whether insanity is in the family most. is in the family or not. We need the touch of the angel everywhere. We want to know how

to forgive. Life is too short to carry a grudge toward your neighbor.

Lastly, when you stand by the death-bed of a loved one and see the dying lips trying to frame the words "do n't ory," remember this entering into the new revelation is a cause for rejoicing and not for wearing. The touch of rejoicing and not for weeping. The touch of the angel of peace is needed here. Band concert at 1 o'clock.

Afternoon service opened by Mr. Maxham singing "Oh! the clanging bells of time" and "Father, I'm tired." Rev. Anna Shaw lectured, taking the words of Paul for her text: "I was not disobedient to the heavenly vision." Band concert at 4 closed the day's exercises. AUGUSTA FRANCIS TRIPP.

The only daily line to the Adirondacks is via the Fitchburg Railroad. Call at 260 Washington Street, Boston, for full information.



Fred. A. Wiggin.

Queen City Park, Vt.

the night cooled the heated atmosphere and made the foliage look green and beautiful, and the sweet odor from the pine trees filled the air with fragrance. A good audience assembled in the forenoon to hear Mr. Oscar A. Edgerly. His lecture was an especially fine one, and was well received by all present. He is an eloquent and powerful speaker, with a most amiable and pleasing personality, and a young man of great promise.

In the afternoon Mr. H. D. Barrett again addressed us, giving his last lecture for this season; it was one of his best efforts, being an exhaustive resume of evolutionary religious movements from the earliest ages to the present grand development of spiritual truth. It was profoundly interesting and much enjoyed by the audience.

Sunday evening Mr. Edgerly gave a unique address under the control of an Irishman, John McCarty, and the quaint and characteristic talk of the Irish gintleman was both interesting and amusing.

Monday, as usual, was a day of rest and recreation.

Tuesday and Wednesday afternoons Mr. Edgerly continued his course of lectures, that on Wednesday being his last this season. He gave tests after several of his lectures, going among the audience, giving names in some in-stances and descriptions that readily brought recognition. We are all highly pleased with Mr. Edgerly's work for us this season, and we were glad to welcome his wife to our camp, who made many friends during her stay with us. We hope to see them both at Queen City

Mr. F. A. Wiggin, always a welcome visitor at the Park, arrived on Wednesday, and gave his first address on Thursday afternoon. It was an excellent lecture, and his tests, as usual, were very good; he will remain with us

until Monday.

The camp is quite full, a large number of boarders being at the hotel, several parties from Montreal among them, who seem delighted with the place and the cordiality of the people. Concerts and entertainments are in order. A very choice entertainment was given on Saturday evening by the young people on the ground. All the talent is furnished by the campers. We have no professionals or paid artists, and yet our concerts are really fine,

and would be appreciated by any audience.
The "high teas" which were in such favor last year have been resumed this season. The first one was given at Dr. Smith's cottage Thursday afternoon at 5 o'clock, and though it rained nearly all the afternoon, a goodly num-ber were present and enjoyed a social time over the teacups. There was a dance in the evening at the pavilion.

A whist party once a week is a new feature in our camp life, and promises to be a source of amusement for the young people, and to many old ones also, who much enjoy this fine

Friday morning conference was held as usual, and in the afternoon Mr. Wiggin gave a highly instructive and interesting discourse on the Spiritualism of the Bible, proving conclusively from internal evidence that every phase of mediumship was to be found in the story of the Book. The lecture was quite lengthy, and was followed by some admirable tests, but the audience was so interested they remained to the close.

Saturday and Sunday we are to have the Rev. B. Fay Mills with us, who was at one time a famous evangelist, but is now a broad and liberal thinker, as well as an eloquent speaker; we anticipate much pleasure in hear

A Cooling Drink in Fevers.

Use Horsford's Acid Phosphate. Dr. C. H. S. Davis, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased."

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWERLAND PARK, UP-PER SWAMPSCOTT,-N. B. P. writes: Sunday, Aug. 7, dawned most gloriously, and everything combined to make a successful meeting. The people came as to a feast, with souls attuned to receive the glad tidings of reason and joy that came from the lips of those who were touched by the wave of inspiration that descended in

tidal force upon us.
Camp Progress at the present time is doing a grand work for the cause of Spiritualism. Many get their first idea of Spiritualism from these gatherings. It is estimated that about twenty-five hundred were in attendance to-day. One half hour before the regular meeting a service of song was held, led by Mr. Chas. A. Abbott of Boston, which was enjoyed very much by the audience present.

andience present.

Two o'clock meeting opened by singing, "Sowing the Tares," quartet; invocation, remarks and tests, Mrs. Mary S. Putnam of Boston; solo. "Where We Never Grow Old," Prof. E. J. Holden of Salem; poem and remarks, Mr. C. A. Abbott of Boston; song, "Mother Kissed Me in My Dream," C. H. Legrand; solo and cornet solo. John Hawkes of Melden; poem ornet solo, John Hawkes of Malden; poem,
Mrs. Abby N. Burnham of Malden; remarks
and tests, Dr. Huot of Boston.

Four o'clock meeting opened with a cornet
duet by Mr. Hawkes and Mr. Wiley of Malden;

original poem, Mrs. B. Robertson of Boston; fine address, Mrs. Abby N. Burnham; selection, "The Beautiful Land," Prof. E. J. Hol tion, "The Beautiful Land," Prof. E. J. Holden, N. H. Gardiner of Salem and James M-Kelty of Lynn; enthusiastic address, Chas A. Abbott; song, "Golden Years," C. H. Legrand and quartet; automatic writing and tests, Mrs. Dr. A. Caird of Boston; song, "Looking This Way," Mr. Abbott and quartet; remarks, James Smith of Cliftondale; remarks and tests, H. H. Warner of Everett.

Thursday, Ang. 18. a basket picnic will be

Thursday, Aug. 18, a basket picnic will be held at the grove. Swings will be placed about the grove in a number of places for all who choose to enjoy themselves in this pastime. Fish and clam chowder, ice cream and cake, tea and coffee will be served at the case. This will be the last but one this season. Come one and all and help to make this a successful gathering. We should be pleased to see any and all me-

diums at our camp each and every Sunday during the remainder of the season, to assist in the grand work.

Electric cars pass the grove every fifteen minutes from Lynn and Salem. BANNER OF LIGHT for sale and subscrip tions taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

SUTTON'S GROVE, WORCESTER .- A correspondent writes: The open air meetings at Sutton's Grove are producing very satisfactory results. In addition to the usual quota "old liners," there are present each Sunday a large number of earnest seekers after truth who are not usually found in our halls. Every one can come and feel free and easy at such

by easy steps, and having passed the bugaboo of fear, and begun to grasp the beautiful truths of Spiritualism, they become identified with our Cause. Meetings will continue during August, at

meetings, without being confronted with the ten-cent admission card. Thus they approach

3 P. M. each Sunday.
Circles held Thursday night each week at 8 o'clock, at 10 Newbury street, continue to be more interesting at each meeting. It is gratifying to note the development of various phases of mediumship among those who were strangers to Spiritualism a few weeks ago. These circles are entirely free, and are intended to be helyful and present desirance. tended to be helpful to all persons desirous of knowing truth, and the development of all that is best within us.

NEWBURYPORT. - A correspondent writes: The grove meetings held by the First Spiritualist Association at Recreation Grove, Salisbury, have been successful, and well attended. On July 17 Mrs. Effie I. Webster of Lynn was the medium, and she was very fine; her tests were accurate, and gave much satisfaction to many who had never attended spiritual meet-

Sunday, July 31.—A refreshing rain during tured and gave tests in a pleasing and interesting manner, and made many friends. She will be with Society at the fall meetings.

Sunday, Aug. 14, Wm. Walsh Reed of this city will lecture and give tests at Recreation Grove. He is a fine speaker and test medium. Mr. Reed will open the meetings of the First Spiritualist Society on Oct 16, the commence-ment of our regular meetings. We shall occupy the same hall as last year—lower Odd Fellows Hall, 591 State street.

Meetings at Grove only in pleasant weather.

LOWELL, EARNSCLIFFE GROVE. - John S. Jackson, President First Spiritual Society, writes: Sunday, Aug. 7, as anticipated, we had a grand time at our meeting. Mr. J. S. Scarlett of Cambridgeport was the medium, and gave us a firstclass lecture, using as his text: "Beloved, Now are We the Sons of God," and handled it in a masterly manner, to the satisfaction of all present, after which another control gave some very good tests, which were easily recognized.

Next Sunday we have a medium from our neighboring city, Lawrence, Mrs. Whitehead. The Cause our way is improving, as we have good audiences every Sunday, the one to-day being as large as we ever had.

LYNN.-Clerk's Hall, 33 Summer street, Geo. L. Baker writes: Mrs. Effie I. Webster and Mr. Geo. L. Baker held a Spiritualist meeting, which was well attended. Invocation by Mrs. Webster; remarks by Mr. H. H. Warner, of Everett; Mrs. Dr. Caird, of Lynn, followed with readings, which were all well received.

There will be another meeting on Sunday,
Aug. 14, with good speaking and readings, at at 8 o'clock.

The Adirondack State Park comprises a terri-The Autohatek State Tark comprises a territory nearly seventy-five miles square, all dedicated to pleasure. Why not plan to have your vacation include this wonderful playground? Full information at 260 Washington Street, Boston.

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

Mr. Ira Moore Courlis, test medium, is at present spending his vacation at Bellport, L. I., and is engaged by the Fraternity of Divine Communion for the coming year, holding service at Aurora Grata Cathedral, Bedford avenue and Madison street, Brooklyn, N. Y., beginning the first Sunday in September.

tember. Lyman C. Howe has closed his work at Cassadaga Camp, and goes to Freeville, N. Y., from Aug. 9 to 14 inclusive, and to Island Lake, Mich., Aug. 25 to 31. He speaks in Pittsburg, Pa., the Sundays of November. Is open to engage September and October and the winter months. the winter months.

W. W. Reed, lecturer, is engaged at the First Spiritual Temple during the month of November, and is open for other engagements. Address 7½ Tremout street, Newburyport, Mass.

Mrs. Mary F. Lovering's address during August will be Saratoga Springs. N. Y., Cor. Sec'y Veteran Spiritualist Union.

J.C. F. Grumbine has changed his address to 3960 Langley avenue, "The Mexicana," Flat 3 (Station M), Chicago, Ili. Custom makes things that are untrue appear

to be true.—Ex. Each day should show an increased excellence

in thy work -Ex.

Change of occupation is the best restorative to zeal in one's main work.—Ex.

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be simple, yet not weak. - Ex.

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Waiting
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The angel life
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ings before.

On Sunday, July 31, we had Mrs. S. E. Hall of Roxbury with us for the first time; she lectured and gave tests in a pleasing and single formula in the present outlook the racing season at Saratoga will be better than at any time during the last ten years. The Fitchburg Railroad Saratoga Limited, leaving Boston at 9.30 A. M., is the train to take.

The laws are as just as the people they gov-

20 TIMES

My little boy broke out with an itching rash. I tried three doctors and medical college but he kept getting worse. There was not one square inch of skin on his whole body unaffected. He was one mass of sores, and the stench was frightful. In removing the bandages they would take the skin with them, and the poor child's screams were heart-breaking. After the second application of CUTICURA (ointment) I saw signs of improvement, and the sores to dry up. His skin peeled off twenty times, but now he is entirely cured. ROB'T WATTAM, 4728 Cook st., Chicago, Ill.

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