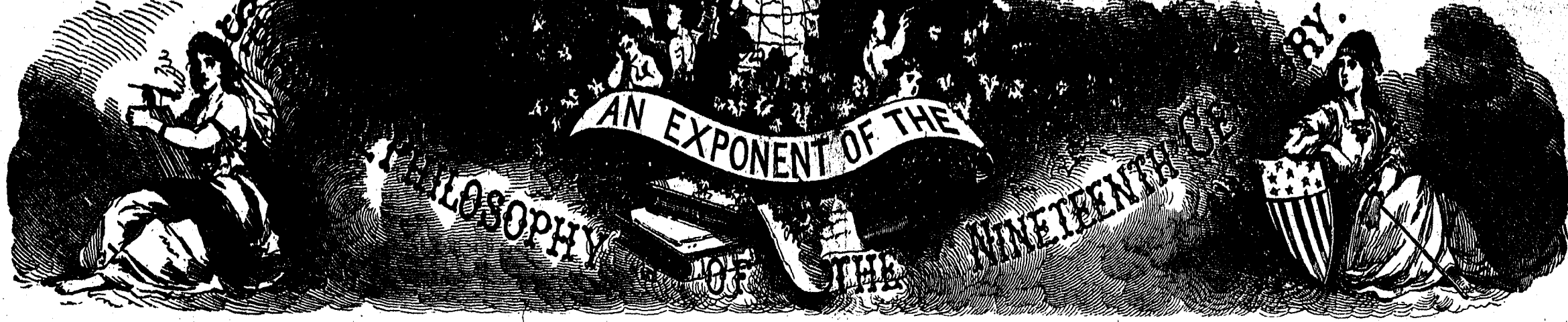


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THE QUEST.

BY OLLAH TOPH.

My soul went up into the mountain-top.

And the dream of my life rose up and said:
"Soul, with what have you clothed yourself, that you
Of gross creation come into the place
Reserved for gods and dreams? How found you path
Where only angels tread—angels and I
Whose brothers angels are? Oh, Soul, answer!"
But then, the words of varied meaning stirred
Within my heart as stir a child beneath
The mother-life waiting the hour of birth,
I could not bring them forth, but silent stood.

Where gods do dwell the air is rarified.
I put my hand unto my throat and felt
The blood bound up as though 't would leap the flesh.
Not here my place, but in the vale below.
And yet I thought the dream had called me hence,
Had wrapped itself about my heart and sung
To me, long nights, of these Olympian heights.
And now these vexing questions that my lips
Refused an answer to. God! that a dream
Should lead man into such a fruitless quest.

The dream drew close—so close my soul was lost
In its delicious haze. And then there grew
Out of the mighty silence, music, sweet
As when the interchange of thought and love
Makes harmony for all the universe.
All things were blent into that rare concord
Of sound; the voice of bird and beast and man
All music echoes of the infinite.

The great world singing as it swung its round,
Rang forth one chord of nature's symphony.
And thinking of the morning stars, myself
Became a melody incarnate.
Each aspiration, each desire a tone
So sweet it seemed the longing realized.
Each thought toward higher things and purer life
Made manifest in cadenced joy; each deed
Of righteousness incorporated there
This purpose of my destiny: to live
So that upon the mountain brow I might
Be worthy to make music for the world.

My soul went up into the mountain-top.

And the dream of my life rose up and said:
"Soul, do you understand?" and I said "Yea,
Dear dream, the vale is consecrated now.
I go the way I came, and wait that day
When I shall dwell with gods and dreams and know
This truth: that perfect song, expression hath
In humblest work; no tone so poor but counts.
Yea, dream, I understand, and thou, my quest,
Art not a fruitless one since thou hast opened
My blinded eyes to knowledge of myself."

*And my soul was alone in the mountain-top.
Indianapolis, Ind.*

The Theology of the Twentieth Century.

BY CHARLES DAWBARN.

When man, the savage, commences his upward career, nature supplies him with the raw material for his task. The known and the unknown, the visible and the invisible, are around him in inexhaustible supply. He must find out for himself how to compel them to his service. The man must experiment. He must make mistakes, and gain knowledge by experience. There is no other way. If his canoe will not float, he must make another. If his bridge is swept away, he has not built it strong enough. By using his brain and his hand he was learning to succeed, and he traveled on and up to civilization on a road made adorned with mistakes. That is history. The savage, the barbarian and the theologian have charged their mistakes to God. The man of to-day knows they were human failures every time. He learns his lesson and tries again. Nature says "experiment." If he says "I won't," the man and his race disappear. The experimenter of to-day has reached a stage whereon he is delving into some of nature's inmost recesses. The earth and the atmosphere have already been analyzed. To-day he is demanding the secret of the ether of space. The nineteenth century closes with manhood to the front. But its manhood has been founded upon experiments and evolved from mistakes. By this hard experience man has learned that belief without proof is superstition. So he has been subjecting every inherited belief to what he calls "the higher criticism," and cautiously collating facts that seem to demonstrate his own immortality, regardless of the teachings of the old theology. And the close of the nineteenth century finds him as ready to scientifically examine the claims of Deity as those of man. Thus the coming theology becomes a most interesting inquiry to the student of to-day. The probable result of such inquiry and investigation it is hoped this article may disclose.

It is already evident that in the coming century man, the mortal, will have recognized his kinship with man, the immortal. The "Brotherhood of Man" idea will have expanded till it includes manhood on both sides the life line; and there will be a recognition both of the powers and the limitations inhering to manhood, seen and unseen. Telepathy will become an almost universally recognized experience, but man, the mortal, will continue to add fact to fact, as in the past century, and climb to a higher manhood by his own effort. If his brother of the unseen has some method of gaining knowledge without study, it would be abnormal to earth-life. So, mortal progress will continue to be born of experience, and step by step man will win his way to a more powerful manhood. The man of the twentieth century will refuse to be fettered by the ignorance of his ancestors. Almost every branch of science has fought its slow way to recognition through the mud of a theology that has beslimed the independent mind. The scientist has learned to ignore the

"God Idea," and look to the "Man Idea" for his inspiration. Yet, like man himself, the dead theology is more alive than ever. Nothing disappears save the old form and the old limitations. For man has a past, a present and a future, and the details of his threefold experience hark back to a First Cause every time. The ignorance of the past shaped a theology that is now dying of old age. All seems confusion to-day in the world of theological thought. The past is not quite dead; the future is as yet unborn. Yet nothing is beclouded save man's mind. The First Cause and the Fiftheth are as much facts as ever they were. Man, the mortal, has been demanding that he stand shoulder to shoulder with the "First Cause." For him it has been First Cause—God; Effect—man. With sublime self conceit he has ignored the possibility of causes innumerable between himself and Deity. The twentieth century will ignore nothing. Its science and its theology will alike be founded upon facts, and be held subject to criticism. Knowing this to be the sunshine of the future, we may profitably seek to determine the shape our present knowledge must give to the coming theology.

Man the thinker and the mechanic is placing an abyss far deeper and broader than the centuries between himself and his primeval ancestor. He is compelling nature to his service, and playing creator to works that show no reverence to the old God idea. He has discovered that the universe is full of raw material, and that, like any other creator, he has only to shape and blend it to his service. The "ALL THERE IS" is triune—Matter, Force, Intelligence, and these three are one and inseparable. Of these a creator must himself be builded, and of these is the only raw material with which he can think his creative thought. There is never an atom unblended. The only difference is in the proportion, for every atom has an individuality of its own. Some recent discoveries have demonstrated the existence of ether, with movements and qualities apparently the very opposite of matter. But it does not follow that the ether of space is immaterial. A Tesla has shown the world that while two thousand volts of electricity are certain death, he can let volts by the hundred thousand play in and around him, and stand unharmed. Add volts by the million and we might find what the mortal calls "Fine Forces" losing their crudity in the silence of eternal space. We know as a scientific fact that we have only to increase the movement of the atom in anything earthly, and presently it will become invisible. It is only a question of the use of sufficient force by enlightened intelligence, when the material subject to our use to day becomes adapted to a new life which we call that of the "spirit." But having already enlarged on this theme in previous articles, I am now proposing to trace the effect of such truths upon the theology of the twentieth century.

The daybreak of the twentieth century finds man, the mortal, playing the inventor and creator, and living amidst the glory of his own success. The race is marching on and on, yet every now and then there is a crash. When yonder bridge proves false to its builder, and hundreds perish in the wreck, there is no attempt to-day to lift the responsibility from its creator. It is man who has failed—not God. The new bridge will be stronger than the old. Land and ocean are compelled to serve man, by man and for man. And in the struggle it is man who becomes an athlete—not God. By night and by day man has fought his way along the centuries, through pestilence and flood; foes, seen and unseen, behind, before and within; the earthquake and even the meteor claiming its prey; yet it is man to the rescue every time, with God silent to humanity. And all this is in a world where life lives upon life, and the strongest rules. What does it mean in the light of the twentieth century?

It certainly means the funeral of the old theology, thought, begotten in the days of man's childhood. That theology was founded on the conception of a Deity who had thought out everything just as it ought to be. It was much later on before man began to perceive that if his conception of Deity were true, then his God had made such a failure as a designer and an architect as would send a mortal into bankruptcy and ruin. The old God Idea could not be weighed and measured and analyzed. Its temple was always just outside the known, and it was pushed back as fast as man advanced, and kept enshrouded in mystery. The twentieth century thinker will have no respect for mystery, but an insatiable longing and reverence for truth. So he will investigate and come to certain definite conclusions.

Man, the mortal, has proved his immortality, and talked with his brother man of the beyond. The result has not been altogether satisfactory to the scientific investigator. For the most part he fails to evoke the higher intellect of that inner world. It may be that man, the mortal, has not yet learned the art of exploration, but it is certain that for practical results and consistent philosophy, he is safer by his own fireside than wandering with ghosts into the invisible. The old belief, for the most part, seems to rule "over there," or at least comes back with the spirit-visitor, who blames the mortal brain for its incapacity to receive the truth he claims to bring. So while human immortality must be a prominent factor in the new theology, it does not yet seem to be any real help to the discovery of our own post, or the mastery of our own present. So it is possible that the sage of the twentieth century will place it gently on one side while making his mortal search for immortal truth and the secret of creation.

If matter, force and intelligence be eternal entities, then it assuredly follows that a Creator, whatever his name and title, is really a manufacturer, making use of raw material and working to a designed end. If there be eternal entities it seems certain that the being we have assumed to be our Creator is really, and can only be, a manufacturer on a large scale. Just as man, the mortal, becomes a manufacturer on a small scale. There is intelligent design manifested in every attempt to make practical a carefully thought out invention. But before we go even one step further we must realize that this Great Manufacturer, whom we have been worshipping as our Creator, is not necessarily a First Cause, and quite likely is but one remove nearer to that First Cause than we are ourselves.

Man of the early morn, in his desire to worship something, was ready to crown and deify any intelligence that seemed to him superhuman. The man of that era was unable to discern that there are many mistakes and afterthoughts in the working details of the Great Manufacturer as there are in those of man, the mortal. But just so long as he was made an object of awe and reverence, any conception of his fallibility, and that he gained his knowledge by experience, like man, would be counted as blasphemy against the Holy Ghost. Everything he did must be called "good," so that was taken as his name. If the good was invisible, nobody was to say so. It would never have occurred to man of that era to worship a manufacturer who was just making experiments like himself, and learning by his failures. Moreover, the conception of any such possibility was not even ready to be born. The process of creation, dignified to-day by the name of evolution, is a series of experiments to combine the raw material of chaos as to produce a desired result. The varying proportions of matter, force and intelligence are evidently being manipulated by a Great Experimenter with the assumed design of producing a race of Little Experimenters. Intentionally use the word "assume," for when you watch any manufacturer, and see his raw material, you can gain a pretty good idea of his intention. When you discover that "life" is the universal product of the Mother Three, you realize that in allowing life to live upon life, the Great Experimenter is conforming to circumstances. Attraction and repulsion inhere to his raw material, which is composed of the individual atoms, we discover coming and going under this universal law. By watching the Little Experimenter we can form an excellent idea of how the Great Experimenter plows his way through the difficulties of his process. His first recruits are evidently, perhaps necessarily, undisciplined atoms in whom altogether too much force predominates. The result may be that a whole world, like that between Mars and Jupiter, is exploded into asteroids. Every atom is still there, it is the creative thought alone that has failed to materialize. And when at last this little earth gets its start it is composed of atoms with far more of repulsion than attraction. For ages explosions and fierce heat exhibit more of force than intelligence to the eye that is not that of a manufacturer. But sooner or later all that is toned down till matter can hold its own against unruly force, and then the globe is ready for the next process.

[To be continued.]

Nuts for the Allopaths to Crack.

BY WILLIAM FOSTER, JR.

Dr. Roger L. Chew of Indiana has had an experience in his family which staggers him, apparently leading him to question the accuracy of *Regular* medical practice. He stated in the *Medical Review* that he is extremely careful of the hygiene of his home, but in spite of his care his daughter, aged six, and son, aged two, contracted the measles, and when they were convalescing, his wife, though six times re-vaccinated, took and had a run of small-pox. These facts led him to put the following questions before the public, under the circumstances very pertinent and suggestive. Facts and medical theories and contentions were so autographing, he deemed the matter so important that he called the attention of the public to the anomalies in the following queries:

1. "For what period vaccination protects, and at what intervals re-vaccination is necessary? 2. Never having left the room in which she was attending two cases of measles, how did my wife contract small-pox, to the infection of which she was not exposed at any time? In epidemics what originates the nucleus, or first case? 3. Are the microbes of each eruptive disease specific to itself, or are they homogeneous, and capable of producing each other in the same subject, or appearing in one form in one subject, and in another form in another subject, exposed to the contagion or infection of the first? What started the measles?"

Such are the queries, and it is obvious that Dr. Chew has thrown before his professional brethren an immense boulder for them to disintegrate. The truth is, allopathy never really explains anything, because it has no consistent theory of disease, and hence cannot apply the true remedial agencies. Some practitioners of the regular school have had the independence to speak out and tell the truth. I quote two or three:

Prof. Gregory of the Edinburgh Medical College, to his medical class said: "Gentlemen, ninety-nine out of every one hundred facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense." Bichet, the eminent French pathologist, publicly, before his class, said: "Medicine is an incoherent assemblage of incoherent ideas, and is, perhaps, of all the physiological sciences, that which best shows the caprice of the human mind. It is a shapeless assemblage of inaccurate ideas; of observations often puerile, and of formulae as fantastically conceived as they are tediously arranged."

So I might quote by the foot similar arraignment of the popular medical practice by most eminent men of the profession. At the outset I intended to specially write of vaccination, in the light of the case of Mrs. Chew, but I drifted off on another tack, and will hereafter take up the subject. In the meantime let the reader scan the queries and learn their import. It is time the common people began to think, then to act, for the allopaths are determined to establish a monopoly for themselves, and by law, force all—yes, everybody, to employ them with their deadly drugs. Let us call a halt.

Providence.

An Outline of the Basic Truths And Methods of the Universal Religion, Showing Its Superiority to the Ethnic Religions, In- cluding 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 IV.—Continued.

We come now to the consideration of the subject of love. Love is an attraction due to the agreeable emotion generated in one by the vibrations set in motion by the thought-force of another, to benefits received in the past, or to a knowledge or belief that another is useful as a means of self-realization, as a force which can make one's life larger and happier. This definition will serve our purpose, though it may not be the most complete and accurate that could be framed. Love, in all its manifestations, is purely selfish.

The last statement is so opposed to the thought embodied in mad rhapsodies upon love, and even in sober reflections upon religion, that many will be unable to receive it at once. Nevertheless, I believe it to be true, and also that it is a necessary consequence of the universal reign of law. When all action is followed by reaction, when all actions have corresponding emotion equivalents, when we recognize pleasure and pain, or if you please, reward and punishment, why should we single out some one act, as, for example, the crucifixion of Jesus, considered by many the supreme case of self-renunciation in all history, and declare that this act alone has no emotion-equivalent for the actor? Indeed, if their estimate be correct, this is the act that, above all others, has flooded a finite soul with joy! Why should the giver of the cup of cold water receive his reward, and Jesus on the cross go unrequited?

A young man and woman meet. They recognize a happiness when they are together that neither experiences alone. Thus they are useful to each other, rendering a more complete realization of self possible, and they marry. The infant turns to its mother for the supply of all its wants—for food, protection, care, sympathy. Do we wonder that the little child loves its mother? The mother finds a larger life, a new happiness in living for the child, indeed, we may say in living in the child. In the relation of father and child there are also benefits conferred that enrich the life of both and give rise to mutual love. Ties of love and friendship overlap the limit of the family, and we live in others, suffer and enjoy with them, attain a realization of self which could not be ours were we restricted to a narrower circle.

The emphasis which I have laid upon pleasure and pain, and upon selfishness, accepting them, without reservation, as foundation stones of my religious system, and the fact that such an exaltation of these conceptions is opposed to prevailing thought, makes it a pleasure to quote the opinion of one of America's greatest sons. The wonderfully keen moral perception of Lincoln has received, I believe, a universal recognition. Speaking of our beloved president's view of the ultimate springs of action, Mr. Henry C. Whitney, who knew him intimately, says in *The Arena* (April, 1898, p. 367):

"Although it may tend to minify the popular opinion of his exuberant and disinterested *bonhomie* and philanthropy, the fact remains that he believed, with Helvetius, that 'pain and pleasure form the only springs of the moral universe, while the sentiment of self-love is the only basis on which we can lay the foundations of moral usefulness. What motive,' he often asked his familiars, 'but that of self-interest could lead a man to perform a generous action?' He can as little love good for the sake of good, as evil for the sake of evil."

When we have reached a certain stage of growth we perceive that our happiness depends upon living according to our own light. Not only does it then pain us to hurt those who will to injure us, but we see that if we return evil for evil, if we act below the level of our light, the law of retribution will surely scourge us, and we shall be compelled to make amends. We perceive that the whole of mortal life—though of value also for its own sake—is a training-school where knowledge is acquired and character formed, that the quality of the character will determine the initial association of soul in the spirit-world, and that if character be exalted, we shall be fitted for a noble companionship, for then the vibrations of love and good will proceeding from us will increase the happiness of others, and the same kinds of vibrations produced by our companions will add to our joy. Nay, further, we perceive that while yet in the body we associate with spirits invisible to us, with results in knowledge and happiness depending upon our development.

The perception that others must act according to their light, must do as they do, that their unkindness, injustice or cruelty to us is, after all, an *impersonal* matter, merely their natural reaction upon the grade of being we represent, and not, as many mistakenly suppose, something directed against us as individuals—this perception sweeps away all rational grounds for condemnation, our sympathies go out to

them, and we not only dismiss all ideas of vengeance, but desire to benefit them in spite of the injury they have done us. Many times it is far easier for the injured one to forgive than for the aggressor to ask forgiveness. Nay, I can conceive that frequently the "victim," so called, desires most earnestly that the aggressor should seek forgiveness, has forgiven before he is asked, and gladly advances more than half way to effect a reconciliation. Within a few months after the tragedy, I believe, mediums reported visions of Abraham Lincoln clasping Wilkes Booth in his loving arms! To me such an occurrence is most reasonable, and in full accord with the workings of the law of love.

When a certain stage in spiritual evolution is reached, there is absolutely no place for retaliation. The thought is at once, "He is making his own lot hard, his life unhappy. I will do what I can to reveal to him the better way."

The law of love is not based upon a morbid or fragile sentimentalism, or upon moonshine, though it is more cant upon the lips of many people who do not comprehend it. It is based upon reality, upon the interdependence, the essential unity of all finite existence, in mortal and spiritual worlds. We are here led to one of the most important truths that can possibly be enunciated in the present condition of humanity, namely: that the proper way to convert people so that they will apply the law of love in their lives is not to say, this, that or the other savior or prophet gave us the law of love, therefore, you should make it the rule of your life, but it is to instruct them in the truths pertaining to man's nature, in the happiness-value of the reactions that follow different actions. Such a course will be effective and knows no back-sliding, provided it confers a sense of reality, a realization of the truths affirmed. Any other course builds a house upon the sand, which, even if it appears founded upon a rock, will inevitably go down when the storm beats upon it.

This analysis reveals a defect in much of the preaching of our time. There is a reliance upon an appeal to the emotions without a systematic instruction in the near and remote consequences of acts, and, as a natural result, we find it a common plea when one is charged with an unkindness or an injury to another, "I did not realize that that would be the result." Indeed, I am satisfied that in proportion as our observation and analysis of human life are wide and deep will the conviction be intense that the source of all pain and misery and evil is ignorance, and that, therefore, the only cure for them is knowledge, or, more accurately, *realization of truth*. When the chemist states that nitric acid destroys animal tissues, there is presented an item of knowledge. When we place a drop upon one of our own hands and leave it there a few moments, we discover what it is to realize a truth. In other words, *realization is interpretation of truth in terms of pleasure or pain*.

Such interpretation is impossible without some first hand experience, and it is accurate in proportion as the pleasure or pain recalled by the experiences of others represent the same quality and intensity of emotion that they experienced. It is fitting, undoubtedly, that Jesus has often been spoken of as a "man of sorrows." A quick and keen compassion is not a product of a life which has been a perpetual picnic. It is necessary that every person shall be acquainted with grief, so that he shall be impelled to bend his energies to the gigantic task of making all entities partakers in a common life, and so that he shall become so sensitive that it will be possible for him to experience a high order of happiness.

It is through the experiences of life that we are led gradually to realize that in order to attain higher forms of happiness for which we yearn, we must come into sympathetic and loving relations with larger and larger circles of entities, that the happiness we seek comes from living in them, from a process of self-realization through them. This process has no assignable limit. The cup of bliss of an angel in the highest heaven can not be quite full so long as a single brother inhabits a hell, even though it be a mild one. The limit of the extension of individual life, we may conjecture, nothing short of simultaneous self-realization in the life of every other unit of the innumerable host, a condition in which the joy of each is the joy of all, and the joy of all the joy of each, and in which the partitions of personality are, as it were, nearly or quite obliterated, merging into a memory common to all the infinitely varied life experiences of all, and yielding a realized bliss and wisdom of inconceivable exaltation.

"Will the whole finance ministers and upholsterers and confectioners of modern Europe undertake," asks Carlyle, "in joint stock company, to make one shoe black happy? They cannot accomplish it above an hour or two; for the shoe-black also has a soul, quite other than his stomach, and would require, if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more and no less: *God's infinite universe altogether to himself*, therein to enjoy infinitely, and fill every wish as fast as it rose. . . . Try him with half a universe, half of an omnipotence: he sets to quarrelling with the proprietor of the other half, and declares himself the most maltreated of men."

With the heart of the autocrat, no man can conquer the universe and its inhabitants, nor yet will they all voluntarily bend the knee to him, saying, "The universe is all yours: we are your slaves—do with us as you will." But with that change within, which the universe is bursting to reveal to man, the knowledge of the transforming power of truth and of mutual love and service, each soul of the infinite host may be, *shall be*, a far mightier monarch than Carlyle's shoe-black, because served by brothers: infinitely more happy, because loving and loved.

In the early part of this essay I said that, "broadly stated, Religion is the science and art of happiness." In order to exclude many kinds of knowledge, such as the physical sciences, which, for the purpose we have in view, are indirectly rather than directly related to man's happiness, the term may be more accurately defined thus: "Religion is that part of

the one all-inclusive science and art of happiness that deals with the laws and conditions which govern the harmonious adjustment of the universe within itself, and exteriorly of each to all others."

The architecture of the systems of theology which embody the teachings of the more highly developed ethnic religions is so similar, generally speaking, to that of Christian theologies, that in considering the superiority of Universal Religion to ethnic religions, as we shall now proceed to do, we shall confine our attention to the contrasts between Universal Religion and Christianity. The same points, with change of terms, would tell not less and perhaps more effectively against the other great religions.

Universal religion is that kind of religion that teaches that the shortest way to the goal of happiness is through perfect trust in, and the use of, the faculties and powers which make possible the actions and reactions which are always taking place, of the individual soul or self upon the not-self. A parallel definition of Christianity, for one who can go back to the Greek text, must take this form:

"Christianity in its purest form, considered solely as a mediatorial religion, or a religion to be accepted upon authority, is that kind of religion that teaches that the shortest way to the goal of happiness is through perfect trust in, and the use of, the faculties and powers which make possible the actions and reactions which are always taking place of the individual soul or self upon the not-self, modified by the limitations of Jesus of Nazareth, and as further modified and limited by the characters, understandings and memories of the men who heard his words and witnessed the events of his life, who transmitted the knowledge of both, and wrote the original MSS. of the New Testament, and as also modified by an unknown number of editors and copyists, some of whose alterations were accidental and some intentional, and modified, finally, by the education and past experience of the student himself."

Rather a long definition! you think, yet necessary to bring out the contrast between Universal Religion and mediatorial Christianity. I am aware that many thinkers would reject this definition of Christianity, and yet it is one of the most favorable to its claims that can possibly be given.

If we wish to behold from the standpoint of process what passes for Christianity with the average Evangelical believers, we are forced to recognize that other influences have also been operative, and that these must be added to our definition. Here, for example, are the principal of these influences. The Old Testament, whose average level is below the New Paul and other apostles who modified and added to the thought of Jesus, the writings of church fathers, the decisions of councils, the mistakes of translators, the speculations and conjectures of philosophers and theologians, and the votes of creed makers. There may be yet other influences that determine precisely what Christianity is in the mind of our Evangelical friend after he has listened to the morning sermon or to his pastor's exposition of Scripture!

Is it not plain that the effect of the many media has been far more to corrupt and to distort than to preserve the teaching of Jesus in its original purity, leaving entirely out of account the question as to whether the real gospel of Jesus was adequate to the task of lifting man to the highest happiness? This is the conclusion to which I am forced. It is also clear to me that one who trusts his own processes, applied as directly as possible to the data of life, will find truth with less difficulty and advance more rapidly than one who must cut his way through the husks of creed and commentary that surround a Bible, in which is embodied, we know not how much or little of a great soul, whose precise place upon the scale of spiritual evolution it is impossible for us to fix with certainty.

Jesus incarnated in our own day, moulded by modern environment, speaking the same dialect, and standing before us to be cross examined, is one person. A Jesus embodied in the New Testament, misinterpreted and purposely distorted to an extent that no mortal can accurately measure, is another person. The inalienable right of soul could properly demand of any person nothing beyond such reverence for the first Jesus as his character and manifested power should compel, and such acceptance of his thought as its merit might give upon him. The development and attitude of the observer would here be a great factor in determining the impression made, just as it always is, and this impression would constitute a measure of Jesus, not in an absolute sense, but in a relative sense, indicating the value to the observer in his present state of the character and thought of this great teacher. To treat the embodied Jesus, on the other hand, as too sacred to be rigorously cross-examined, to abstain from using any measure or instrument whatever that promises to sift truth from error, is the sign of a weakness which carries with it the fearful penalty of wandering in the comparative obscurity of mediatorial-religious darkness when we might come forth into the sunlight of scientific religion.

1. In the first place, Universal Religion is superior to Christianity, because it produces a stronger, more self-reliant and more progressive type of character. The strength of a chain is limited by the strength of its weakest link. An exalted society demands a high average of wisdom and strength in the individual members that compose it. In theory, Evangelical Christianity is distinctly unfavorable to the formation of high character. It makes men parasites. It expects Jesus to do for a soul what that soul must do for itself, what no other being in the universe can or will do. Everywhere we observe that strength never results otherwise than from the use of faculties and powers. The Evangelical Christian says, "The child's legs are weak, let us carry him." Then, when he is of age, he puts him down, and is astonished that he can not walk alone. The wiser robin thrusts her young from the nest, as much as to say, "Out, you lazy thing! you can fly if you will." Conventional Unitarianism is better; but it is under a spell of enchantment that imposes psychological limitations. It sees the universe as a gymnasium, equipped with apparatus for the development of all of the powers of man; but some of the apparatus it refuses to use. The form of the athlete lacks symmetry, and at times he is timid.

The believer in Universal Religion trusts himself. He knows that he must work out his own salvation. All the devils in hell cannot stop him. If they can bind him, they are heartily welcome. He will bide his time, detect the secret of their power, go forth, proof now against their wiles, stronger and wiser! The hour has struck, he thinks, for the application of the scientific method in religion. Has not that method proved invaluable in other departments of knowledge? Have they not reacted to improve it? Why not apply it to religion then? So he does apply it. He remembers the words of Pres. D. S. Jordan of the Leland Stanford University, that "the primal motive of science is to regulate the conduct of life," and having with no mental reservation taken the stand that religion, as he conceives it, is also a science, he adds: "The primal motive of religion is to regulate the conduct of life—the whole of life, life in its widest, highest and lowest relations."

He recognizes that authority has its place in religion as well as in other sciences; but he also knows that it concerns him most vitally to make a wise use of it, and that here lies one of the greatest dangers that besets man. "I want to know," he cries; "I did not come here to engage in a guessing match! Life is altogether too serious, involves issues altogether too stupendous to permit me to rest satisfied with any such way as that. You say 'Trust all to Jesus.' I can't—I'm not built that way. I'll tell you what: by virtue of being here, I, too, have a stake in this universe! This much I concede—I am willing to try some of the things he recommended. I will put myself in the same relation to the universe in which he stood, and then, if he rightly interpreted his experience, and if he has been correctly reported, the forces that shaped his thought will shape mine, and then I shall come to know what he knew; his charitable judgment and tenderness shall be mine, and a

spiritual power will manifest through me, and then, when I have followed his footsteps long enough, sifting truth from error, and have attained his measure of wisdom—then, when you have set up your cross and want a victim, having a worthy truth that needs emphasis, come to me and I shall be ready! But, as for that lazy spirit that would steal truth, the pearl of great price, for which it is not willing to work—that would look along through other eyes—I cannot abide it. The thing you do steal and the vision you are thus permitted to behold, are not worth more than their cost you. You pay for your laziness, for you say, 'I have it,' when you have it not."

2. Universal Religion is more strenuous to find the truth than is Christianity. How often have Christians said in reply to questions: "God did not intend that we should know that!" Because there was no answer in his Bible, God did not intend that he should know it! It is childish to identify what at best can not be more than a partial revelation with all of the truth for which we may legitimately seek. It is astonishing, truly, that we have electric motors, seeing that Adam did not build one for Solomon, or that Adam did not find one in the garden of Eden!

3. Universal Religion lays more stress upon the doctrine of realization than does Christianity. Consequently, it is less surprised when it does not find things growing on thistles! This doctrine of realization is very important if we wish to understand why people do as they do, and not as we supposed they would. A young woman asked her mother if she could go to a dance. "No. I have been and seen the folly of it." Whereupon this daughter of Eve retorted, "I want to go and see the folly of it, too!" The extent to which we are able to accept authority, or even our own observations, as a substitute for first-hand experience, however desirable it may be in general, is overrated. Other things may fail, but in good time experience persuades us all to conform to the established natural order. No man has ever exhausted her resources, and it may be doubted if any ever will! Your smart corporal with his awkward squad is not a circumstance! She makes over the most unlikely material; indeed, none is too refractory, and extracts the conduct and sweetness of a saint from your once incorrigible find.

4. Universal Religion puts man into his normal attitude toward the universe. In this respect, the effort of the Evangelical frog to distend himself to the size of the ox of Universal Religion bursts the poor thing before he gets anywhere near it! True, Jesus knew the place and importance of humility, and said, according to the gospel of John, "When he, the spirit of truth is come, he will guide you into all truth." But, of what use is "the spirit of truth" now that our nice, strong, cast-iron working order? And the Unitarians? Ah, yes! they believe in the spirit of truth, provided it will only be judicious and tactful, and not whisper of forbidden things. We must be dignified, you know, and not too unkind of the old landmarks—that would never do.

5. Universal Religion is, I believe, a far nearer approach to the religion of heaven than Christianity. "No need for religion in heaven," you venture to exclaim, "beleave to differ. How are men to climb from low conditions after death if not upon the ladder of religion? Mediums have reported that there are no Christians in the higher heavens. I can well believe it. It does come to look provincial, to sort of savor of 'offensive partisanship' when you learn that the higher heavens, which you are not yet fit to enter, contain followers of Confucius, Buddha, Zoroaster, and others who never heard of Jesus when they were on earth! You begin to feel like a bigot, the incongruousness of labeling a soul, who should know himself free-born, and who has the best part of a universe to assimilate as the price he must pay in order that he may realize his end, with the name of an individual, comes to be too obvious for comment, and you are glad to substitute for it, 'Truthseeker' or 'Servant,' if simple 'Spirit' or 'Man' is not enough. It might not be a bad plan to have a little more of a heavenly kind of religion on earth!"

6. Universal Religion makes for the worldwide recognition of the doctrine of human brotherhood as Christianity never can. It does not pay to try to turn the waters of the Tiber, Rhine, or Mississippi into the Ganges or Nile. As a piece of engineering, it is too costly. If you want the waters to mingle, let it be in their natural reservoir, the ocean. We cannot graciously ask our fellowmen, to reject Buddha, Zoroaster, or Mohammed and put Jesus in his stead; but we can go to them and say: "Brothers, here is a better way. We will all trust and use our faculties, and we will evolve a religion in which all the truths perceived by all the religious geniuses of the race shall find a place, and our final reason for accepting shall not be that Buddha, or Jesus, or any other said, 'This is true,' but because we each see for ourselves that it is true. Or, better still, if this way be strange or too laborious, follow the process I shall give you, after assuring yourselves that it is the way that leads to truth, get what help you can from the Messiah or your people, pray for light, and cultivate your spiritual faculties, and then a helper from the realm of good spirits will come to you and instruct you. As soon as we believe in and follow the same method, we shall have no difficulty in agreeing about the practical affairs of life, and we shall soon perceive that no universal religion, language, race, custom, government, all combined can make us forget that we are brothers."

7. Universal Religion comes not to destroy but to fulfill. Christianity as taught, even now, just before the dawn of the twentieth century, is powerless to realize the aspirations of the best Christians. The "spirit of truth" has been smothered and almost entirely driven out of the body of Christianity by creeds and ceremonies based upon false ideas. By its effort to transcend Christianity, Universal Religion separates the wheat from the chaff, preserves the former and rejects the latter.

8. Universal Religion can be most useful in the field of social reconstruction, where Christianity now finds itself largely discredited. It is illusive to attempt, or even to dream of a social reconstruction sufficiently radical to cure the ills of society, without accepting religion as the very soul of the whole movement! How is it possible to succeed in such a difficult task unless the units which compose the social body are filled with the same desires and aspirations, and willing to coöperate loyally and faithfully, month in and month out, for the realization of a true social ideal that corresponds with a true individual ideal? It can not be done! And the true individual ideal, which is the real point of departure for it all, is to be found in the domain of religion and nowhere else!

What is the final reaction of a philosophy or theology such as that outlined in this essay? Is it optimistic or pessimistic? It is supremely optimistic! It says to man, "There are in the universe all of the resources that you need to draw upon in order to realize your destiny. Whatever the quality of your existence now, even if very unsatisfactory, it is within your power to elevate it, step by step, until your voice spontaneously breaks forth in thanks giving to the Supreme Power, chanting the psalm of the joy of living. The one menace to your happiness, the one enemy of man, is ignorance. Enlighten your brother. Reveal to him the great truths that you are members of one another, that you need him and he needs you, that happiness cannot be cornered or monopolized, that the destiny of each can only be realized through the happiness of all, that there is complete harmony not antagonism, of interests, that he is not asked to put aside his selfishness, but to realize the truths that govern life in order that he may attain the end he seeks."

This theology says to the pioneer thinker and to the reformer, "Fear not. The Power that gives the light and commands you to speak will also provide the bread. It speaks not to you alone, but commands the people that they give from their abundance for the support of those who bring to them saving truth." This theology is full of hope for the future, and prophesies the coming of a glorious day, when man shall realize how imperfect and miserable life must be without the love of his brethren.

[To be continued]

Letters from Foreign Lands.

Read at the International Jubilee of Modern Spiritualism, Rochester,

May 25 to June 1, 1898, S. E. 51.

Italy.

FROM M. T. FALCOMER,
Of the Royal Technical Institute,
Alessandria, Italy.

Dear Doctor—I thank you sincerely for the kind invitation that you have extended to me in your favor of the 21 of May. It would be a great pleasure to me to take part in the first semi-centennial anniversary of the advent of Spiritism, but I cannot do so. The fame of the oracles of the second good tidings attracts me like a charm, for I have been engaged in the propaganda of the spiritistic movement for almost a decade.

I am very sorry indeed that I am not able to send you the history of Spiritism in Italy. In this letter I can do no more than furnish you with a few notes, and should they be of use to you, I shall be much pleased. A full account of the progress of Spiritism here would require time and investigation; and, as the materials for such an account are abundant, one would have to write a whole volume.

In Italy Spiritism is spreading amongst the educated classes, chiefly amongst the professors at the universities, such as Lombroso, Ferri, Filonardi, Del Re, Fiore and others. The phalanx of the Spiritists is ever enlarging, in spite of the obstacles that they encounter. At times they concentrate their energies in groups. We have twelve or fifteen of such groups, numbering from one hundred to three hundred members, of which the "Unione Kardecchiana" of Milan and the "Psyche" of Turin will serve as examples.

We have thus far only two periodicals wholly devoted to Spiritism, namely, "Il Vesillo Spiritista" and "Gli Annali dello Spiritismo"; but the literary, scientific and political magazines and papers contain at times articles in favor of Spiritism; nor are there wanting writers to give, from time to time, valuable additions to the scientific, ethical and historical material of the science of Spiritism. At present, the following names are particularly well known among us: Brofferio, Cavalli, Abbiante, Paganini, Santangelo, Azzi, Vesme, who has already published his great work, in five large volumes, on Spiritism, through the house of Roux and Frascati at Florence.

The best known of our mediums is Mna. Paladino, who has given excellent sittings to de Rochas, Richet, Aksakof, Schiaparelli, Lodge, and other prominent men. She is now at the Court of St. Petersburg, solely for the purpose of giving sittings.

Occasionally memoirs are read and discourses are given in favor of Spiritism in Italian cities, at an academy or a university. Prof. De Riva, for instance, delivered a speech on the subject at the Royal University of Modena; Prof. Turileo another at the Royal Academy of Naples; and I have held several conferences on Spiritism as a science at Alessandria, Milan and other places.

But still the propaganda is very far from the end we desire. For this there are several reasons: First, the Jesuits, and the other orders of the Catholic church, fight against our Cause in their sermons, their papers, and in other ways. It is also reported that the Pope will soon direct an encyclical against us. This, however, will, in the result, only serve to aid the spiritistic movement, and will compel even the skeptical to take the subject into consideration.

Some years ago Occultism and Theosophy came into notice, but their success has been so small that it is not worth while to make any statistical comparisons between them and Spiritism; but two or three papers only, such as *Nova Luz* and *Teosofia*, represent the cause of Theosophy and Occultism.

I believe that by far the larger part of the Italian Spiritists prefer Kardec to other teachers. You know that he strongly advocated the theory of the "Reincarnation," which doctrine was also maintained by Mazzini, when he replied to the Encyclical of Pius IX.

I also adhere to Kardec; but I do not think that the good, the true and the beautiful, are the property of Spiritism alone, however high the opinion one may entertain of it. Fragments of the supreme truth may be and must be found everywhere.

Lately Psychism made its appearance, using the word as it is understood by the London Society for Psychical Research, and a very good periodical devoted to Telepathy was issued; this journal has now ceased to exist.

So far, not a single congress of modern Spiritists has been held by us. It may be that one will be instituted in 1900, when the World's Congress at Paris will give a new impetus to our movement.

As it is impossible for me to be present at the memorable International Jubilee at Rochester, I can send you only my hearty acquiescence and support, and my earnest wish that the result may be in every particular wholly satisfactory. May the chosen spirits spread their holy influence, until, in the week of the Congress, all hearts shall be filled with divine love. May a hymn of universal love be chanted at Rochester, and dispel all egotism, all hate, all slavery.

The best thing that I can do, under the circumstances, is to send you, together with my best wishes, a study in modern experimental Spiritism, translated into French. Keep it in your library in remembrance of so distant a brother.

Believe me, dear doctor,
Yours sincerely,
M. T. FALCOMER.

May 18, 1898.

FROM HELENE, COUNTESS MAINARDI.

Piazza San Nicolo 10, Pisa, Italy.

Dr. Fred L. H. Willis.

Dear Sir and Brother in Belief—Family circumstances do not permit me to accept your kind invitation to go to Rochester and take part in the International Golden Jubilee of Modern Spiritualism, but I thank you for having thought of me during this solemn occasion.

I was away from home when your letter to my address arrived at Pisa. It reached me ten days later, consequently too late to write an article, which you would not receive at an opportune time.

My most earnest wishes are with your great undertaking, which cannot fail to bring to itself the sublime aid of the Creator.

May you be able to spread everywhere the generous Truth and the Light—the Divine Light!

Your devoted sister in the Thought,
HELENE, COUNTESS MAINARDI.

May 21, 1898.

Mexico.

FROM THE SPANISH OF SR. LUIS G. RUBIN.

Director of "El Bien Social," San

Andres 15, Mexico.

Dr. Fred L. H. Willis:

Esteemed Friend and Brother—I was honored by your letter in which you extend to me an invitation to assist at the celebration in your city of the Fiftieth Anniversary of the Advent of Modern Spiritualism on this Continent.

I should like to be able to accept this invitation, and be present with you to participate in an act which must have all the attraction and all the solemnity which such an object deserves; but my obligations prevent my leaving this capital.

Notwithstanding, as proof of my pleasure at receiving this invitation, and my sympathy with you, I have the pleasure to send you by express twelve copies of the book of Eugenio Nus, entitled "Things of the Other World." These come to you as a gift in the name of our brother, Col. Alberto Santa Fe and my own. You shall yourself distribute them when most convenient as you see fit.

It would be most fitting at this season of commemoration that the Spiritualists of all nations should make strong effort to extirpate some of the evils that afflict humanity today. One of the most tremendous of these evils

is war. May God grant it may disappear quickly, so that our humanity may be relieved of its miseries that form such an obstacle to its regeneration.

With fraternal sentiments I am gratified to place myself at your order as your affectionate friend and co-religionist. **LUIS G. RUBIN.**
April 30, 1898.

Medical Liberty.

BY ALEXANDER WILDER, M. D.

"Freedom has a thousand charms to show,
That slaves, however contented, never know."

—Cooper.

Human progress is always in circles. The course of history, whether of a people, a religion, or an intellectual or political movement, has never been in a straight line. There was an advancing, then an evident retrograding, and then again a going forward, and so on to the end. It may have been an upward spiral, or a downward vertical leading to final perdition.

Thus the world for untold periods blended its religion with its politics. A defection from the established worship was regarded as treason to the State. For the people to revolt from Moses or reject Samuel was equivalent to apostasy from the Divinity who was their King. In later years this has been undergoing a change. It is becoming a conviction that a sacerdotal authority may not dominate a State, nor civil authority govern a church; but each may abide in its own province. Upon that basis the Federal Constitution was adopted, and to it the several States have finally conformed. A higher perception of liberty and personal rights would carry the principle still further. The Supreme Court of the United States has accordingly sometimes manifested its willingness to construe the fundamental law upon such lines.

Some years ago Justice Bradley, in the case of the Butchers' Union Company vs. the Crescent City Company, made this significant declaration: "The right to follow one of the common callings of life is an unalienable right. It was formulated as such under the phrase 'pursuit of happiness' in the Declaration of Independence, which commenced with the fundamental proposition that 'all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness.' This right," Justice Bradley declared, "is a large ingredient in the civil liberty of the citizen." He said further: "I hold that the liberty of pursuit—the right to follow any of the ordinary callings of life—is one of the privileges of a citizen of the United States." He then added the following emphatic words: "But if it does not abridge the privileges and immunities of a citizen of the United States to prohibit him from pursuing his chosen calling, and giving to others the exclusive right of pursuing it, it certainly does deprive him (to a certain extent) of his liberty; for it takes from him the freedom of adopting and following the pursuit which he prefers; which, as already intimated, is a material part of the liberty of the citizen."

A later decision delivered by Justice Rufus W. Peckham, in March 1, 1897, reaffirms these declarations. In this case, that of *Allegry vs. Louisiana*, the Supreme Court held that "the word 'liberty,' as used in the Fourteenth Amendment of the Federal Constitution, comprehends not merely the right to freedom from physical restraint, but also the right to 'pursue any livelihood or calling; and, for that purpose, to enter into all contracts which may be proper.'"

The medical legislation of the several States of the Union seems plainly to be overruled by this decision. It is made a penal offense to practise the art of healing, except by virtue of a license from some board of examiners. It being forbidden to mix statecraft with religion, the equally repugnant policy of putting medicine in the place of a State religion has been adopted. Fine and imprisonment, with annulling of the obligation of contracts, are imposed as penalties.

There was similar legislation at the beginning of the century. Pennsylvania was the honorable exception, Governor Schulz having vetoed a bill as being unconstitutional and opposed to public policy. The statutes were enforced with a severity amounting to persecution. The people finally took the part of the persecuted physicians, and the obnoxious laws were all repealed. Immediately the American Medical Association was organized for the sole and express purpose of procuring new restrictive legislation. Unable to accomplish this alone, the aid of practitioners of the various medical schools was accepted, and thereby the circuit of progress back to the barbarism of a hundred years ago has been effected.

In Maine and Massachusetts, a special exception is made in the statute of clairvoyants and persons practising hypnotism, magnetic healing, mind cure, massage methods, Christian Science, or any other method of healing, provided they do not set themselves forth as Doctors in Medicine. Others are permitted on condition that they do not receive a fee. In other States, or most of them, the liability to fine and imprisonment is in force.

Eminent lawyers in Pennsylvania have offered to contest this legislation. "I have been recently advised by legal authority in New York," says Dr. T. F. Allen, "that this whole business is unconstitutional and an American citizen," indeed, the pretext for its validity is that of police power. Whether police power can lawfully transcend the safeguards of the Constitution is a very grave question. Every time that the Constitution is thus set aside, our republican government receives a mortal shock. If a court or legislature may thus annul the authority of the fundamental law, the conclusion is unavoidable that it is nothing better than waste paper. The men who abet, who enact, who enforce such legislation, are making the way for arbitrary imperial government, and are more dangerous to liberty than anarchists themselves.

The pretexts for the obnoxious measures are the protection of the people, the regulation of medical and surgical practice, and the elevation of the professional standard. These are little better than plausible fictions. Medical practice is no more successful than it was fifty years ago, or when doctors were more illiterate. Education never made a skillful physician where God and Nature did not. There is more show than fact in any boasted bettering of the matter. So far from protecting the people, the pretext is simply trumped up by third-rate doctors and shyster lawyers, for the purpose of levying more and larger fees. The whole of it is odious to the people, as a referendum would quickly show.

Attempts have been made to institute a persecution of the Christian Scientists. A corner in New Jersey has recently held a man for the action of the grand jury, because he refused to have a physician for his child suffering from diphtheria. Suppose that parent be indicted for manslaughter for acting up to his convictions; would not a physician who failed to treat such a patient successfully be guilty of a like crime? Have medical men been so skillful with diphtheria as to entitle them to much confidence?

There is another case in Rhode Island. There the Christian Scientist is the object of attack. He proposes to carry the case to the court of the last resort. A prosecution has also been begun in Massachusetts, and the same policy proposed. This would test the question now in issue—whether the government is as Abraham Lincoln desired it, or a government of doctors, by doctors, for doctors.

Of the right of an individual to make his own contracts there can be no rational question. He may engage whomsoever he pleases to cure him; and the person having rendered a meritorious service, has a moral right to a reasonable compensation. Any statute inter-

fering with this is a usurpation. The pretext that Mental Science, or even Christian Science, is a fallacy, is not entitled to respect.

"Regular Medicine," as its votaries arrogantly style it, has no such superior skill, no such exactitude in scientific attainment, as to such moral or professional excellence, as to give it any title to dictate. In fact, Jesus Christ, as described in the gospels, if now in the world, would be apt to be imprisoned, if not crucified afresh, under the current medical legislation.—*Mind.*

Verona Park Camp, Maine.

The opening service of the camp-meeting at Verona Park, Me., occurred on Sunday, Aug. 7. The day was one of Nature's very best. The scenery in beautiful Penobscot river was enchanting.

Verona in itself has ever won the admiration of all lovers of natural beauty. Nestled on the banks of a grand old stream, alive with a moving panorama of sailing crafts of all kinds and sizes, amid the shady groves of tall and venerable trees, where the "dusky Indian once wooed his mate." Here lies lovely Verona, made more so this season by the erection of a commodious hotel. All are delighted with the genial and friendly atmosphere which pervades the grounds in every part. Verona is more particularly noted for the harmony that prevails, and the high moral and spiritual tone of the meetings. It is not a large camp, but it feeds its patrons with the best intellectual and spiritual food that can be obtained. Those who seek quiet rest, spiritual growth and brotherly love are here gratified, and go away with a desire to come again and bring their friends.

A. J. Weaver, President of the Maine State Spiritualist Association, was the principal speaker. After fine musical selections and a cordial address of welcome by the President, A. F. Smith, of Bangor, Mr. Weaver gave an account of the wonderful experiences he had in investigation of the various phases of the Spiritual Philosophy some five years ago. These were so convincing, so natural, so scientific and so truthful that he left a long service in the ministry and graduated to a higher and happier plane of thought and life.

Mrs. J. K. D. Conant, of Boston, followed with a brief but spirited address, and a long list of admirable tests. This is Mrs. Conant's first visit to Verona Camp. In the evening she gave a demonstration of her powers in psychometric reading, which have never been excelled, if equaled, upon these grounds. She is a vigorous worker.

On Monday she organized the children into a society called the *Spiritual School*, its work and methods being like the Progressive Lyceum.

Mrs. M. J. Wentworth arrived to-day, and will remain through the Camp, doing good as she ever does.

On Tuesday, the 9th, Mrs. Conant gave a lecture on Mediumship, in which many valuable points and suggestions were made. She declared that Verona is one of God's chosen spots for this development. Mediumship is not made, it is a natural gift, and success demands harmony and an honest obedience to law. Oftentimes severe discipline, sorrows and trials are necessary for successful results.

Try the spirits, test them. Don't rely on all that comes from the other side of life. The assertion was made that a large number of persons in insane asylums were there in consequence of obsession and ignorance in the medical profession. No judge or God can ever condemn, only conscience can assume that prerogative.

All reformers and inventors of great things were called cranks, and were persecuted for offering something newer and better. Many mediums fail because they will not yield themselves to the influence of the angel-world. They are afraid to trust.

Be honest with spirits if you want honest communications. Honesty will aid growth and development, and ward off evil spirits. They will not approach unless there is something in the medium to attract them.

Wednesday morning, Mrs. Mary J. Wentworth, a well known pioneer and worker, gave a fine address on the subject: "Truth Shall make You Free," a theme of great interest and importance. Thinking of man has ever sought truth, and the great question of the world has been, "Shall I live again?" Earnest longings souls have ever desired an answer to that vital question. This desire becomes more eager and intense as the physical weakens, and age and the approach of dissolution comes on.

In the days of old this query was seldom answered, but as the clouds of error and superstition began to vanish, so that the angels could penetrate the gloom, flashes of truth began to enlighten the dark world. Man's capacity to receive truth is like a child's—as he unfolds he becomes more and more capable of receiving it. We who have received the knowledge of immortality, cannot conceive the darkness, ignorance and fear that filled the minds of human beings in the past. When the dark ones were lowered into the grave, they agonized expression went forth, "Oh! my beloved, we part to meet no more forever." Death was indeed a leap in the dark even to those who had long been honored members of the church.

Now the sting and fear of death is removed. What is often deemed the agony of dissolution, is but the ecstatic flutterings of the happy spirit in freeing itself from the old clay-bound residence.

Truth comes to make you free from the fear of death and the future experiences of another life. We study the laws of the physical, then why not examine the laws of the spirit? They should and will be studied in the future, even in our public schools. The possibilities of the human soul are so great as to become master of the physical, and remove pain and disease at will.

Mrs. Wentworth closed her lecture by giving or improvising one of the most grand and beautiful poems ever given on this rostrum. It was descriptive of the ascension of a beautiful female spirit from earth life to the realms of bliss. Many believed it to be a description of one dear to the hearts of all Verona's campers, Mrs. Matilda Cushing Smith.

In the afternoon Mrs. Conant opened the meeting with remarks on "Building for Eternity." In earth life we can clothe ourselves to our liking, and cover up deformity and deception, but in spirit-life the deformity and wrong cannot be hidden. Many will find in the spirit-world that the houses they have built contain unwelcome and unwholesome parts, which the builders would gladly exchange or eradicate. She asserted that the various passions in the world control more than love; doubt and jealousy cloud and blacken life everywhere. The churches preach Christ crucified but not Christ living. If a boy falls into a pit by his own carelessness, it is better to let him crawl out unaided; it will teach self-reliance.

We can never wish evil on another without a reaction upon ourselves. We have no more right to murder a fly than a person; open the doors and let them out into their God-given liberty. Be careful what thoughts you send out, as they are very effective for good or evil. Don't be afraid to speak the truth. Her remarks were followed by an hour of psychometric readings of a wonderful character. Some twenty-five or thirty readings were given, in each of which were messages and tests, and in some, advice of great importance.

In the evening an entertainment was given which delighted all. Loui Jones, the well-known spirit-artist, was chief manager, and he is a host in himself at this business. Mrs. Kneeland of Boston rendered very efficient service. Mrs. Wentworth gave an original temperance poem, the scenes of which were represented by beautiful tableaux. The week-day meetings are larger than usual. A new cottage has just been erected, and the sale of two lots is under negotiations. Beautiful Verona is surely climbing the heights. Now is the time to buy.

H. D. Barrett spoke Sunday, Aug. 14.

More anon. **F. W. SMITH.**

If thou do ill, the joy fades, the joy remains;

If well, the pain thou taste, the joy remains.

—George Herbert.

Written for the Banner of Light.

A DREAM.

BY LILLIAN M. SUMMERS.

I dream a wondrous dream last night—
A rare, delightful one!
I thought I stood 'mid flowers and light
That shone as from a sun.

Bright birds on swaying, leafy boughs,
Sang clear resounding notes.
And methinks they were exchanging vows
As song burst from their throats.

And here and there and everywhere,
In bowers and hidden nook,
Perfuming the cool morning air,
Flowers nestled by a brook.

And o'er all this tranquillity,
Forever hovering high,
Clustering in calmness and serenity,
Were angels from on high.

Our Original Story.

ALVIRA.

The Story of a Humble Spiritualist.

BY MRS. J. CLEGG WRIGHT.

CHAPTER IV.

Gossip has a swift tread, and the news was speedily sent around that Ben Harris was going to work Alvira Huetto's farm the coming season, and, too, that he was going to sell out his entire interest at Five Mile. It soon found its way to the ears of John's wife, and she and John were duly scandalized.

"John, them two digbits have got their plans all laid to get married, as sure as you are born, and that before Birdie's cold in her grave. It's just scandalous, that's what it is, and you ought to go right over and make Alvira quit it. It's all the work of that devilish planchette. I told you it would lead to all sorts of meanness, and it's as plain as the nose on your face what it's a leading up to. If I'd been in your place I'd have had her over here with all her duds before this, if I'd have had to drive her before me like a lost sheep. If we had her here, we could have stopped it right off—or I could; 'taint likely you'd have said a word. Why aint you a starting over there and a trying to do something, and not a setting there with your mouth open, as limp as a dish-rag? You look like a regular fool—that's the way you look."

"Dad-sap-it, Eliza, I aint to be talked to this way. I aint going over there, meddling with what's none of my business; I made a fool of myself the last time I was there, to please you, and I shan't try it again. We had no show to drive her over here. If she wants to get married to Ben Harris, let her; she's old enough to know her own mind. They always thought lots of each other. We might a knowed how it would turn out if they came to see each other again, and I don't much care if they do marry."

"You never was a man to see an inch from your nose, John, or you'd feel different. Her not coming here is money out of our pockets. We've just got to get a cow, and carpets we've got to have of some kind before Hannah comes next summer. I wouldn't have her see her sister's house with no store carpets for nothing. I had it all planned out how I was going to work it, and I'd just like to shake 'em old bones till they'd rattle. I don't believe she'd have been so keen to marry if you had n't told her you'd burn up her old planchette. You might a know'd you'd do it."

"Well, I did know I'd done it, and I wouldn't have said it if I had n't been so mad at what it had writ about you."

"Laws a mercy! It had writ something about me, had it? I just wish she had brought it here, and I'd have split it up for her, as sure as my name's Eliza Huetto. So it writ something about me, did it? and you're believing it, are you? Why! it just makes me weak to perceive what an idiot you are, John."

"Now, Eliza, you quit!" gasped John.

"Quit, is it? Oh, I'll quit just when I feel like it and not before!"

"I say, quit now! You aint got no call for this tirade. You don't know even if they intend to marry."

"Ah, yes, that's you all over! you can't see nothing's before you till you bark your shins on it. I never see such a blind critter; but I'll do one thing, now, you see if I do it. I'll go to town and I'll buy carpets and furniture for the rooms, if I have to run in debt to your ears. I won't have her house furnished better than ours, and she a-gitting married, too! and then she burst into a tempest of tears, and John withdrew.

It was no use for him to speak, it would do no good, and down in his heart he was glad of the evident truth in a affair for he loved his aunt in spite of his great selfishness.

It did not help Eliza's feelings any when she learned, later on, that Ben had sent his organ to Alvira's along with several other keepsakes, and that another cow had been added to the dairy. She railed at John, and told him that she hoped for the Lord's sake that Alvira really meant now to marry Ben, but that "she did n't know, nor nobody else could n't tell what to expect since she had turned herself over to the influence of that cursed planchette, but she'd say once for all that if Alvira did get herself talked about in the neighborhood, that she need n't think that she, Eliza, would stand up for her. She'd not be a cloak for any woman that could n't keep her own head above water. She had a standing in the neighborhood, and was a church member, and Alvira'd not find her a helping to make her respectable if she was her own aunt-in-law. If she chose that infernal planchette instead of respectable relatives, she could have it for all her," and John, in weariness of spirit, remembered that planchette had tried to influence him against Eliza, and gazing at her flushed face and flaming eyes, a thought presented itself, an unpleasant thought, that perhaps it might have been better if he himself had paid more attention to its early warnings.

Things went on like this until one morning, three months after the opening of this story, a letter was received by John from his Aunt Alvira. He had never been near her since that day when he flung himself out of the door, slamming it after him. It was a short letter, requesting him to be present at her marriage to Ben Harris, which was to take place that week Wednesday at the parsonage.

"You are the only relative I have here," the letter said, "and it seems to me as if it was but fair to ask you to be present to see me married. I don't know what your opinion may be as to the step I am about to take, and I don't ask it; but I do request that you and Eliza come over to my house and go with me to the parsonage, where the ceremony is to take place. It will make matters more comfortable all round afterwards."

Eliza flew into the usual torrent of abuse when this letter came to hand, and she declared and persisted in saying that she would not be present at the wedding, but would take that particular day for her journey to the city, so that everybody should know that she at least still had her senses, and if John went, she'd not speak to him again as long as he lived. But John, for once, was resolute.

"Eliza," said he, "Aunt Alvira has been a mother to me, and I won't desert her at such a time. She never said a word against our marriage, but did all she could for us, and I'll do my part for her."

So John, dressed in his best suit, went to his aunt's house at the appointed hour. He arranged to have a neighbor come and stay with the children, for Eliza, true to her promise, had made an early start to the city, refusing to speak with John or have any words with him as to when she would return.

He found his Aunt Alvira waiting for him and he was struck with the renewed youth in

her face. Her cheeks were flushed, her eyes bright—a cheery happiness in every tone of her voice as she met him with her hands outstretched in cordial greeting.

"I knew you would come, John—I just knew you would! You don't know how sure I was of that." But she never mentioned Eliza. There was a queer lump in John's throat as he led her out of the house to the buggy that waited for them. He knew it was Ben's buggy well enough and he felt mean as he took the reins and sat beside her.

He never had felt so mean before since that time when, a boy, she had found that he had broken a treasured cup and saucer of hers because he was angry with some restraint, and his aunt had, at his first tears, forgiven him.

He was touched and softened to find that she had had so much confidence in him that she had asked no one else to come, but had waited alone for his coming; and he thought, with a kind of inward panic, whatever she would have done if he had yielded to Eliza's wishes and not come at all. He remembered with self contempt just how near he had come to yielding that morning when Eliza had started for the city with her lips drawn into a red line and her eyes flashing. There was a sort of dread in his heart whenever he thought of Eliza, but when he turned his eyes upon his aunt's radiant face, he took a vow that no rupture should take place between them, whatever course Eliza saw fit to take.

He felt a certain pride in the importance of his position as he assisted his aunt out at the door of the parsonage. She was so fair and gentle-looking in her small drab bonnet and drab silk dress.

He noted for the first time that the mourning she had worn since his mother died was laid aside.

They went into the small parlor, where Ben and the minister and his wife were waiting. The ceremony was soon over, Ben blessed his bride, and John timidly put his arm around her and kissed her too, and his congratulations were just as sincere as were those of the old minister, when he said:

"May God bless you both."

John stood outside the door and watched the two drive away in the buggy, for Ben had taken his place in it, and he had the delicacy to refuse to crowd himself upon them, preferring to walk home.

He felt better pleased with himself than he had for weeks, as he strode along the road homeward.

He knew well enough that what had occurred was for his aunt's best happiness, and he was glad that he had asserted his manhood at the last moment with Eliza. Since their marriage she had ruled him with a rod of iron, and he felt a sort of triumph to think that in this case he had acted more wisely by following the dictates of his own better nature.

CHAPTER V.

"Leave her to Heaven
And to those thorns that in her bosom lodge
To prick and sting her."

The next day after the wedding Ben was busying himself about the barn, whistling merrily as he worked. Alvira was singing softly in the kitchen while she kneaded out the dough—she prided herself on her bread—when she heard hasty steps come up to the side door; the door was thrown open, and John, with his face drawn and white and his hair disheveled, strode into the room.

"Aunt Alvira!" he called, in a voice husky with emotion.

"I am here, John," she said coming toward him with her hands held up together to keep the dough from dropping. "Then she caught sight of his face, and cried out: 'Oh, John! whatever has happened?'"

"Oh, Aunt Alvira!" he cried. "I wish I was dead! I wish I was dead!"

He flung himself down upon the chair, and resting his arms on the table he leaned his head upon them, and burst into such tears as only a strong, heart broken man can weep.

"What is it, John? Tell me what has happened."

"It's Eliza," he sobbed, "she's in jail in the city. Oh my God! Arrested for shop lifting. She has sent somebody out here to tell me, and they've told everybody else in town, too. Think of it. What a mother for my children! Oh my God! what shall I do?"

"John! John! don't believe it of her yet," quavered Alvira, the tears dropping from her eyes while she hurriedly wiped her hands free from the dough. "It may be a mistake of some kind."

She came to his side, and drew his head against her tender breast, just as she had done when he was a little boy at home.

He clung to her with a convulsive clasp and shook his head.

"It's true, I know it! I've suspected her for more than a year past. Things would come to the house from town in her bundles that I never furnished money to buy. I've tried not to believe it. It was that that riled me so when I saw that message from mother. I didn't want to believe it, and it maddened me to think maybe mother knew; but it's all out now—she's caught, and I just hope I may die. What can poor mother think now?"

"Shall we ask her?" whispered Alvira, as she smoothed his hair softly from his forehead.

"I wish you would," answered John, humbly. "I want a chance to beg her pardon."

Alvira prepared the table as usual, and brought out her beloved planchette. As she did so, there came on the table three raps instead of the usual whisper.

John sat down by the table with his hand over his face. His aunt laid her hand upon the planchette as of old. It began slowly to write, just as Ben opened the door and came whistling into the room. John sank further down into the chair, with bowed head, and Alvira raised her hand warningly.

Ben stopped, reverently took off his hat, and crept on tiptoe into the room, sat down, and all was again silent.

On went the little messenger of the dead, and at last the message was written.

"Shall I read it aloud, John?"

"Yes, please," he answered, meekly.

"My Dear Boy (It read)—Are you not glad that you still can come to mother in this hour? I have foreseen this from the first, yet I could not avert it. You gave me no chance to influence Eliza. This always was her weakness. Do not condemn her, as the world will—her world, the church. Stand by her, as you vowed you would, for better, for worse. She needs you now. She, the mother of your children, must be protected. It will not go hard with her. They cannot sustain their claim to anything but a pair of towels."

"Go to her at once. Enrage Mr. Hollis as her counsel. He has seen the notice of her arrest, and I have influenced him to go to her. He will make a strong plea, based upon the fact that this is her first offence. This will save her. You will have a fine to pay."

The communication stopped abruptly, but the raps warned them that it was not complete. Again the planchette was called into use and the communication was finished thus:

"Pay it, and bring her home. She will be a changed woman, John, if you stand by her; but if you don't, you will drive her to perdition."

"I charge you stand by her as you value your own happiness. Now go at once and do as I say. I know your heart, John. You regret the past, but I have said it, and I will not go back on it. I have said it, and I will not go back on it. I have said it, and I will not go back on it."

"Let the future show that the truths you have learned to-day have made meek your spirit and purified your heart, and all will be well."

"Your loving mother."

"RACHEL."

For a moment after the reading of this message the room was wrapped in silence, then John spoke.

"Mother, dear," he said, softly, "can you hear me?"

Three raps answered him.

"Do you pardon me, mother, for my mistakes in the past?"

Three raps came again, and John bowed his head and wept.

Ben Harris had listened in amazement to all this, and now he asked anxiously what it meant. Alvira told him all in a stifled voice. At the close he said, laying his hand on John's shoulder kindly.

"We will both go to Eliza at once, John, and get her home as soon as possible. We can make the city before night, can't we?"

Thus encouraged and helped, John found courage to meet this great crisis in his life.

"Aunt Alvira," said he, "that message and Ben's kindness have given me the first gleam

of hope I have had. I will do just as mother says."

He rose up and joining Ben, who had hurried into hat and coat, he waited while he kissed his bride fondly, and then John, throwing his arms about Alvira, whispered, while he struggled for calmness.

"Ask the angels to help me, my more than mother."

And so Alvira saw them go away together through her blinding tears.

It is needless to dwell upon the painful details of that trial, that, though claiming only a short notice in the court reports, was a life's agony to John. Suffice it to say, that after what seemed an endless delay, Eliza returned to her home with her husband, a humbled, humiliated woman. She was avoided by her woman friends, and the church, taking up her case, turned her promptly out from its membership.

At one freestone alone this humbled, repentant woman found a hearty welcome.

In that home, hallowed by the frequent presence of that angel mother, who ministered to her spirit as only a mother can, her repentant heart had opportunity to lay aside some of its old selfishness, and in place of that former feverish impatience at circumstances, there came a certain hopefulness that surprised her husband and built up again the old love that came so near being lost in the tumult of the past.

Out from the contagious bigotry of her church friends, she was enabled to see and feel the full significance of the teachings of spirit return, and that which had been in the past her pet subject of ridicule and contempt, became to her sore heart the great balm and healer. She found it beautiful to know that, while the church scorned her and her friends deserted her, they who had felt the pangs of death and been purified, condemned her not, and the sweetest hours of her after-life were those spent in Alvira's little home.

She felt a braver, better woman when in the quiet evenings they sat in Alvira's little parlor surrounded by that haircloth furniture she had so coveted in the past, and to the accompaniment of the organ at which Ben presided, sang this hymn of invocation:

"Guardian spirits from above us
Let us feel your presence near,
For we know that you who love us
With regret will note each tear;
Bend down to us in compassion,
Lend to us a helping hand,
Till we, freed from all temptation,
Join you in a better land."

THE END.

Manhood are always happier for having been happy. So that if you make them happy now, you make them happy twenty years hence by the memory of it.—Sidney Smith.

There are now at Saratoga more thoroughbred than at any time during the nineties, thus assuring a first-class racing season. The Fitchburg Railroad Saratoga Limited, leaving Boston at 9:30 A.M., is the best train to take.

No person can be truly understood by another except through the medium of sympathy.—J. Stuart Blackie.

Literary Department.

SCRIBNER'S—The August number comes to us in gala attire, filled with many interesting stories, beautifully illustrated. The most ambitious scheme in color-printing undertaken by an American magazine is the reproduction of eight full-page designs by Henry McCarter, which accompany E. S. Martin's poem, "The Sea is His." It is certainly a novelty in color-printing.

The war has necessarily crowded out some of the illustrated short stories. Richard Harding Davis continues his brilliant "Chapters of the War," with an amusing description of the life at Tampa just before the sailing of Gen. Shafter's expedition. He aptly calls it "The Roasted Chicken Period of the War." The contrasts of character seen on the piazzas of the Tampa Bay Hotel; the amusing differences of point of view among the troops from various states; indeed, all the romance and comedy of the impromptu army assembled at Tampa in May and June are depicted by Mr. Davis.

In regard to the American soldier he says: "An American citizen thinks the American soldier is the best, for the easy reason that he is an American; but there were three Englishmen whose profession had qualified them to know the soldier of every land, and who were quite as enthusiastic over the cavalry as any American could be—as is Frederick Remington, for instance. For one thing, all of our men are physically as large as Life Guardsmen, and what they lose in contrast by lack of gold and pipe clay, and through the inferiority of their equipment and uniform, is made up to them in the way they ride a horse. A German or English trooper sits his horse like a clothes-pin stuck on a line—the line may rise or sag, or swing in the wind, but the clothes-pin maintains its equilibrium at any cost and is straight, unbending, and a thing to itself. The American trooper, with his deep saddle and long stirrup, swings with the horse, as a ship rides at anchor on the waves; he makes a line of grace and strength and suppleness from the rakes of his sombrero to the toe of his hooded stirrup. When his horse walks, he sits it erect and motionless; when it trots, he rises with it but never leaves the saddle; and when it gallops, he swings in unison with it, like a cowboy, or a cockswain in a racing-shell."—Chas. Scribner's Sons, New York.

LADIES' HOME JOURNAL.—The August number is particularly well adapted to rest the overtaxed brain, being filled with bright, entertaining fiction in the form of nine short stories, and many other sketches of interest, all by well-known writers. There is genuine humor in Robert J. Burdette's "Tongueless Liars," as the following "Revelation of a Truth-Telling Hat" will prove: "I called, with a rather timid friend, upon a mutual acquaintance a moon or two gone by, to request for Lazarus the loan of a couple of ciphers, with the letter five in front of them, until Lazarus said his boy. He was going to buy grass seed with one of the ciphers. Oh, yes," Davis said heartily, "I guess I can do it all right once; things are a little short to-day, but drop in to-morrow and it will be all right."

"And then he put on his hat, and we put on our hats and came away. Lazarus was elated. I calmed his transports. I had caught the hat's eye as it went on. And it said to me, with painful distinctness, 'We are going to California to-night, all the same.' Which they did. No man, that is, no man of any character, mental strength or purpose in life ever puts his hat on in the same way for every occasion. He makes it speak a varied language—a perfect polyglot of a hat. It not only interprets characters, but moods. It is eloquent as music. A man can train it to say anything. He applauds and defers, cajoles and threatens with it, by his manner of wearing it. I once saw a preacher, and a better man it would be hard to find—put on his hat one day at an association before he got half-way to the door. And if he had said ever so softly with his eloquent lips what he yelled with that hat, they would have cast him out of the synagogue, into utter darkness and condemnation." The Curtis Publishing Co., Philadelphia, Pa.

OUR LITTLE ONES AND THE NURSERY.—The current issue is a bright, entertaining, prettily illustrated number. Eleanor Root contributes an interesting and instructive story about Venice, in Italy, built many years before our own fair country was discovered by Columbus. It is built on many small islands by the sea, and instead of getting about by means of street cars and carriages, people travel in boats, called gondolas. The poorer people live on gondolas, but the richer classes own gondolas, just as in other cities they keep private carriages.

Gondolas are always painted black. In the olden times the wealthy Venetians spent so much money in their efforts to have their gondolas outshine those of their neighbors, that at last a law was passed declaring that from that time they should be painted black, and should be of but one form and size. The man who steers the gondola is called the gondolier. It is his custom in turning a corner to give a short, quick cry, in order to warn any one who may be coming.

There is a bridge in Venice called the "Bridge of Sighs." On one side of the bridge is a palace, and on the other a prison. It was over this bridge that prisoners, condemned in the palace, passed to death in the gloomy prison. That is the reason it is called the "Bridge of Sighs."

Frank R. Blake tells a story about the working people in Holland. We can't tell the whole story, but we will tell you how the milk is carried. Instead of rumbling milk wagons going about from street to street to serve customers, there are women who carry great brass cans on their arms, and smaller measuring cans in their hands. These women look very quaint, as they trot about in their full, short skirts, with funny, stiff bonnets, whose flapping "our-tains," as a little American boy once called them, stand out far at the side.

The peasants are noted for their neatness and cleanliness. The furniture, the pots, pans and crockery, shine like mirrors. The floors are washed with soap and sand every day. The cattle, which have their quarters under the same roof with the family in winter, are washed daily during that time. Lawrence Elkus, Editor and Publisher, 196 Summer street, Boston.

HOW many of our little readers know that all birds wear gossamers when it rains, and the best part is, that they never wear the same gossamer twice?

Each bird carries his own material and makes his own gossamer when needed. The material consists of a tiny oil can—most people call it an oil can, but it means the same thing. This oil can, or gland, if you please, is situated at the base of the tail. It is of great value to the birds, for, as you know, they don't always have a shelter near at hand, and how disagreeable they would feel to be drenched to their skins every time it rained! To prevent such unpleasant feelings, and I suppose to keep them from catching cold, they have their little oil cans. Into these they dip their bills and cover them with oil, and then they rub the oil over their feathers, thus making them waterproof—a bill-made gossamer, you see.

A dear little girl of our acquaintance unconsciously gave forth a note of wisdom for those who think.

One day mamma discovered her little daughter in papa's office diligently decorating the objects near at hand with lovely little round ink spots from the cork of the ink bottle.

Mamma—"Why, Kathleen, how can I ever take you away from home with me if you do such naughty things!"

With bowed head and little arms clasped in front of her, Kathleen looked the picture of penitence, but answered never a word. Later in the day, while helping her mamma, she suddenly broke forth: "Mamma, I don't know what makes me so bad! I don't think it's because I want to be naughty; I think it's because I just have to be busy, and I do the first thing I think of."

Our wee philosopher spoke wiser than she knew. Let us remember, the little hands must be busy.

As a health resort nothing better is to be found 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 Railroad Saratoga Limited, leaving Boston at 9:30 A.M., will insure a pleasant trip.

He who thinks many things disperses his power in many directions; he who thinks only one thing is powerful.—Franz Hartmann.

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We are impatient only when we forget the Infinite patience.—Jenken L. Jones.

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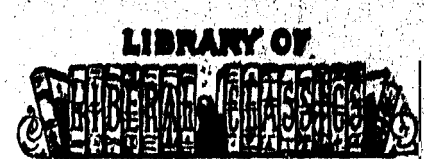
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Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended 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 it will close at 2 o'clock.

Instructions in Clairvoyance.

Under the caption "Easy to be a Clairvoyant," the *New York Sun* of July 17 publishes an article that should be read by every true Spiritualist in America. Certain advertisements have appeared in the columns of the secular and religious press during the past year, offering instruction in clairvoyance, hypnotism and other psychic subjects. A very clever reporter interviews one of these teachers, and publishes the replies to the interrogatories placed before him in the *Sun*. A series of well-defined tricks, coupled with the art of memorizing and other accessories, are taught the aspiring candidates for sums from ten to one hundred dollars. Black art is, of course, sometimes included in the instruction given.

These instructors have many pupils, nearly all of whom graduate into a profitable, though thoroughly reprehensible business. Men, women and children are alike their victims. Young girls and boys want to know something of their futures with regard to love and marriage. Many women are anxious to know whether their husbands are true or false, while not a few men are equally anxious about the chastity of their wives; some want "tips" on races, stocks, etc., while a few of them want charms, love philters, etc., in order that they may work a charm upon some young girl, and thereby accomplish her ruin. All of these seek the services of the sorcerer, the seeress, the clairvoyant or the fortune-teller, in order that they may obtain the desired information. Such being the case, it is not strange that pretenders to supernatural powers have multiplied, and are now at work deceiving the public. The demand regulates the supply, hence it is that teachers of counterfeit mediumship, false clairvoyance and clairaudience, etc., have come to the front.

We are unable to determine which one should be censured most in such cases, the teachers, their pupils, or the people who desire to use questionable means to advance their pecuniary ends. If the people were only desirous of finding spiritual truth, they would not ask for tips on gambling, or love-powders; if they did not desire the marvelous, and have a decided fancy for the mysterious, they would not make the business of the frauds and pretenders so profitable. If the business was not so profitable, there would not be so many anxious to engage in it, nor so many desirous of teaching its nefarious practices to others for compensation. These three classes are morally diseased and should have careful treatment at the hands of those who are qualified to prescribe the proper remedies.

The teachers and their pupils who engage in "pseudo-clairvoyance," etc., are usually people without moral standing, self-seekers in the fullest sense of the word, and inimical to the peace and well-being of society. These people are playing their nefarious trades in every large city and town in America, many of whom are masquerading under the sacred name of mediumship. It is said by the *Sun* that one of these tricksters cleared fifteen thousand

dollars last year alone. It might have added that every dollar of that large sum was stolen from the people who visited the conscienceless woman in question. Those who seek these tricksters for the sake of financial profit, or to learn some new method of enabling them to accomplish the ruin of unsuspecting, innocent girls, are accomplices in crime with the fakirs whose aid they invoke. Such ones deserve the fate that they usually meet at the hands of the harpies whom they visit.

But many men and women visit these pretended clairvoyants for the sole purpose of communing with their arisen loved ones; their hearts are full of keen anguish over the loss of some loved one, from whom they must hear, or go mad with grief; they long to hear the sound of the voice that is still, and to touch the vanished hand. In honesty of heart and sincerity of purpose they seek these conscienceless frauds to whom the *Sun* refers, to be systematically robbed by them, to have their sacred loves scoffed at, their emotions ridiculed, and their heart-agonies made the source of merriment by the very wretches to whom they are paying large sums of money for news from the higher life. Because of this fearful crime, this unhallowed traffic in human souls, we are led to conclude that these tricksters are the most depraved of the three classes named. In fact, the teachers, pupils and graduates of and into pseudo mediumship, are, to us, the most nefarious criminals upon the earth.

We believe it to be the duty of every Spiritualist to open his eyes to the facts of the case. All of these practices should be denounced, and the plain, unvarnished truth stated to the world. True mediumship, be it clairvoyance, clairaudience, or any other phase, can never be bought nor sold, nor even "developed," at ten, fifty, one hundred, or one thousand dollars per head. Those who advertise to do one or all of these things, may safely be viewed with suspicion. Mediumship is a fact in nature, and is possessed by those who are endowed with certain peculiar physical and mental characteristics that make them susceptible to the influence of exanimate human intelligences. To suppose that these inborn traits, gifts, or powers are purchasable for money is the acme of folly. All such pretenders deserve heroic treatment, and the sooner Spiritualists put the seal of their disapproval upon the sale (?) of mediumistic or psychic gifts, the better it will be for Spiritualism and the world. Let us unite for the purpose of proving to the world that our Spiritualism is a power for good in the land, and that the false mediums have no place in our ranks, while those who are genuine are instruments in the hands of higher forces to lead their fellowmen from the darkness of ignorance to the light of wisdom.

Principles.

During the late Civil War, a resident of the border States was asked what his principles were, Union or Secessionist? He replied most emphatically, "Sir, I have no principles, not a single one." Is Spiritualism without principles that its followers dare not declare the same to the world? Is it cooperative or secessionist in its teachings, moral or immoral, helpful or hurtful in its influence? If it rests upon axiomatic truths, why not state them, in simple form, that all the world may be benefited by them?

Some declare that they do not want the principles of Spiritualism stated in succinct form, because such action would give us a creed. Creeds have been stumbling blocks in the pathway of progress for many centuries, but we fail to see any resemblance whatever between a creed and a principle. A creed is but a mere statement of man's beliefs, while a principle is that from which anything proceeds, primordial substance or energy. These definitions clearly show that the two are as wide apart as the antipodes in their signification. If Spiritualism proceeds from truth, if it rests upon truth as primordial substance, or receives its impetus from truth as its original energy, then, Spiritualists certainly should not be ashamed of the source of their principles. Creeds can go, but principles are eternal.

N. Y. P. S. U.

This healthy young association, composed of one hundred and thirty-eight charter members, met at Lily Dale, N. Y., during the past week in annual convention, during which a great deal of important business was accomplished. The president's and secretary's reports showed careful preparation and earnest thought, and the proceedings clearly revealed that all of the officers have thus far made conscientious efforts to serve the association.

A petition was sent to the Board of Trustees of the National Spiritualists' Association requesting that at their next annual convention a special time be set aside for the presentation of the aims and objects of the Union. As the N. Y. P. S. U. may be termed the protégé of the N. S. A., this request will doubtless be granted.

It is the desire of the Union that all young people between the ages of sixteen and forty, who reside where there are no local young people's societies, will become individual members of the National Union and help in the work. It is also hoped that the older ones will enroll as honorary members and assist with their sympathy and advice.

We shall in a future issue publish a full report of the convention proceedings, including the amended constitution.

Mr. and Mrs. E. W. Wallis.

It is with much pleasure that we announce the arrival in America, Saturday, Aug. 13, of Mr. E. W. and Mrs. M. H. Wallis and their son. They spent Saturday afternoon and evening in Boston, leaving Sunday morning for Lake Pleasant. They report a pleasant voyage, and an eager enthusiasm for the work in store for them.

Their son, though only eighteen years of age, has passed the preliminary examination of the British Pharmacopoeial Association, but is not eligible to the next examination until he is twenty-one. It is possible, therefore, that he will spend the intervening three years in America.

We hope to hear from camps and societies desiring the services of either Mr. or Mrs. Wallis, or both. Both are speakers, and Mrs. Wallis is a psychometrist as well.

Each man must pay the penalty in full for his every mistake, prepare his own destiny and earn his own immortality. When he does all this in a truth-loving spirit, the office of middleman in religion, business and politics will soon be abolished.

Dr. Richard Hodgson.

An entire page of the Sunday *New York Herald* is devoted to an account of the conversion to Spiritualism of Dr. Richard Hodgson, "the famous savant," through the mediumship of Mrs. Piper. A large and handsome picture of Dr. Hodgson adorns the page, and the article throughout is a clear unprejudiced account of the investigations and final conversion of the doctor. We will give liberal quotations from the article in a future issue.

The *Boston Journal* of Aug. 15 also gives the subject a column and a half with large display headlines, and the account is full of interest. We give a portion below:

Spiritism? Mediums? Messages exchanged with the dead? You shrug your shoulders contemptuously. You speak of credulity and superstition. So used Dr. Richard Hodgson, a man with a trained scientific mind. But—Dr. Hodgson's views have undergone a radical change. Seven years' investigation in Boston have revolutionized his opinions. During that period of time he has applied his scientific methods to what he considers a most thorough investigation of a remarkable medium, Mrs. Piper of Arlington, whose sances have been the occasions of some astonishingly spiritistic phenomena. These phenomena have completely convinced Dr. Hodgson that Spiritism is a reality and not a sham, while that eminent psychologist, Prof. William James of Harvard University frankly admits that the Piper phenomena are "the most absolutely baffling things" he knows of, says the *New York Herald*. Dr. Richard Hodgson has been at the head of the American branch of the Society of Psychical Research in Boston.

Everybody interested in psychic matters—and who is not in these days?—has heard something about how Mrs. Piper came under the notice of Prof. William James, instructor of psychology at Harvard; and how, later, the Society for Psychical Research in England had her go over there and stay from the fall of 1889 till the spring of the following year, during which time she gave eighty-three sittings, under the supervision of such men as Prof. Lodge, Dr. Walter Leaf, Mr. F. W. H. Myers, etc. Even the famous Sir William Crookes, inventor of Crookes tubes and present President of the Society of Psychical Research, studied the phenomena.

On Mrs. Piper's return to America, the society sent Dr. Hodgson to Boston to reside, in order to devote himself to experiments begun by Prof. James, and which time would not permit that gentleman to continue. Dr. Hodgson's supervision covers from 1891 up to the present year. The sittings number five hundred. One hundred and thirty of these were persons introduced to Dr. Hodgson, not by their own names, and of whom the medium was entirely ignorant. Furthermore, interested parties had set a watch upon the movements of those who might bring information from unlooked for sources.

As a result of his untiring studies, the records kept and recently given by Dr. Hodgson to the Society of Psychical Research, "Proceedings" form some of the most curious reading ever penned.

But perhaps the most curious point to the general reader is that Dr. Hodgson finds himself constrained to believe that those who die of mental disorder, or who suicide, cannot communicate until, possibly, after they are a long time in the other life. From eight cases of suicide, more or less known to him, nothing could be obtained. No one was found able to communicate immediately after passing out. All, however, seem desirous of doing so after they come to a sense of their environment.

At times these efforts remind one of telephoning, with the medium for an instrument, and a scramble to get a hearing before the earthly operator leaves his end of the machine.

There is nothing in these investigations which is new to Spiritualists, nevertheless we owe a debt of gratitude to the Psychical Research Society for its laborious efforts to place before the world evidence that cannot be gainsayed. Spiritualists know that spirit-return is true. Ask one of them why, and he invariably replies, "Because I have had evidence." Question him further: "Can you prove to me that what you say is true?" and he haughtily demands how you dare doubt his word!

It is for this reason that so many of the younger members of Spiritualist families drift away into Unitarian or Orthodox churches. They think father or mother "honest, but deluded," simply because nothing has been produced that appeals to the reason as well as to the senses.

When a man like Dr. Hodgson receives a message purporting to come from the spirit-world, he at once feels a responsibility, and seeks to so thoroughly prove the truth of that one message and its source that all must believe, thus giving to the world one absolute fact. If every Spiritualist felt an equal responsibility, the world would, at the present time, be thoroughly conversant with the scientific basis of Spiritualism.

Long accounts of phenomena produced under such conditions that they could be easily simulated are utterly worthless as evidence to the skeptic, however genuine and wonderful they may be. We urge, therefore, that mediumship be more largely devoted to the establishment of an exact science.

Emma Hardinge Britten.

This eminent lady has for some time past been suffering from ill-health, and it is with great pleasure that we announce the fact of her recovery. In this connection, we ask our readers to notice that Mrs. Britten has changed her address to the following: No. 2 Winfield Terrace, Chester Road, Old Trafford, Manchester, Eng.; also, that a five cent stamp is required to send a letter to England, otherwise the recipient is obliged to pay double postage.

It is useless to talk about the transcendent glories of the higher realms to human beings whose stomachs have not received food for several days, and whose souls are smarting under a sense of injustice that has been done them. A religion that feeds, clothes and cares for body and soul together is the crying need of the hour. So long as there are empty stomachs, caused by man's inhumanity to man, just so long will there be hot rebellion and discord in the land. Abolish the one and the other is sure to follow.

Materialism receives its largest accretions from those churches whose leaders worship the god Mammon rather than the god Truth. It is hard to make a thinking, reasoning man believe that the Supreme Ruler of the universe ever made a covenant with a few plutocrats to whom he promised the wealth of the world provided they would build a certain number of churches and richly endow a few sectarian schools and colleges.

The execution of Martin Thurn is in keeping with the old Jewish law, "A life for a life." Spiritualism says to man, "Thou shalt not kill;" men make the State, therefore Spiritualism also says to the State, "Thou shalt not kill." Truly, man has no right to deprive any sentient creature of that which he cannot give in return. Capital punishment is a relic of barbarism, and Spiritualism demands its immediate abolition.

Woman's Congress.

The report from Onset this week is worthy of especial notice. The Woman's Congress has produced many valuable thoughts, and the managers of the camp have displayed a most progressive spirit in securing the same. With the advantages afforded the woman of to-day, it is her own fault if she does not have her rights, as she will when the few worthy women who are leading in the work of emancipation are aided by their sisters.

College education is a good thing. Practical education is even better. We once heard a representative of Congress remark that he had no objection to Woman's Rights, but, so far as he could learn, women as a whole did not desire it. How many women read the daily papers, and are prepared to discuss the questions of the hour? Very many, we are glad to say, but not so many as there should be if the ballot is to be put into their hands. Do all of our sisters know how they would vote if they were called upon to do so at the next election?

William W. Wheeler.

We learn that this gifted author, who has given to the world those ethical and philosophical works entitled "Life" and "Rest," has entered the field as a spiritualistic lecturer. We feel that he has valuable thoughts to give to our people, and sincerely hope they will afford him the opportunity to present them. We wish him much success in his career as a public worker.

Mr. T. Ernest Allen and family left Boston Saturday, Aug. 13, for Onset, where they will remain until the 29th. Mr. Allen's brave stand in favor of Spiritualism has earned for him the respect and interest of our people. The valuable series of articles from his pen, which we are placing before our readers, is being preserved in a special edition, and would be excellent to put into the hands of your Unitarian or even Orthodox friends.

An interested Spiritualist from Elizabethtown, N. J., writes, expressing much appreciation of the work which is being done in that place by Mr. H. C. Dorn. Mr. Dorn took up a collection for the Jubilee fund at both Elizabethtown and Newark, and the people gave according to their means. It would be well for all speakers and mediums to do likewise.

Spiritualists, do you wish to spread the truths of your science, philosophy and religion abroad in the world? If you do, subscribe for Spiritualist papers for your friends, and help to circulate spiritual literature among the masses. Send the BANNER OF LIGHT to your thoughtful friend, and see to it that he does not lack for good reading matter.

Conscience only becomes a true moral guide for man when it is quickened into the knowledge that an injury done to one human being is a crime against the race. Man will then learn that he injures himself by trying to harm his neighbor.

Monday forenoon we received a pleasant call from our good friend, Capt. E. W. Gould, who was on his way to Lake Pleasant. For the past month he has been at Onset camp. The Cause of Spiritualism has in him a zealous advocate.

The well-known medium in the BANNER OF LIGHT building, Mrs. W. P. Thaxter, will extend her vacation until the first of September, when she will be glad to see her friends and patrons again.

Local societies wishing to secure the services of Mr. E. W. and Mrs. M. H. Wallis will please remember that "first come are first served." Send in your applications at once.

Spiritualism teaches that the religion of deeds is of far greater worth than the religion of words.

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

Cora A. Morse, editor of *The Coming Light*, writes: "Your paper still improves."

Declination.

To the Editor of the Banner of Light:

My attention having been called to the fact BANNER, in connection with the incoming that my name was used in a recent issue of THE Board of the National Spiritualists' Association as a candidate for the position of Vice-President of that body, I wish to announce that under no circumstances will I allow my name to go before the convention as a candidate for any official position. I am and always have been in favor of organization. Those who are familiar with the history of the National Spiritualists' Association will remember how earnestly I have worked for it, and as in Chicago in 1893, at the first convention, I withdrew my name in favor of a representative from California, so to-day, holding the same views, I must decline any official position, as I prefer to be a worker in the ranks instead. I desire only to be of service, wishing neither honor nor profit.

Yours fraternally,
M. E. CADWALLADER.

State Spiritualists Association of Minnesota.

The first annual convention and election of officers of the State Spiritualists Association of Minnesota will be held in the Morgan Post Hall, 118 Hennepin Avenue, Minneapolis, Sept. 6 and 7. All societies throughout the State are requested to send in their applications for a charter, and appoint delegates at once. W. F. Peck, of St. Louis, and all of the prominent local mediums will participate. An extensive program is being arranged, and a large attendance is expected. The Ladies' Auxiliary will serve meals in the hall.

Spiritualists' Home.

Remember the Spiritualists' Home with Free Library to be opened at the earliest date possible in beautiful Chicago, the great spiritual centre for all phases of medial power and development. Expenses economic. Kindly take an interest, and tell your friends. Donations from a nickel to dollars, or any article of home furnishings, gratefully received. For particulars address, Mrs. C. H. Horine, 508 44th Place, Chicago.

Jubilee Defect.

Previously acknowledged, \$738.20. H. C. Dorn, \$3.30 (\$2.75 collected from Newark Society and 55 cents from Elizabethtown); W. H. Mix, \$2.00; J. F. Miller and Mrs. Taylor, \$1.00; "Endless Chain" 25 cents. Total, \$744.25.

Ocean Grove Camp.

HANWICKPORT, MASS.—"A place for everything and everything in its place" seems or sounds like a good motto. But sometimes it seems as though there were more things than places, at other times more places than things. There ought not to be any crowding in this world. There ought to be ample room for everything that is entitled to an existence. If a thing has no right to exist, then there ought to be no place for it to occupy.

Some thing there should be a time assigned for every duty. You may assign, but the special duty is not always on hand. Some other duty puts in an appearance and crowds first duty to the wall or to a second place. I labored under the impression that I had a time fixed for writing this report, but I was called upon to address a reform club, so the report was delayed. This is headed Ocean Grove, Hanwickport, but I write from Brookton, as the camp is over.

Friday, July 20, P. M., our speaker was Mrs. Jennie Hagan Jackson. Several subjects were given her: "The Power Men Call God, and Man's Relation to It"; "Poetry, the Power of the Soul"; "Come, Ye Blessed, Depart, Ye Cursed"; "Infant Care in Spirit-Life"; "Friendship"; "The Golden Now"; "How Can We Be Saved?"; "How Can We Have Straight Souls in Crooked Bodies?"; "eight good subjects for one afternoon! Why so many? I believe it would be better not to give so many, and best not to give any. I think the power that makes Mrs. Jackson speak so well on subjects given her from the audience, is more capable of selecting a subject adapted to the audience than any half-dozen in the audience; and if no one would respond when requested to give subjects, I believe we would have better lectures, better results; and surely when five or six subjects are given, we all know that she has not time to do justice to each.

Mrs. Jackson always gives us something good, but our feeling is, she would give us something better if she were let alone on the platform. We quote three or four sentences as given on this occasion. "Those who die in infancy become care takers of earth children. We had better have our material experiences as early as possible. Kindergarten schools originated in spirit life. There are many institutions on the spirit-side designed to benefit imbecile children."

July 30, speaker, Mr. F. A. Wiggin. Subject, "Sorrow." "Truth cannot be changed. Forms are constantly being destroyed. Truth never grows dim. No truth in any religion has been lost to the world. Protestantism was born through love. The truth in the Catholic church has never waned. Spiritualism is not on the wane." Mr. Wiggin followed the lecture with verse.

Saturday evening. Annual concert and illumination. It is unusual to have this meeting on Saturday night, but this time it could not be avoided, as the damp, foggy weather forbade our holding it any other night. As the weather ordered it, we had a good night, a good company, a good illumination and a good concert. We have not a program at hand, so cannot give a list of the speakers and singers. Miss Minnie Nickerson, as in former years, arranged the program, and she is always fortunate in finding good material. There is much good talent among the boys and girls of Cape Cod. We have never known a poor concert to be given on the camp-ground.

Sunday, July 31. The speakers of the day were Mr. Wiggin in the forenoon and Mrs. Jackson in the afternoon. Mr. Wiggin's subject was "Salvation." We quote a few sentences: "Spirits live under better laws than we do. Aspiration lifts one above the law. Evil spirits are not permitted to take advantage of human beings, as much as we have been led to think. Good spirits take pains to protect us from evil spirits. Nature is always economical." Mr. Wiggin supplemented his lecture with verse.

Mrs. Jackson's subjects were given her by different ones in the audience, and were as follows, viz.: "Did not Jesus and his Disciples Teach Spiritualism?"; "What is the Difference Between the Spirit and the Soul?"; "Benevolence," "The True Savior," "Repent Ye, for the Kingdom of Heaven is at Hand," "Is there a King in Heaven?"; "Sorrow," "Is God a Personality?" Eight subjects again for lecture and poem or poems. The audiences of the day were good, and the exercises of an excellent tone, calculated to advance our cause and to inspire the individual to efforts to attain to a higher and better life. The last meeting of the season was held in the evening and was a conference. The subject for consideration was "Reviews," a subject appropriate to the occasion. After a session in camp of fifteen days it is well to review what we have learned and note our advancement; and we are sure that physically, mentally and spiritually gains were made during our camping season. Thus ends the meeting at Ocean Grove for the year 1898. S. L. BEAL.

NEW YORK.

BROOKLYN.—Mrs. Tillie Evans, Cor. Sec'y, writes: The Saturday night conference of the Advance Spiritual Society held a meeting Saturday, Aug. 13; Pres. Delere opened, with an address upon "Justice," handling it in a masterly manner, under the power of his inspirers; Mr. Fort, a rising inspirational speaker, gave many thoughts needful for the time and occasion, and gives glorious promise of future work. Tests were given by Mr. Dorn, president of a Newark society, all of which were recognized; Mr. Frank gave of his medial power.

Our meetings show excellent attendance through this warm weather, and we hope, as the fall approaches, to find the need of a larger hall.

All Spiritualist papers for sale, THE BANNER leading the van.

BUFFALO.—J. W. Dennis writes: This city is and has been nearly or quite dead, so far as spiritual things are concerned, during these two months of July and August. Everybody "and family" have gone to camp-meeting, and the reports show that Lily Dale is enjoying an old-time fest this season.

Moses Hull and wife Mattie will be here the first of September to commence their year's engagement for the First Spiritual Church, and the Buffalo Spiritual Society will open their fall and winter meeting next Sunday.

TEXAS.

DALLAS.—July 26, David G. Hinkley, Sec'y, writes: The Fourth Annual State Camp-Meeting and Reunion of the Spiritualists of Texas will be held at Oak Cliff Park, near Dallas, from Sept. 10 to 20. Speakers: Mr. John W. Ring and R. H. Kneeshaw; test medium, Louis Schieffelin, of California. The Texas State National Association of Spiritualists may possibly hold their Annual Convention here during the meeting.

President, W. LEXOX FOX.
Sec'y and Treas., DAVID G. HINKLEY,
563 S. Central Avenue, Dallas, Texas.

NEW JERSEY.

NEWARK.—G. A. Dorn writes: Aug. 14 the First Church of Spiritual Progression held its meeting as usual, in the hall corner of West Park and Broad street; there was a very fair attendance.

Next Sunday evening, Aug. 21, Mrs. Oimstead and Mrs. Palmer of Brooklyn will occupy our rostrum.

BANNER OF LIGHT for sale every Sunday at the hall.

It is surprising how practical duty enriches the fancy and the heart and deepens the affections. Indeed, no one can have a true idea of right until he does it, any genuine reverence for it till he has done it often and with cost, any peace ineffable in it till he does it always and with alacrity.—J. Martineau.



The Entrance to Lake Pleasant.

Lake Pleasant Notes.

Monday was one of the hottest days at the camp. This being an open day, it was given to the Veteran Spiritualists' Union, which held meetings at 10:30 and 2 o'clock before good audiences. Judge Dailey, John Slater, C. W. Hidden and Mrs. J. S. Soper were among the speakers. The meetings were in charge of Mrs. Soper. The clerk being present, will doubtless send in a full report.

In the evening the Temple was occupied by a large audience. It was the first hypnotic social held by Dr. C. W. Hidden this season, and was enjoyed by all. There was also a dance in the Pavilion, that was largely attended by the young people.

Tuesday morning a conference was held in the Temple, and many of the speakers and mediums on the grounds took part. At 2 o'clock another large audience attended the meeting in the Temple. Dr. C. W. Hidden was the speaker, and took for his subject, "When the Mists have Cleared Away," the verdict of his hearers being that it was the best lecture ever given by the Doctor at Lake Pleasant. The Schubert Quartet rendered a new song composed by Dr. Hidden.

At the close of the lecture Mrs. S. C. Cunningham gave evidence of spirit return. At 8 o'clock Mr. John Slater held a successful séance in the Temple before a large audience. Mr. Slater is kept very busy at the Camp, giving private sittings. His work is very satisfactory.

Wednesday morning a conference was held. In the afternoon the Temple was again filled, to listen to that ever popular medium, Mr. Edgar W. Emerson, who delivered an address, after which he gave some of the best tests he has ever given at the Lake. The feeling at the Lake this season is so harmonious that it makes the work of the mediums very satisfactory.

In the evening Mrs. S. C. Cunningham, of Boston, gave a séance for the benefit of the Association, and a good addition to the treasury was the result.

Thursday morning another conference was held, and in the afternoon Dr. C. W. Hidden gave his last lecture of the season at this place before a good audience, and was followed by Edgar W. Emerson, who gave a number of tests. At 8 o'clock Mr. John Slater gave another of his séances in the Temple.

Another dance was held in the evening. Friday, at 2 p.m., Mr. J. Clegg Wright gave his first lecture of the season. It is needless to say that Mr. Wright had a good reception, as he is a very popular speaker at the Lake. He was followed with tests by Mr. Emerson. The Schubert Quartet furnished excellent music.

In the evening an old folks' costume party was held in the Pavilion, Straton's Orchestra furnishing the music. In the afternoon the children of the Lyceum enjoyed themselves with a social dance at the Pavilion. E. W. Hatch, C. L. C. Hatch and Minot Crosier furnished the music.

Saturday morning the usual conference took place. At 2 p.m. our platform was occupied by Rev. B. Fay Mills of Boston, who was greeted by a large audience. After a selection by the quartet, Pres. Dailey introduced Mr. Mills, who took for his subject, "The Twentieth Century Religion," and gave a fine lecture as was ever given upon our platform. A verbatim report of Mr. Mills' lecture will be published later in this paper.

Saturday evening the Temple was again filled, to enjoy a séance given for the benefit of this association by the guides of Mr. Emerson, who gave many tests that were readily recognized.

Sunday morning Mr. J. Clegg Wright spoke to a large audience. The Schubert Quartet furnished beautiful music. President Dailey, the chair man, presented Mr. Wright, who re-

ceived an ovation. He took for his subject, "The Evolution of Religious Thought," and said in part: "I believe in nature, and when I have lived ten thousand years, I shall still be in the domain of nature. Religion calls upon man to recognize the Infinite. To draw for you the panorama of religion, I would have to go back to the morning of religion. Man had a religion long before he thought he had a double. The first man was not inspired; as there was none to inspire him.

"Nature is the voice of the infinite unit. The evolution of religion applies to the mode of expression. I am touched by the infinite; I touch the infinite, but I cannot feel you what the infinite is. You stand to the infinite as I stand to the infinite; it belongs to you just as much as it belongs to me. When I have lived ten thousand years I may have more capacity, but I may not be ready to define the infinite.

"Religion has not been the curse of man, but the dogmatic position taken by man has been the curse to the human race. All the gods have been made by man. There cannot be a greater crime in this universe than for a man to say: This is the word of God; believe in it or be damned. A man when chained to power will say, I love liberty, I hate tyranny. Give him the power and he enslaves you.

"The less religion a man has the nearer he is to God. How could an all-perfect God behold the suffering of so many widows and orphans? You are going to die, and are nearer death now than you were this morning, and what will you be? You will be on another plane of nature; you will open your eyes, and you will see your past; you will be bigger dead than you were alive; you will meet your people. Priests will die, but the soul rises on the throne of the universe to the infinite; you are rising to live. Let our ideal be Humanity—that is reward enough. You are going to die to error, and rise to a greater life."

Mr. Emerson followed with tests.

At 12:45 Mr. John Slater gave a séance in the Temple to a crowd.

At 2 p.m. there was not even standing room. The Rev. B. Fay Mills was the speaker, and took for his subject, "The Coming Church." Mr. Mills has made many friends here at the Lake and there is talk of reorganization.

There are about six thousand people on the grounds; four excursions have arrived to day. Mrs. M. A. Wilkins, Mrs. Dowd, Mrs. Hattie C. Mason, Dr. C. W. Willis and all of the numerous mediums upon the grounds are doing a good business.

Next Saturday night there will be an illumination. You should be here.

On Thursday evening the Schubert Quartet will give a concert, assisted by John Slater, C. L. C. Hatch, Miss Fashaw and others.

Pres. Dailey was welcomed back to camp on Friday from New York, where he was obliged to go upon business.

Mr. and Mrs. E. W. Wallis of England arrived Sunday, and were guests upon the platform during Mr. Mills' lecture.

Mrs. J. W. Storrs of Hartford, Ct., gave a séance for the benefit of the association at her cottage Friday evening, and it was well attended.

Prof. W. M. Lockwood of Chicago will arrive at the Lake on Wednesday, and will give the lectures on Wednesday, Thursday, Saturday and Sunday. He will be followed with tests by Mrs. May S. Pepper.

Young people are here in large numbers, and a good time is always on hand.

The good wife of Mr. H. D. Barrett is often asked for. Why doesn't she pay a visit to the Lake?

Don't forget to subscribe for the BANNER OF LIGHT before leaving the grounds.

Don't forget the excursions going by the Fitchburg Railroad. The violin solos given by the child violinist, Miss Edith Smith, were of the finest order. She has a great future before her.

John W. Day.

HEADQUARTERS P. STEARNS DAVIS POST 37, G. A. R., East Cambridge, Aug. 12, 1898.

TO THE FAMILY OF THE LATE JOHN W. DAY, ESQ.:

Dear Friends—At a regular meeting of Post 57, G. A. R., held in their hall Aug. 3, 1898, the following resolutions were unanimously adopted:

Whereas, It has pleased our great Commander above none to visit our Post by the hand of Death, and he has seen in his wisdom to do with the death of our beloved comrade, JOHN W. DAY, he it therefore Resolved, That we esteem it a mournful privilege to bear witness to the many estimable qualities of mind and heart which were manifested in the life of our late lamented comrade. We shall never forget his devotion to the interests of our organization, and his zeal in assisting to secure its best welfare. We also remember with pleasure his gentle good nature; he always had a smile for all, and especially for a comrade of the G. A. R., and this in spite of great suffering from wounds received in the war. He was in Liberty Prison, and like all other prisoners who were unfortunate enough to be confined there, suffered intensely. We feel proud of his record as a soldier, which was shown by his advancement in recognition of gallant conduct in the field, through the different grades from private to captain, which he held when discharged from the service. Feeling, therefore, that we must bow in submission to that higher Power that rules the destinies of all men, yet we shall ever remember and endeavor to emulate the virtues of our beloved comrade, until, like him, we are also called to render up our account to our great Commander above; he it is Resolved, That we hereby extend to his afflicted family our heartfelt sympathy in this sad hour of their sorrow. We do so in the name of the Charter in mourning for the space of thirty days. That a copy of these resolutions be placed on the records of the Post, and an additional copy of the same sent to the family of the deceased.

Signed, T. H. BARNES, Committee on Past Commander DAVIS C. WITHERELL, Resolutions.

Passed to Spirit-Life.

CHAS. BENTLEY, one of Cleveland's oldest pioneers, Aug. 1, 1898, from his home in East Cleveland, in the 90th year of his age.

Mr. B. was a native of Germany, and came to this country and settled here in 1848. Like many others in that memorable year, he was a fugitive from monarchical and military oppression to the more liberal Republicanism of America. Born a Catholic, he afterward became a Lutheran minister; from that he evolved some twelve or fifteen years ago into Spiritualism, and passed away in the fullest belief and confidence in this philosophy. To him Spiritualism was indeed a beacon light.

The obsequies were conducted in the presence of a large number of relatives and friends by Thomas Lees, the impressive services being greatly enhanced by the singing of the Russell Family Quartet.

The remains of his once heroic frame now lie buried in the beautiful Lake View Cemetery.

The departed one leaves a wife, four sons and three daughters; all of them well versed in and imbued with the truth of the Spiritual Philosophy that he so highly prized through his many years' reading of the BANNER OF LIGHT and other spiritual literature. He was one of nature's noblemen, and highly esteemed by all who knew him.

1021 First Avenue, Cleveland. THOMAS LEES.

If you are going on your vacation, it would be for your interest to look over the excursion laid out by the Fitchburg Railroad. They have the lowest rates of fares. Superb equipments. Excellent train service. The scenery is unsurpassed. They go to the finest location in New England. Watch for their excursion to Saratoga Aug. 25, 26 and 27.

SPECIAL NOTICES.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 109 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. May 21.

FOR SALE—MAGIC MIRRORS, \$3.00 to \$5.00. Magic Crystals \$3.00, for developing Clairvoyance, etc. All phases of Occult Science taught by correspondence. Send address, enclosing stamp, 2 Cts. J. W. GOODWIN, Box 4, Sedalia, Mo. Aug. 29.

MARY T. LONGLEY,

TRANSCENDENT MEDIUM. GIVES sittings for Medical, Test and Business purposes. Readings by mail, \$1.00 and stamp. State age and sex. 511 S. Olive Street, Los Angeles, Cal. June 11.

FLORIDA! for Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. POSEY, 1 Wabeno street, Roxbury, Mass. Jan. 4.

HENRY SCHARFFETTER,

300 So. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

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MAXHAM'S MELODIES.

Arranged for Solos, Duets, and Quartets.

Also Six Poems.

By the beautiful gate Sweet somewhere
There are angels near Old melodies
Don't shut the door between You never can tell
Us, mother We shall not pass this way
Surely the curtain is lifting gently
The evergreen mountains of life If all who hate would love us
The land beyond Such beautiful haunts Solitude
The real life When the wife has gone away
Waiting The stony man's fate
It's weary the waiting Be careful what you say
My mother's beautiful hands The old brass knocker
The beautiful land And so, as the world
Castles in the air Castles in the air
Infinite Father An honest man
An angel hand doth watch The angel child
Over us

In cloth covers. Single copies 25 cents. Satisfied. A song reverie by A. J. MAXHAM. In sheet form. Price 25 cents.

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DIVINE X-RAY.

Marvelous Development

OF

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THE CELEBRATED

Trance and Test Medium.

She has developed

Medical Clairvoyance,

and will diagnose disease and treat with revealed remedies, compounded for each patient clairvoyantly. Perfect satisfaction guaranteed. In order for the controls to satisfactorily diagnose, send age, sex, and leading symptom.

Send stamp for terms of treatment, or text-book for the continued existence of some who, having once lived upon earth, are now suffering from the effects of a former life.

Office 232 Stockton Street, between Post and Geary Streets, San Francisco, Calif.

Aug. 13.

THE LAW OF CORRESPONDENCES:

APPLIED TO HEALING.

By W. J. COLVILLE.

Author of "Old and New Theosophy," "Text Book of Mental Therapeutics," "Studies in Theosophy," etc., etc.

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7. The Spiritual Man; His Powers and Privileges.

Leatherette, price 30 cents.

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A NEW WORK ON

Practical Psychometry

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1. Introduction. 2. Special Rules and Conditions to be Observed. 3. Mediumship and the Spiritual Gifts. 4. The Soul's Own Oracle and Law. 5. How to See and Perceive with the Interior or Spiritual Vision. 6. Concentration and Centralization. 7. Sitings. What They Signify. 8. The Silence. The Voice. Divinity.

As this is perhaps the most practical work of its kind and the teacher and author has been requested by his thousands of students to prepare a primer or text-book for the neophyte, the book is destined to satisfy a long felt need. Published in paper and sent prepaid for 75 cents.

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PSYCHOGRAPHY.

Marvelous Manifestations of Psychic Power given through the Mediumship of Fred P. Evans, known as the Independent Slate-Writer. By J. J. OWEN. A book you ought to read.

Absorbingly interesting, and should be in the hands of every thoughtful man and woman. No one can read this book without being convinced of the existence of a future life. The book is of great value, not only to Spiritualists, but to those interested in the problem of man's future life as well as to those interested in phenomenal research.

PRESS REVIEWS.

"The book before us is one that should interest every one, for the reason that it furnishes irrefragable evidence of the continued existence of the existence of a future life upon earth, have passed from it, and assures us that if they live, we shall live also beyond the event termed death."—Banner of Light, Boston.

"We hope the work will have a large sale. It is splendidly set up, is illustrated, and forms a very valuable addition to the literature of the movement devoted to the phenomena and mediumistic experiences."—The Two Worlds, Manchester, Eng.

"This book is an admirable supplement to the one of the same name written by M. A. (Owen), and published some years since—the supplement being the weightier part—and the two combined give proof positive of the reality of direct spirit-writing."—The Harbinger of Light, Melbourne, Australia.

DEAR MR. EVANS—I thank you very much for sending me your extraordinary book, "Psychography." I look at it with great interest, and will be glad to mention it in the Review of Reviews.

W. T. BRAD, Newbury House, London.

This volume is superlative octavo in size, beautifully bound in cloth and gold, and profusely illustrated. Price \$3.00, postage 20 cents.

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To Bear Witness,

A METAPHYSICAL SKETCH.

BY SUSIE C. CLARK.

Author of "A Look Upward," "Pilate's Query," etc.

A true story, presenting metaphysical healing from the standpoint of a Spiritualist, and portraying some of the limitations and inconsistencies of Christian Science, viz., its lack of any proof of immortality, or recognition of Duty in the visible universe.

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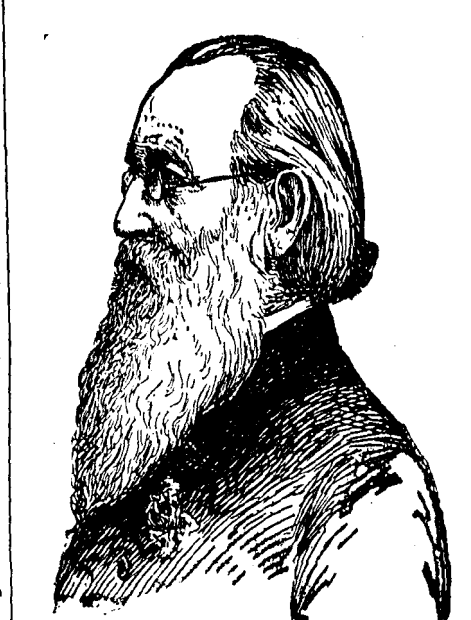
CONTENTS.

The Valley of the Shadow; The Resurrection; What They Said; Greek Meets Greek; Theology vs. Christian Healing; Law vs. Science; The Teacher; At Work; The Departure; New Revelations; Alone with Nature; A Sabbath in the Mountains; For the Truth's Sake; Fruition.

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CORRECT DIAGNOSIS is the key to Successful Treatment!



Dr. J. M. Peebles.

The past year we have diagnosed over

5 000

cases. The accuracy with which this was done has never been equalled. Our work has met with the unstinted praise of the regular medical profession. The following from recent letters is

CONVINCING EVIDENCE

of the wonderful work we are enabled to do through our psychic gifts, coupled with the best medical education, extensive research and long experience.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—You have given the diagnosis of my case much more accurately than several M. D.s whom I have talked with. Very truly, HELEN LARSON, Avondale, Tex. July 18, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Friends—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINSON, Mexico, Texas.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Gentlemen—Your diagnosis of my wife's case is received, and our doctor said it could not have been better if you had seen her. Yours truly, W. J. HOLLAND, Birmingham, Ala. July 10, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—My system has improved more with your treatment than all others combined. Truly yours, LUCIA BEST, Vicksburg, Mich. Aug. 1, 1898.

OUR PSYCHIC TREATMENT

mild magnetized medicines and careful attention to the cases referred to us, effect speedy cures, many difficult cases being cured in a month's time and many cases pronounced incurable have been cured in three or four months.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—My daughter has never been so well as she is now, after taking your treatment.

Very truly, Mrs. H. M. GRIFFIN, Bradford, Vt. July 13, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs—My system has improved more with your treatment than all others combined. Truly yours, LUCIA BEST, Vicksburg, Mich. Aug. 1, 1898.

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

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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.

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held July 8, 1898.

Spirit Invocation.

Oh, sweet hour of prayer: that sends forth its sublime healing power to the hearts that are aching and sad, we sing thy praise in songs, and yet how seldom do we realize how sweet thy divine guidance is until we are brought face to face with sadness. We thank thee this morning that we have been privileged to remain at home and enjoy the sweet communion with our loved ones, while others have been called to the battlefield to give up their lives for what seems to them right and justice. Oh, we thank thee that thou hast seen fit to bring light and love to all hearts to give them strength to face death for love of liberty. We ask thy assistance this morning in directing us in the work that our hands find to do, that we may work with a spirit, work freely, openly and justly; that we may do unto others as we would wish them to do unto us; that we may feel thy soothing power—our comforter, star and protector. We ask thee this morning to draw near unto each one who is suffering, for thou knowest our needs better than we; for thou canst see the best remedy to give unto each one, for we are often laboring in darkness, and it is then that thy spirit illumines all with a light that passeth all understanding. Let each one carry his own lamp, that he may travel in wisdom, knowledge and faith. We again seek thy assistance in helping those who have conquered death and the grave, those who may return this morning to send their messages of love, and say to all: "There is no death; what seems so is only change." Guides direct us, and help us to realize that we shall have thy divine power through all eternity. Amen.

INDIVIDUAL MESSAGES.

John E. Whitlock.

Oh! what a privilege this is to return to our loved ones in earth-life and say to them that we are here. What a beautiful thing it is to know that when we throw off the old worn-out garment we are clothed in the spiritual garments that fit us best, although we are often ignorant of having assumed the spiritual apparel.

As far as I understand things I feel that I made good use of my time and improved what opportunities were laid out for me while in earth-life, and trusted to the leader who leads us all. We do not get a real vision of the spiritual world while in the body, and more, those free from the body cannot portray the picture to mortals as they perceive it, because the language is inadequate.

Death, instead of robbing us of our faculties, of all our consciousness, and separating us from our loved ones, quickens our perceptions, and by heeding the instructions of our spiritual teachers and learning the laws governing the earth and its celestial fields, we can come in contact with our loved ones on earth.

Now, friends, I thank God this morning for the privilege that is given me to voice a few sentiments and send them forth on the wings of love to the loved ones of earth, the dear companion and the children I left behind, who are still struggling with the environments and conditions of earth-life. I wish to say to them that while this may sound strange, may not be as they have been taught, yet I wish them to know that I am here, and have been conscious of many changes since I passed out of the body. I am with them heart and hand, and wish to be known as one who has conquered death and the grave.

I have many on the spirit side with me, and I wish to say that those who joined me did not belong to one church, for I find that Christ's church is the people's, and not the church of the few, that our hearts and our actions have won us a home. So just say to my friends in earth-life—I do not wish to make it a personal affair—that I tried to do my part in earth life, and have tried to do my part in heaven. I will be more than pleased to help them at any time and under any circumstances.

Just say that John E. Whitlock is here. I shall be recognized in Richmond, Va., as I lived there many years while in the body.

Eunice E. Mayo.

Well, I think it is kind of good to have the privilege of coming back and sending out words of encouragement, even if they are not always understood; but it seems to me this morning that there is nothing more beautiful than to communicate with the loved ones who are gone, for while in earth-life I realized what a beautiful privilege it was to mingle with them again. I felt this morning as I have many times before, and have seen them surround this circle room week in and week out, seeking to communicate with their friends, seeking to heal in both soul and body; and I oftentimes have realized, although not out of the body so very long, that my work is still going on in earth-life, where I was obliged to give it up some years ago on account of the worn-out physical. For years I was an instrument in the hands of the spirit-world to bring comfort to those who were in darkness, and to destroy disease of the body; and I lived long after my allotted time according to predictions, but I was sustained by the spirit-world. It was not a faith to me—it was a knowledge; it was not a hope; I knew it and I knew my dear companion that passed on so many years ago, and my many friends that had gone on before, would meet me again; and when the call came it did not come as a thief in the night—it came consciously, and I

was led away when my work was completed in earth-life. I have a daughter in the earth-life that I want to come in close communion with, for I see she is not well physically and she is worried a great deal mentally, and I know she realizes how good the spirit world is to all. I wish her to know mother can now help her instead of her helping me; that I am trying to bring conditions and circumstances around her so that she will realize the value of the sustaining power of the spirit while passing through this world.

Now, my friend, I wish to send kind messages of love to all my old friends and associates, although there are very few left that were in the field when I was there; but remember there are others, younger ones coming up to take our places, and we wish them to do even more than we did, for they are having better conditions to work for the spirit than they had before, and I hope this old BANNER will still wave its truth, and above all, for it to stand to its true principles and defy those that would break it down. Remember THE BANNER is the BANNER OF LIGHT, a name that cannot be destroyed nor the power that it instituted it.

I found my friends as I expected. I found more than I really expected, sometimes feeling that I got more than my dues. Say my husband joins with me this morning in sending love to the ones in earth-life, and for them to take good courage, for we are always with them and will be to the end. This message comes from Mother Mayo, but my name was Eunice E. Mayo, and my husband's name was John, and my home in Waltham, Mass., and I think I am not forgotten.

John Henry Morris.

My name is John Henry Morris, and my home was in Camp County, Tenn. I was not a Spiritualist when in the body. I belonged to the church, and I worked for the church and for humanity.

I found it was of no disadvantage to me when I got on to the spirit side, no more so than when in different conditions others may comprehend us differently; but it seems to me if we did not have so many different names and different churches more good work could be accomplished. Our churches and all religious societies and all promissory societies that try to elevate the human family, I believe have a right to exist, and I know they are going to be a little surprised when they find I have become a Spiritualist, sending forth a communication to the loved ones in earth-life; but I remembered that Christ, the greatest medium that has ever existed on earth, was criticised and rebuked because he said things the people could not understand. They had not been accustomed to it, and it sounded strange, hence they called him a blasphemer, and I presume his disciples will have to stand the same criticism; but I do not care for the criticism, nor do I care whether they say I have blasphemed or not, for the day will come when they will see from the spiritual side what they would not from the physical. The scales will fall from their eyes, and they will behold things in a different light.

I wish to say to my dear friends in earth-life, especially those who are nearest and dearest to me, my companion, my brothers, and all my friends, that I can now understand that beautiful verse, "Behold all things have passed away, and I now behold new things of life"; and I wish them to know that death has not destroyed the ability to do good, that I will minister unto you and sustain you as the Father has sustained us, and I wish the dear ones to know that I am here trying to open an avenue of communication between the two worlds.

I will not send a long message this morning, hoping they will recognize this; and if they do, I will try and send more to prove that I am conscious of what has taken place during my absence of two years out of the body. Mother is with me this morning, and I know we will all find the home over there; and what a meeting it will be when we come in contact with all our loved ones, and know each other as we are and not as we seem.

I think this will do this morning, as I am not accustomed to controlling some one else's brain, and I hope my friends will consider this, for it is harder to control another's brain than to use your own faculties; and as Christ appeared to his disciples, so I am trying to manifest this morning. Thank you very kindly.

Menica Boynton Lane.

Well, my friend, I feel as though I would like to fulfill my mission this morning, for I believe that duty is the first demand. Your circle room is a wonderful school, where we find various experiences, and where we find ourselves many times thinking we know a great deal and expecting much through the efforts of others, yet there are none of us that know very much after all. Now I was somewhat familiar with Spiritualism before I left the body. I became conscious of the manifestations, and that our loved ones did manifest, for there are many who went on before me—one especially, my companion, and when she left I felt I must realize what gulf stepped in between us. We found that it was the thought. It is how we operate as to what kind of a communication we get, and I know a great many times spirits manifest, and it does not seem to prove satisfactory, for it seems we do not receive what we desire—it always leaves us in a sort of vague or questioning state, although within our hearts we feel that our loved ones reach us and do communicate.

Now, my friends, I have not been out of the body very long, and I am anxious to return to my two children whom I left still struggling with the environments of the body, feeling that they still need the mother's care and the mother's protection, although they may be old enough to take care of themselves; and they know, too, that mother has not gone, for I have manifested several times, but have not been able to do all I desire. I fear I will not be able even here this morning, but I will try and do the best I can, and the best can do no more. I wish my sisters to know, also, for I shall be remembered in Fort Worth, Texas, where one of my sisters lives, and also in Newton Falls, O., where I have friends, although I feel that we look at distance in the mortal as a great deal, when to the spirit distance is nothing.

My own home was in Braceville, O., and I wish them all to know that I will be able to manifest and assist them. I told them that if I could return through the BANNER OF LIGHT, or through some medium who is unknown to them, I should do so, because I have many friends I love, and many hearts that love me that are not conscious of the beautiful thing

of communicating with the loved ones. So, my friends, I hope this message will bring love, consolation and happiness to those in earth-life. My name is Menica Boynton Lane. I am ever so much obliged to you for your kindness.

Simons Mears.

My name is Simons Mears, and my home when in earth-life, Manchester-by-the-Sea, Mass. I feel weak this morning, and it is hard for me to get control of the medium's brain, but the good chairman felt if I would make an effort I would be able to do better next time. I am anxious for the folks I left behind me, especially my family, that seems to be broken up by the absence of my material presence. I was just thinking, as I heard the other spirit talk, that Spiritualists, even if they believe that the spirit can return and we will meet again, do miss the material presence; they miss the sound of the voice, they miss the tangible arms; and it is for that reason I desire to return through the BANNER OF LIGHT this morning. I took THE BANNER a great many years; it was my Bible. I have investigated Spiritualism in all its forms. I believe that those in connection with me will feel as I did while waiting to meet the loved ones again. It will be sweet to feel that we can send a word out and help them on the weary way of life, and I wish to say to them all, although I lived a good long useful life and they were good to me, and I had many things to thank God for, yet I had a great many on the spirit-side to welcome me; for that reason I presume I have not missed them as much as they have missed me, and I wish to say to them: "I am with you in heart; all is well." I have many children, and it will not be long before we will be together again, because time in earth-life is short; and I wish to say to my brother, also to all who are connected, seek diligently, for you know not the day or hour. Friend, I cannot say much this morning, for I find the old conditions coming back that came upon me just before I passed away; my brain is commencing to wander.

I only want to identify myself, as they were expecting to hear from me through the BANNER OF LIGHT. I have not sent this as a test, for I don't think they need that. They know if father undertook to do a thing he would do it, and do it as well as he could. I will say good-bye, and thank you very kindly for giving me this privilege this morning.

Simons Orchard.

I wonder if I could not send out a letter that would suit the mortal people and set them to thinking, even if it did not do any good. I feel strange here this morning, and it is only the great heart of love that sends forth this effort which makes me feel that I, too, would like to rise up and identify myself in the truth of spirit-return. I was not interested in spiritualistic affairs in earth-life, for I was born and brought up in the orthodox church. In spirit-life a man is valued according to the deeds done in the body. I send this message to excite a little curiosity, to make them feel as if they would like to seek for something themselves, for I left a wife and five children in the earth-life, and I was well known in the place I left and lived, and my parents before me. If I could come in contact with them personally I think I would be able to assist them a great deal. I would like to make Rebecca feel that I have not left her after the many years we have lived together. I am now able to say in regard to the many hopes, doubts, shadows and disappointments, and the many times we have wondered in regard to the truth, "all is well." I have met my darling baby, who passed to spirit-life so many years ago, and mother, father, and all the loved ones gone before, join in saying, "By-and-by we will all meet again."

I loved to work for the benefit of the church, and contributed as far as I could to support it, and I am glad I did, for I gave a cup of cold water unto one of Christ's people, so will be rewarded me again; and we hear the voices oftentimes speaking within: "Let not your heart be troubled; believe thou in me." That is the promise he has made unto those who were faithful unto death. And I say to you all, fear not, for he appeared to his disciples after he was crucified, as he promised; he conquered death and the grave, and so have we through him. His will is our will, and I wish you all to know that death destroys nothing but the physical form, and does not separate us from those we love. As I woke on the spirit-side I found just what I had left. I found it just as I thought; because as we seek we shall find, and if we knock it will be opened unto us. This is my message this morning, and I hope it will assist them to look farther ahead, and seek to know for themselves; seek to know the natural law and not the theory. Seek wisdom and knowledge and not mortal faith. These are my words of consolation this morning. Simons Orchard. My home is in Bedford, O. Thank you very kindly, friends; you treat strangers well.

Messages to be Published.

July 15.—Geo. Bullington; Frank Burton; Alice Knowles; Jas. F. Bryant; Susan Woodbury; Hannah Greene.

July 22.—George Bagley; Mary E. Anderson; Elnora Keating; Sarah Strong; William Eastman; Mabel Alice Waite.

July 29.—Sam'l J. Greaves; Joseph Burns; Mary McCarty; Jane E. Davis; Fannie Wilson; Harriett Jones.

Written for the Banner of Light.

MY LADY IN WHITE.

BY SARAH WARD.

A tiny girl in a frock of white,
A sweet little maid of four,
Bedecked with the reddest of clover-blossoms,
And daisy chains galore.

A graceful girl in a garden quaint,
A strong swift step through the fragrant night;
Tender words which the roses know;
And the moon beams soft on her gown of white.

Another June with its mirth and song,
Sumptuous in satin now is she;
The sunlight falls on her crown of flowers,
And the sweet bells chime for the bride-to-be.

The New Year came in his garb of snow—
In robes as white my own love lay;
Where larch and fir with ice were agleam,
I saw them hide her from sight away.

Again she walks the garden ways,
But softer than mist is her dress to-night;
Oh! moon beams and starbeams; oh! spirit of snow!
Did you fashion this gown for my Lady in White?
South Coventry, Conn.

Not he who distrusts the methods of reason, but he who follows every line of investigation, finds at last all lines melt into transcendent beauty, all fade into the hallowed mystery that is pervaded by the peace of God.—
Jenken L. Jones.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUESTIONS.—[By G. H. Wolfram, Lima, O.] Please explain this verse: Sam. xvi. 14. "But the spirit of the Lord departed from Saul and an evil spirit from the Lord came upon him." Who was this Lord; was he the Supreme Being?

2. Please explain: "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. Who was this God—his Son?

3. Have animals spirits, and is there an animal heaven?

4. Are baptism and holy communion necessary? What is and what is not good for the spirit?

ANS. 1. The question here raised is one of great magnitude, and can only be answered in anything like a satisfactory manner, in an intelligent student of the Bible, by taking into account the palpable differences intended by the various writers of the different books which constitute the Old Testament as we now possess it.

There are four terms to which we desire to call particular attention. First, GOD; second, the Lord God; third, the Lord; fourth, the angel of the Lord. These four titles, though often interchanged, are not rightfully interchangeable, and until they are held distinct by writers and commentators, obvious confusion must ensue.

GOD is the Supreme Being, the Eternal One, whom no man hath seen or can see. The Lord God is the highest individual intelligence of whom we can form any adequate conception, and who may be styled the highest archangel of the solar system to which this earth belongs, or if you can stretch your thought further into infinity, the ruling spirit of Alcyone of the Pleiades, regarded by ancient Egyptian Hermetists and many others as the centre of the known sidereal universe. The Lord is the planetary angel, or guardian-president of this earth. The angel of the Lord is any celestial messenger who appears to a seer or prophet, and makes a communication to such.

Turning now from the foregoing definitions, which, though perhaps somewhat arbitrary, are, we believe, comprehensibly distinct, we turn to another aspect of the question, viz., the conditions necessary for entering into profitable conscious communion with heavenly ministrants and the penalties which inevitably follow upon turning away from celestial guidance to a life of profligacy. Saul's experience is but one instance out of many where people of high rank and occupying positions of great responsibility have made themselves victims of unholy influences in consequence of their persistent perfidy. The law of the universe is no respecter of persons, times or places, but always and only of conditions of mind and heart.

Saul as a young man is represented as displaying many noble traits, as well as exercising many splendid gifts. In his later days he became cruel, deceitful and given over to many iniquities. He therefore drew to himself spirits of similar disposition to his own, and though it would be utterly unreasonable to claim that the Supreme Being, by a direct act, sent an evil spirit to this king of ancient Israel, it does no violence whatever to any rational canon of interpretation to insist that it is the divine inner soul law that consequences should follow acts, so that every one receives out of the unseen universe precisely what he attracts therefrom.

A. 2.—We have no desire to do more than suggest a reply to this inquiry, which bears directly on the Christian doctrine of salvation, as we know it is a moot point with multitudes. In the universal esoteric sense of the phrase "only begotten son of God" signifies the common higher self of humanity, which is called by Latin writers *anima divina*, while they designate the lower self or sense-derived nature *anima bruta*. There are at least two distinct words for man in every wealthy language, and not only scholars but general readers are well aware that *vir* and *homo* in Latin like *ish* and *adam* in Hebrew, have widely different meanings. The immortal entity, the abiding *ego* called in Sanscrit *atman*, is the offspring of Deity, according to all schools of Theosophists, while the *homo*, which is the seat of all the lower passions and appetites which human beings share with the beasts, is not of divine but only of mortal origin.

Anna Kingsford and Edward Maitland, in their well-known book, "The Perfect Way, or Finding of Christ," have uncovered a good deal of the mysticism veiled in the compound title, Jesus Christ. Swedenborg gives *Goodness* as the meaning of the name Jesus, and *truth* as the significance of Christ.

Love and Wisdom are one in Deity. Will and Understanding must be likewise one in humanity, and when these two are perfectly united in expression, man will have become a celestial angel. Whether you do or do not accept the exoteric historical record of the Man of Nazareth, you can surely consider seriously the interior spiritual doctrine, which teaches that immortal life can only be realized, as we unite the lower self with the higher, subduing the one to the other. No acceptance of any pretentious creed, and no observance of any ecclesiastical ceremony, is necessary to this consummation of blessedness, the end of which is complete realization of salvation from the thralldom of all that perishes.

A. 3.—Every animal is an expression of some portion of the spirit which animates nature, but there is no animal heaven in the sense that there are human heavens, because animal forms are only fractional statements of the human integer. Animals enjoy continued existence, but they are not immortal. Many clairvoyants see the spirit-forms of individual animals still associated psychically with persons on earth, who were greatly attached to them before they lost their material shapes.

The North American Indian does realize the happy hunting ground, he craves, and there the animal dog and horse he desires to bear him company; but it is a great mistake to argue that because states of psychical existence endure for indefinite periods that they are consequently absolutely endless. The ultimate destiny of all animal spirits is to be absorbed in the animal soul of man, which is the instrument through which the essential ego or unit of permanent consciousness expresses its self-conscious individuality.

A. 4.—No religious ordinance whatever can be necessary except for those who feel the need of it, because, at the highest, no material observance can do more than correspond to an interior spiritual verity, and when we have grown beyond the further need of externals, we are ready to dispense with them ourselves, and leave them for those coming after us who may still require the aid which they afford. Baptism and the Holy Communion, though long regarded as the two chief Christian sacraments, are as ordinances far older and much more widespread than formulated Christianity. Baptism can be interpreted as to its origin by any one who is furnished with a key to occult masonry, and in the Great Pyramid at Gizeh in Egypt the lidless sarcophagus or empty "tomb" appears to the eye of all initiates as a *laver of regeneration*, according to the esoteric meaning of that phrase.

Without attempting to explain here and now the deeper mystery symbolized in baptism, both as a Christian and pre-Christian rite, we will content ourselves for the immediate present with emphasizing its distinctly social aspect. As any one of any nation who became a Jew must confess the faith of Israel, and submit to certain rites regarded as essential for all who were to enjoy the privileges secured by the Abrahamic Covenant, and as after circumcision none were aliens, and all were considered equals, the democratizing tendency of

Judaism was carried out by the early Christians through the baptismal rite, which was adopted and eventually enforced as a bond of union between all who desired to number themselves among the Christians.

The holy communion has an intensely social aspect also, as the very fact of prince and pauper, receiving the same consecrated elements in the same posture of body, to the utter ignoring of all worldly distinctions of rank or caste, was a powerful plea for equality of sentiment among all the brethren. These great questions can only be considered fairly in essays or lectures, but in the few words here given we have sought to suggest a line of thought the pursuance of which may prove universally profitable.

A Letter from Abby A. Judson.

NUMBER THIRTY ONE.

To the Editor of the Banner of Light:

One of the strangest things connected with our Cause is the number of Spiritualists who are, after all, uncertain whether its claims are true. They are sometimes blamed for still seeking for tests, but the real reason they want them is because they are not certain that the departed can prove their existence by communicating intelligently with us. As a drowning man will catch at a straw, so they run to hear every new test medium and have a sitting with each new instance, of development, in the hope of getting a test that will stand by them.

As the proud claim is made that we have graduated out of believing into knowing, it does seem a pity that with so many this "knowledge" is so uncertain, and so easily shaken to the foundation. I can truly say that since I had definite communication with my father, in December, 1887, I have never for a moment doubted his individual existence and his ability to reach me at certain times. I do wish it were in my power to reach these uncertain Spiritualists, and aid them to a surer footing. Many appeal to me for this kind of help, and many letters go out from this little sanctum in the effort to comfort by fortifying their doubting souls.

One cause of this uncertainty is in the settled notion that we can know nothing unless our knowledge is on a physical basis. Many think that they cannot know of a spirit except through the physical senses of sight, hearing and touch. If we consisted wholly of a fleshly body and nothing else, that might in some sense be true.

One of the basic facts spoken of in our last letter is that we are constituted of soul, and of a spiritual body and a fleshly body. This fact, so universally accepted by Spiritualists, is adopted, and then laid aside, as having no special bearing on our relations with our dear departed. But it has, in fact, everything to do with the communication between the two sides of life. A common mistake is in thinking that we can have real knowledge of spiritual existence only through the physical senses.

One will declare: "Why, I know that my mother exists, because I saw her, heard her voice, and felt her, at the séance the other night." Then, when someone says that that form was made from the elements of the medium's body, by her control, and that this control may have caught from this friend's mind the appearance and voice of his mother, he either contests this notion, or plunges into a sea of uncertainty, and fears that after all he did not know that it was his mother.

Another has knowledge that spirits exist, because writing came on the slates that were out of the reach of the medium. Such a one read my letter in THE BANNER OF April 16, where allusion was made to slate-writing being produced by incarnate as well as decastrate beings, and wrote me that I had now taken away the last prop from under Spiritualism. This was not correct, however, as I was myself a Spiritualist as ever, and also felt and still feel sure of having received slate-writing from decastrate spirits.

The better way is to open the doors of the mind wide to all the facts, with their premises and inferences, and being grounded in the fact that individuality continues, and that communication takes place, we shall not be disturbed when we gradually find that we did not understand everything about the phenomena from the very first.

I think we claim too much when we say we know a thing because we have seen, heard or touched it. I am free to say that the only thing I really know personally is the existence of my own mind. Reasoning from this one bit of knowledge, I believe that there is an infinite ocean of intelligence beyond and outside of me, and that there are any number of finite intelligences with whom I have communicated or may communicate in the future, through the medium of my physical and spiritual senses. The first belief is founded on intuition; the second, on the testimony of these two sorts of senses. When we think that we know anything beyond this, my impression is that we delude ourselves.

Let me never lose sight of certain points, by means of which the universe of thought and feeling coheres for my individual self. I am a soul, a finite one now, but with infinite possibilities, as I sprang from an infinite soul. This soul of mine expresses itself, now and temporarily, by a fleshly body, and now and for a far longer period by a spiritual body.

This soul of mine receives direct impressions from its infinite source, and also from a very few finite souls, either incarnate or decastrate, who are akin to it by spiritual affinity. And these impressions are more reliable, and therefore more valuable, than what comes to me by the indirect means of my spiritual body and my physical body.

A secondary and an indirect means of communicating with me is through the senses of my spiritual body, as clairvoyance, clairaudience and clairsentience. These come mostly from decastrate spirits, and they are more reliable than those that come through my fleshly body.

A third and a still more indirect means is through the fleshly body. This is varied mostly by incarnate spirits, and there are varieties, as talking, writing, facial expression, gesture, and so on. Externate spirits use these very indirect means to communicate with mortals when they cannot come through the spiritual senses, on account of their undeveloped condition.

Another very indirect means is through a medium. Here we are hampered by the mentality of the medium, which hinders a correct picture by his own preconceptions. If it comes through the spiritual senses of the medium, it is better than through the movement of physical objects. But we have no wish to complain. Instead of wondering that communications through another are no better, let us rather be surprised that they are as good as they are.

As to fraud, we have only this to say: We have had unusual facilities for examining all the phases through many mediums, and we have very rarely found intentional fraud. We have, however, found much that looks like fraud, but which we believe comes from the medium's deluding himself or herself, or being deluded by his control. We have found sincere mediumship which was, however, hampered by the opinions and prejudices of the medium. And we have found bright examples, like "gems of purest ray serene." But these last were mostly where they were manifested without a view to pecuniary gain.

When spiritual gifts are exercised for earthly gain, their purity is tarnished. The reason is obvious. The gaze of the seer is fixed on two things, the spiritual vision and the money. The vision is distorted, the picture is not a true one. True mediums have told me this. Of course those who do it for gain say differently. But they speak from self-interest, and we must receive their opinion *cum grano salis*.

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

Destroying Spiritualist Associations.

BY GEO. W. KATES.

To the Editor of the Banner of Light:

The editorial statement in your issue of July 9, relative to the destruction of many of the old-time organizations, needs a little elaboration.

Surely, there cannot be such boasters! If so, they are indeed pitiable. If the results achieved have been malicious. But if there were righteous causes for dissolution, and if out of such there came forth a better system, perhaps the Spiritualists may do well to heed their statements and not "turn a deaf ear." We all know that much of selfishness has existed in local societies, and that "a rule or ruin," spirit has often crept in.

For slight offenses members have often declared, we will "break up that society." This sort of petty spirit you should condemn, Mr. Editor; but when you include in the same category those who opposed the National Association in 1873, and say, "These parties may be seeking an opportunity to do the same deadly work at the present time," you are expressing a very unjust remark.

Very few of the active opposers of the National Association of 1873 are in earth-life. Amongst them I am one; hence my right to criticize your remark. At the minority of that convention, who protested and withdrew, there was not the slightest feeling of opposition, "solely from motives of hatred and revenge." Our whole spirit was in behalf of organization for Spiritualists, and an effort to make it useful to our Cause, instead of solely for the social question. We did the greatest possible good for the Cause of Spiritualism, and the Association "died its death." Yet you say, "These parties may be seeking an opportunity to do the same deadly work at the present time." I was not aware of any need or cause to do so. If the cause exists, for one, I will "do the same deadly work." And if there are any unjust public conditions in our Cause, for one, I will labor to rectify them.

I will not seek to destroy organization. I never have. I have always favored organization, and do so now. We sought in 1873 to get Spiritualism back into the National Association. Having failed, about a dozen delegates peacefully withdrew. If the Association had had any life, the three hundred or more delegates would have perpetuated it. But to us came the support and endorsement of nearly every Spiritualist society in the States, and they refused to send delegates again to such an Association.

The National Spiritualists' Association cannot be destroyed so long as it is just to each local society, no matter whether an auxiliary or not.

But these local societies will rebel when the National Spiritualists' Association does not represent them. I trust that time will never come! There have been and there will be, instances of seeming injustice. These should never be willful.

One or two, nor a dozen individuals cannot destroy the National Spiritualists' Association. Deadly work for hatred and revenge will react on the performer. No true Spiritualist should ever act from hatred or revenge upon fellow-workers, and, least of all, should officers of any local or the National Association.

The great question is, how can we make the National Spiritualists' Association useful? It is not power that is wanted, but it is usefulness.

If we are not permitted to point out defects, we are serving power and not utility. The season is here to conference and perfecting plans. Our Cause is worthy of our sincere thought and action. I want, for one, to be able to say that the National Spiritualists' Association is the executive business body of all Spiritualist societies. I sincerely desire to help the National Spiritualists' Association to become such, and am willing to do all I can for its growth, if permitted by those in control to add my mite.

I finally say, let us carefully perfect the usefulness of the National Spiritualists' Association.

Rochester, N. Y.

Spiritualist Associations.

BY THE EDITOR.

The above interesting letter from a valued contributor is a timely contribution, and touches upon many points of interest to the Spiritualists of the United States. The letter was called forth by an editorial brief two weeks since concerning the destruction of Spiritualist societies. In connection therewith the dissolution of the first National Association was mentioned. It appears that our friend feels that the BANNER OF LIGHT regrets the death of that ancient body, but we hasten to assure him that he is mistaken. We regret only the necessity that compelled its destruction, not the fact in itself. Our record on this question is clear. From Maine to California, from Minnesota to Texas, as well as in the columns of THE BANNER, we have declared that we were glad that the old nation body should cease to exist. At the last it was not spiritualistic, but fatalistic, hence stood not for the principles of Spiritualism, but for the special views of a few radical social reformers.

Still, if the first National Society had been destroyed from motives of hatred or revenge, instead of from principle, from desires to rule or ruin, rather than those of advancing the Cause as a whole, we should not hesitate to condemn its destruction, even though we disagreed in toto with the views of those who were at its head. We feel, however, that the minority who seceded from the convention in Chicago in 1873 went out from principle, because of their love for true Spiritualism, rather than from any ulterior motive whatever. But it is nevertheless true that remarks have reached us from several sources, to this effect: "We helped to destroy the old National Association, and we are equal to destroying this one!" To us this remark savors of despotism, and shows forth a desire to rule or ruin the present National Association, unless these parties were given the leadership, or their special views made the central thought of the organization. We know of local societies from which members have withdrawn for the express purpose of organizing another society, with a view to crush the society they left. We do not believe in a Spiritualism of that kind, nor do we feel that the present National Association should be destroyed because of the animosity of a few who feel that their talents have not been given due recognition. We believe that all Spiritualists should join the local societies, and reform them from within; these locals should form the State associations, and in the end the State associations should form the National Association.

Criticism of public measures is wholesome, and it is certainly not unfair to any officer of the National Spiritualist Association to offer suggestions, and to ask him to explain the motives that led to certain acts on his part. The National Association should take the Spiritualists of America into full confidence, and make them all feel that they have a part in its work, and that they are parts of it as individual local societies. Our contention is that reform is a better, a worthier object to strive for than destruction. Destruction should be the resort only when all efforts to reform existing abuses have failed. The untamed beasts of the forests can destroy, but it takes a genius to build. We prefer to aim for the goal of genius, even though it be unattainable in this life, rather than to seek the company of those who destroy for the sake of gratifying their iconoclastic natures. Those who care to destroy will always seek to find some excuse for doing so. The issue of 1873 is dead and can never be resurrected, but new issues can and are being created in the minds of many who wish to have their own way, or are desirous of being pushed prominently to the front as the best and truest representatives of Spiritualism.

Our friend says: "If the cause exists, I for

one will do the same." I, a. destroy the present National Association. Of course, he does not mean that that cause would be found in the failure of the majority to adopt his views, nor would he do the work of destruction from pique, jealousy or personal dislike of some of the National Spiritualists' Association. Of course, he does not mean to infer that he would oppose it through intrigue, counter organization, or any other method that was in the least unfair. He pledges his support to organization and to the National Spiritualists' Association so long as they represent the principles of Spiritualism. This gives every reader the right to infer that those principles are not to be the views of a few individuals, but rather the consensus of the views of the vast and most enlightened minds in our ranks. Of course, he does not mean to say that his *ipse dixit* must be accepted concerning any matter by the Spiritualists of the United States, hence there is reason to believe that a hearty support will be given to all legitimate efforts in behalf of cooperation, and that the views of the majority will be acquiesced in, until the majority can be led to see that said views are wrong. Of course, no one suspected that our friend was one of those who boasted of being equal to the work of destroying existing organizations, and his timely letter clearly proves that he is a believer in and a supporter of the National Spiritualists' Association and other organizations, provided they are true to the principles of Spiritualism as he understands it.

To make the present National Association of use is indeed the object of its officers. It does not, and never has, stood for power for a few, but has ever maintained that it was the servant of the people. When it is made an instrument of aggrandizement of any individual or set of individuals, instead of a promoter of truth, and the principles of pure Spiritualism, it will lose its hold upon the people and go down to a deserved death. So far as its past history is involved, it has proved over and over again that it stood for equal and exact justice to all, as well as demonstrated the fact that it was not the vehicle in which a favored few could ride into power. It has boldly stated that it was the people's servant, ready and willing to do their bidding. It will not go down in an ignominious death, but it will go on from success to success, provided its leadership is entrusted to unselfish, spiritually-minded, progressive men and women, whose Spiritualism is lived as well as professed.

The Saratoga season has opened with all the eclat of old times, and the Saratoga Limited via the Fitchburg Railroad is carrying most of the New Englanders. It leaves Boston at 9.30 A.M.

Lake Brady, Ohio.

Anna L. Robinson of Port Huron, Mich., is now with us as speaker and test medium. She has with her her son Fred Manchester, who made his debut as a public test medium here Sunday. His mediumship first appeared March 31, as the result of a fever. All his work prior to this has been at his home, Port Huron, Mich. He is a crystal reader. By banding his eyes upon the mystic diamond cut ball of glass, he seems to see the events which he describes, the faces and names of deceased friends, in his clear depths.

Lake Brady has a dramatic club, made up chiefly of professional people who give their services for the benefit of the association. Their entertainments make a pleasant break in the regular camp routine. Mrs. Lizzie Miller of Canton, Ohio, lectured here twice this week. She is a new medium in the field, and with further development, gives promise of being an acquisition to the ranks.

Mrs. M. McCaslin and D. A. Herick each filled the rostrum this week. The former spoke on "Bodily Immortality," illustrated with a life-sized manikin. The latter spoke under the control of his well-known guide, "Tim." Both lectures were well attended and well received.

The morning conferences are alternated with circles. These are found to be excellent for developing new mediums, while the regular mediums often come into these circles, give tests and add to the general interest.

At the Lyceum the psychic powers of the children are developed, as well as the physical, in exercises adapted to each.

M. M. Henry, in his quiet, unobtrusive way, is doing a good work on the camp ground. Aug. 10. Mrs. M. McCaslin.

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 this favored region.

Echoes from Freeville.

This is the closing week in the little Camp situated in the interior of New York State. The grounds, lately purchased, are fitted up with a large tent, an artesian well, and a miniature lake, in the centre of which is a pretty fountain.

The speakers of the week are: Mesdames C. L. V. Richmond, of Washington, D. C., and C. M. N. Lincoln, Messrs. Lyman C. Howe, of Fredonia, and Ernest Lincoln, of Buffalo. Test mediums, Mrs. C. M. N. Lincoln and Mrs. M. Theresa Allen.

Freeville is easily reached by rail: hotel and boarding rates are reasonable; and with such an efficient executive as Mrs. S. Augusta Armstrong, of Buffalo, cannot fail to be a success. Mrs. L. A. Sherman.

Vicksburg, Mich.

The Camp-Meeting at Vicksburg, Mich., opened most auspiciously on Sunday, Aug. 7. Oscar A. Edgerly, who is to act as Chairman during the meeting, gave the opening address. The liberal applause given by the large audience present, evinced the appreciation with which Mr. Edgerly's address was received.

In the afternoon the address was given by Albert E. Tisdale, the blind inspirational orator, and it is conceded by all that there never was a grander discourse delivered at this camp than the one furnished by his guides on this occasion.

If we can rely on present indications we shall have a most successful meeting this year, as there are more people on the grounds at present than is usual so early in the season.

Dr. M. E. Conger of Chicago is present, and doing a good work in his particular line. REPORTER.

Passed to Spirit-Life.

From Chickamauga Park, Tenn., August 3, George S. Broughton, Co. A. First Maine Regiment Volunteers, eldest son of Mrs. Alice B. Broughton and the late William Broughton, aged 24 years.

The remains were brought to South Portland, and funeral services were held Aug. 9, at the home of his mother, 24 Pickett Street. The exercises were conducted by Rev. A. J. Weaver, assisted by Mrs. H. C. Barry. They were very impressive, made more so by the presence of a detail of soldiers from Fort Preble and Portland Head. The National colors were draped over the casket. The deceased was the first one to answer the call for volunteers in his town, giving up the bright prospects of the future, to the home, with the loving mother, sisters and brother, to lay his all upon the altar of Patriotism. He was a genial, whole-souled young man, loved and respected by all who knew him, as was attested by the many expressions of regret at his untimely passing away, and the many friends who piled the flowers and tokens of sympathy upon the casket.

The interment was in the family lot, at Evergreen Cemetery. Accompanying the remains to their final resting place was a detachment of six men of Battery E, Second Artillery, as well as a detail of eight men from Portland Head, under charge of Sergeant Carleton. At the cemetery the regular military service was followed, three volleys being fired over the grave, and "Taps" being sounded by the buglers. And thus, with military honors, all that was mortal of our dear friend laid to rest by the side of his father, whose example as a soldier he had followed, while their spirits, as well as those of the call of "Reveille," in that beautiful Camp-ground of the Spirit. He leaves a mother, two sisters and a brother, and a host of friends to mourn the loss of the earthly presence of a loving son and brother.

H. C. BERRY.

Are you in earnest? Seize this very minute. What you can do, or think you can, begin it. —Goethe.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Spiritualist Camp-Meetings for 1898.

The reader will find subjoined a partial list of the localities and time of seasons where these Conventions are to be held. As the BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as a source of information and comfort in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Onondaga Lake Free Association, Lily Dale, N. Y.—Open July 15; closes Aug. 25.

Onset Day, Mass.—July 15 to Sept. 4.

Lake Pleasant, Mass.—July 15 to Aug. 25.

Madison, Me.—Sept. 2 to Sept. 11.

Maple Dell Park, Mantua Station, O.—July 17 to Aug. 21.

Liberal, Mo.—Aug. 20 to Sept. 4.

Ashley, O.—Aug. 21 to Sept. 11.

Chesterfield, Ind.—July 24 to Aug. 21.

Haskell Park, Mich.—July 24 to Aug. 23.

Clinton, Ia.—July 31 to Aug. 23.

Delphos, Kan.—Aug. 12 to Aug. 23.

Camp Progress, Mowerland Park, Upper Swatara, Pa.—All meetings every Sunday from June 5 until September, Sept. 25.

Queen City Park, Burlington, Vt.—July 24 to Aug. 23.

Etna, Maine, Camp—Aug. 26 to Sept. 7.

Verona Park, Maine, Camp—Aug. 5 to 22.

Grand Lodge, Mich.—Camp—July 31 to Aug. 23.

Vicksburg, Mich.—Aug. 5 to Aug. 23.

Island Lake, Mich.—July 10 to Aug. 31.

Lake Brady, Ohio, July 10 to Sept. 4.

Marshalltown, Iowa—Aug. 23 to Sept. 18.

Harmony Grove, Escondido, Cal.—Aug. 14 to Aug. 23.

Niantic, Ct.—July 10 to Aug. 23.

Temple Heights, Northport, Me.—Aug. 13 to 21.

Sunapee Lake, N. H.—July 24 to Aug. 23.

Topeka, Kan.—Sept. 11 to 23.

Lakeside Park Camp, Mo.—Sept. 10 to Sept. 25.

National Spiritualists' Association

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

Report of the Convention 1897, containing a handsome picture of the National Headquarters, the President's and Secretary's reports, which every Spiritualist in America should read, also report of all business transacted at that Convention, price 25 cents. All persons ordering this report will be informed with a copy of the history of the National Association.

A few copies of the Conventions of '93, '94, '95 and '96, still on hand. Can be purchased at 25 cents per copy.

FRANCIS BAILEY WOODBURY, Sec'y.

Feb. 20.

The Coming Light.

PUBLISHED AT 621 O'FARRELL ST., SAN FRANCISCO.

DR. CORA A. MORSE, Editor.

THIS progressive monthly is devoted to all human interests. Its aim is to liberate the mind, woman and child, socially, religiously and politically; to educate by every method from symbolism to science; to raise mankind from animalism to Godhood, from limitation to liberty. Its corps of contributors is a guarantee of success and satisfaction to the reading public.

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APR. 23. SEND FOR SAMPLE. COW

IMMORTALITY.

A New Magazine.

J. C. GRUMBINE, Author and Lecturer, will edit the J. C. above Magazine, which is published for the *Order of the White Lotus*. It is quarterly, and is now in its second year. Contributors: Annie Besant, W. J. Colville, Franz Hartmann, Cora L. V. Richmond, Jerome A. Anderson, Swami Saradanda, Abhinavandana, and others. All articles written under inspiration and illumination. Subscription one dollar a year, single or sample copies, 25 cts. Address J. C. GRUMBINE, 380 Langley Avenue, "The Mexicans," Flat 3, Station M, Chicago. COW May 14.

THE 20TH CENTURY ASTROLOGER,

A Monthly Magazine Devoted Entirely to Astrology.

Hastie, best writer and thinker in the world on the subject of astrology, has written this magazine. It is devoted to horoscopes, free questions, etc. The organ of the Science in America. Subscription price, \$1.50. Single copies, 15 cts. Enclose stamp for sample copy. THE ASTROLOGER PUBLISHING CO., 121 Market Building, New York, N. Y. 13w July 16.

READ "THE TWO WORLDS," edited by

RE W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the burning questions of the day; advocates religious progress, etc. Cost for 32 weeks for \$1.40 for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng.

PHILOSOPHICAL JOURNAL, devoted to

spiritual philosophy, rational religion and physical science. Sample copy free. Weekly—pages 64 a year. THOMAS G. NEWMAN, Publisher, 2055 Market Street, San Francisco, Cal.

THE BOSTON INVESTIGATOR, the oldest

reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 5 cents per single copy. Address ERNEST MENNIE, Investigator Office, Faine Memorial, Boston.

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IS NOT A FORTUNE TELLER; but gives psychoborg with refined and prophetic readings to use, note the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficacious and inexpensive, are prescribed. Full reading, \$1.00 and four 2-cent stamps. Address 1300 Main Street, Waltham, Mass. Waltham Co., Wis. Aug. 6.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, and leading symptom, and your disease will be diagnosed free by spirit power. Mrs. DR. DOBSON-BARKER, San José, Cal. July 2.

COMPLETE INSTRUCTIONS FOR

Curling Disease by Suggestion, in booklet form. Also formula for Nature's Beautifier. Prevents and cures wrinkles, freckles, and all skin troubles. Either of the above 15 cents or both 25 cents. Stamps. Address, MRS. L. OVERMAN, 83 Davenport St., Cleveland, Ohio. July 16.

and Whiskey Habits Cured. Write B. M. WOOLLEY, M. D., Atlanta, Ga. 25c w Dec. 18.

OPIUM

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By JUDGE JOHN W. EDMONDS,

and DR. GEORGE T. DEXTER.

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The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social position.

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A Certain Evidence of His Immortality. A Surprise to the World. "The World," J. L. DITSON, Scot., (Brother of the late Oliver Ditson.)

Subjects treated: Man's Immensity; Immortality Demonstrated; Immortality Continued in Art; Art in Japan; The Moon in Collision with the Earth; The Order of the Universe; Culture and Refinement; The Borderland, etc. Cloth, pp. 221; price 75 cents; paper, 40 cents.

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OFFICE CLOSED UNTIL SEPTEMBER.

Address all communications in care of THE BANNER OF LIGHT, 9 Bowdoin Street, Boston, Mass. Aug. 6.

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DEVELOPER of Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES, Clairvoyant, Trance and Business Settings. Hours 9 to 5, 53 Chandler Street, corner Berkeley Street, Boston. Aug. 13.

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BUSINESS, Trance and Developing Medium. Settings daily. Offices Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Settings for \$4.00. 13 Warren Street, near Washington St. Aug. 20.

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Marshall O. Wilcox.

MAGNETIC HEALER, 83 Bowdoin St., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 4 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Aug. 6.

Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 23 Tremont Street, corner of Eliot Street, Boston. Aug. 20.

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT.

175 Tremont Street, Evans House, Boston, from 10 to 4. June 25. 13w

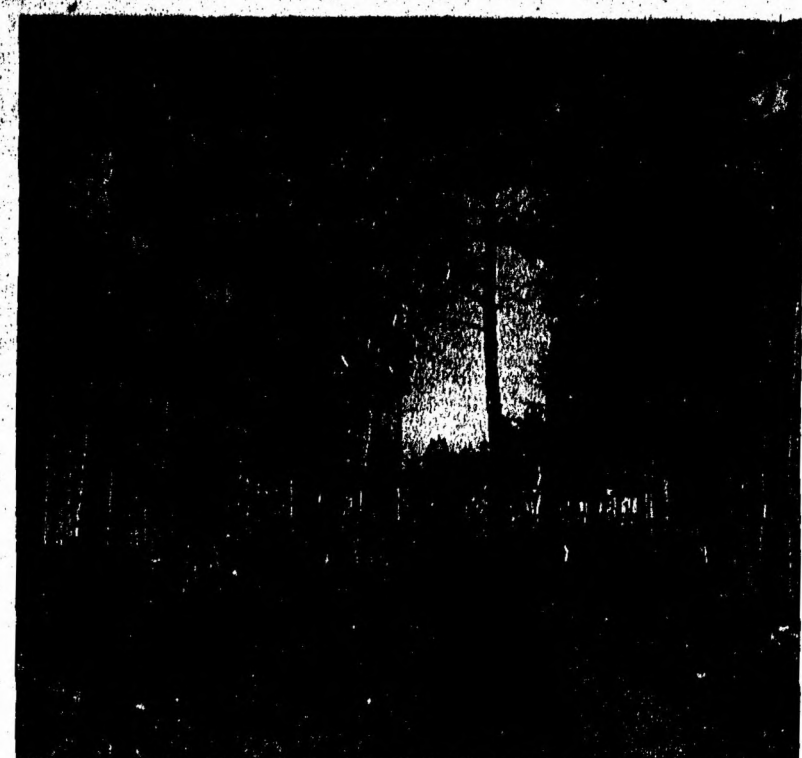
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Clairvoyant in all diseases. Rheumatism a specialty. Consultation free. 15 Warren Avenue, Boston. June 11. 5w

BATH OF ISIS for Complexion: Facial Gymnastics



A View at Queen City Park, Vermont.

Queen City Park, Vt.

On Saturday afternoon Dr. Smith brought a very large excursion from Greenfield, Mass., and other towns along the route. The hotel was filled to overflowing, as well as all the cottages on the ground, and the Park presented a lively appearance.

On Saturday and Sunday the Rev. B. Fay Mills, of Boston, delivered two most eloquent and able lectures. His subjects were, "Twentieth Century Miracles" and "The New Church." The lectures were intensely interesting from the commencement to the close. Mr. Mills is a powerful and attractive speaker, with a pleasing personality. His lectures are full of grand ideas and the best progressive thoughts of the age, and some of his flights of eloquence are very fine. Courteous in speaking of all who may differ from him in religious opinions, he could offend none, and he was listened to with the utmost attention and pleasure by the large audience present. We hope to secure him for Queen City Park another season.

There was an immense crowd at the Park on Sunday. Four hundred dined at the hotel, where an excellent dinner was served. The crowd was orderly and quiet; no disturbance of any kind took place, and all seemed to enjoy the beautiful day and the rest to be found in this charming camp ground.

Tuesday afternoon Mrs. Tillie Reynolds lec-

tured, and followed her lecture with some excellent tests, which were all recognized. It is some years since Mrs. Reynolds has been at the Park, and we are all pleased to meet her again, and to note how greatly she has grown in spirituality and how good her tests are. She has given much satisfaction in her private sittings, and she is a welcome visitor to our camp.

Instead of a regular lecture on Wednesday, we had a test séance, given by Mrs. Reynolds and Mrs. Hand, which was very much enjoyed by our people. Mrs. Hand is a young medium, not many years in the field, but she gives good tests; and her private sittings are well spoken of.

Our dear old friend, Mrs. Sarah A. Byrnes, came on the afternoon train, and also Mrs. J. S. Soper, who comes in the interest of the Veteran Spiritualists' Union, and to aid us in our Lyceum work; both ladies were warmly welcomed to the Park. Mrs. Byrnes gave one of her beautiful lectures on Thursday; she is too well known as an old and faithful worker to need any eulogy from us; her lectures are always fine, full of deep thought and grand ideas, and are most acceptable to her audiences.

Mrs. Soper met with the Lyceum on Friday forenoon, and a very spirited session was enjoyed, old and young taking part in it.

Mrs. Byrnes gave another fine address, and Mrs. Reynolds gave tests for the last time this season. We part from her with much regret.

On Saturday the Ladies' Aid Society held its annual fair.

J. E. T.

Veteran Spiritualists' Union Day at Lake Pleasant, Mass.

Monday, Aug. 9, was set apart by the Camp Association for the use and benefit of the Veterans. The day was sunny and pleasant, giving one the assurance that the elements were in harmony with the cause of the poor and needy among Spiritualists.

As the hour for opening in the morning drew near, the faithful few were seen wending their way toward the Temple. Judge Dailey presided with dignity at both sessions. In the morning he made an opening address, speaking many truths for the Cause. Among other things he referred to the need of charity; his words were eloquent and appropriate to the occasion. He made his remarks practical by joining the Veteran Spiritualists' Union, as well as making a donation to the Home Fund. Mrs. Hattie C. Mason favored the audience with a vocal solo, after which Mr. Frank Woodbury, secretary of the National Spiritualist Association, made stirring remarks, and clinched them with a dollar to make him a member of the Veteran Spiritualist Union. Mrs. S. C. Cunningham made a pathetic appeal for the poor and needy among us, urging all to join and help pay the mortgage upon the home (\$15000), that it might be opened to the needy public. Mrs. Farrar sang inspiringly with good effect. A collection was then taken up, and Mrs. Hattie Mason made remarks urging all present to come in the afternoon and bring their friends, that we might have a successful meeting.

The afternoon meeting was opened at 2 o'clock, with remarks by the Chairman, Judge Dailey, after which the Schubert Quartet contributed solo inspiring music as only they can. Mrs. Lizzie Lincoln, with "Pat," gave many thoughts, which will bear fruit in good time. "Pat" is practical in all he says.

Dr. A. Sawin then made an address, appealing to the audience for the poor, needy and aged in Spiritualism, that they may not have to go to the public almshouse; he also contributed a dollar for membership in the Veteran Spiritualists' Union.

Dr. C. W. Hadden presented the need of the Home before the people; did not ask for a collection; said he presumed the others would. The Schubert Quartet again sang, after which John Slater spoke feelingly, saying: "I am in perfect sympathy with this movement." He suggested that the mediums throughout the country devote one evening for the benefit of the Veterans' Home at Waverley, Mass., and thus clear the debt of the mortgage. He continued: "It is a crying shame that Spiritualists should allow this debt to remain." Mr. Slater contributed a dollar, and said he "wished to join the Union," and should feel a personal interest in the Home, and would work for it. He said the cause should be supported by all honest, true-hearted people; they should help remove the mortgage.

Mrs. Farrar again sang inspiringly, and Mr. Slater said when he returned to California he would give a dance for the benefit of the Home. Mrs. Buchanan of Boston said she would give a benefit séance also for the same.

Mrs. Dillingham Storms made remarks, and said she and Mrs. Lincoln (with Pat) would give a séance for the Home. Dr. Sawin said he would give one also. Mrs. Clara Field-Conant made an address, and said she was in hearty accord with the movement, and urged all to join and take more interest in this Home—"contribute all you can." She hoped to live to see the debt removed and the Home opened.

Mrs. S. C. Cunningham said she would give a séance for the benefit of the Home on her return to her home. Mrs. DeLewiss of Portland would give a séance for the Home in Jennie Rhind's cottage. Dr. White of Chicago spoke eloquently, urging all to help in this grand cause. The audiences were not very large, but intensely interested, and made a practical demonstration of it by contributing \$47.50.

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

If you feel "All Played Out"

Take Horsford's Acid Phosphate. It repairs broken nerve force, clears the brain and strengthens the stomach.

Movements of Platform Lecturers.

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

Mr. J. C. P. Grumblin will spend the month of September in Indianapolis, Ind., lecturing for the First Society. He will also conduct private classes every Tuesday and Thursday afternoon at 2:30, and Monday and Friday evening at 8.

Mr. Wm. W. Wheeler, author of the well-known and widely read books, "Rest" and "Life," may be addressed as a lecturer for spiritualistic societies at Meriden, Ct.

Mr. W. Kates and wife are located at Rochester, N. Y., as pastors of the First Spiritual Church, but they will accept an occasional call elsewhere. Both lecture, and Mrs. Kates gives tests. Address them 156 Melgus street, Rochester, N. Y.

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWELAND PARK, UPPER SWAMPSCOTT.—N. B. P. writes: Sunday, Aug. 14, the morning was ushered in with a beautiful golden sunrise, making our hearts glad after the long, cloudy time, teaching us the lesson that though storm and clouds may come to us, there is always a silver lining.

At 2 o'clock meeting opened with singing "Blue and Gray," by the quartet; invocation, remarks and poem, Mr. James Smith of Cliftondale; song, C. H. Legend; remarks, Mrs. H. A. Baker of Danvers; singing, "Looking This Way," quartet; splendid remarks, well received by the audience, C. Fannie Allyn of Stoneham; musical selection, Miss Edith Stevens of Salem.

Four o'clock meeting opened with singing, "Cover Them Over with Beautiful Flowers," quartet; remarks, Chas. A. Abbott of Boston; song, "Come Where My Love Lies Dreaming," quartet; remarks, James Smith; song, "Just Behind the Times," Miss Lydia Stephens of Salem; remarks, Mr. Geo. T. Lamont of Wakefield, Mass.; song, "Signal Bells," C. H. Legend and quartet. Meeting closed with singing of "America." It is estimated that two thousand people were present about the beautiful grove, which is most lovely after the rain we have had during the past week.

Thursday, Aug. 18, we shall hold the last basket picnic but one this season, and we hope all those who are interested in the success of our camp-meetings will attend. We shall have served at the café fish and clam chowder, tea and coffee, cake and ice cream, and a nice time is in store for all who come.

After the picnic we shall hold the last picnic of the season, and great preparation is being made to make this the most successful of any held this season.

Electric cars pass the grove every fifteen minutes from Lynn and Salem.

BANNER OF LIGHT for sale and subscription taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

LOWELL.—Thos. W. Pickup, Clerk, writes: Aug. 15, at our grove meeting we had the largest audience of the season, which listened very attentively and evidently with great pleasure to an able and instructive lecture on the subject of "Home, Sweet Home," given by the guides of Mrs. Whitehead of Lawrence. The exercises opened at 3 P. M. by congregational singing, after which the controls of Mrs. Whitehead offered a beautiful invocation. Our president, Mr. Jackson, followed with a solo, "The song that reached my heart," which he rendered in his usual pleasing style. The lecture (the subject of which was taken from Mr. Jackson's solo), was full of earnest advice, especially to young people.

Next Sunday we have Mrs. Effie I. Webster of Lynn.

On the first Sunday in September it is our intention to hold an old-fashioned conference meeting with sessions both forenoon and afternoon.

BANNERS sell very rapidly.

WORCESTER.—A correspondent writes: Sunday, Aug. 14, the meeting at Sutton's Grove was one of the best of the season. There being no money to pay speakers and mediums, no professionals were present—but the "Lord provides for his flock," and mediums in the audience were entranced, and gave short addresses. Meetings continue during August at 3 P. M. each Sunday.

Our circle last Thursday evening was well attended; many young people just beginning to investigate being present. Automatic writing and trance mediumship is being developed in our midst. Such work is needed. Circles free, and all interested persons invited. Every Thursday at 8 P. M., 10 Newbury street.

LYNN.—A correspondent writes: Meeting in Clerk's Hall, 33 Summer street, Sunday evening was very largely attended. Good speaking by Mrs. Lizzie D. Butler and Capt. Balcom, both of Lynn also remarks and tests by Mrs. Webster and Mr. Baker. There will be a meeting next Sunday in same hall, with speaking and tests.

No region offers such inducements to the tourist, the sportsman or the health seeker as the Adirondacks. Call at 260 Washington street, Boston, for full information.

The consciousness of power comes from conquering obstacles. Hindrances are, after all, our opportunities. God must regard our struggle. And that he has a purpose in it all we are forced to believe from the way he treats us, and gives us all, at some time, a battle to fight.—Roderick Stebbins.

The Adirondack State Park 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.

Onset, Mass.

"Jealousy is the homage inferiority pays to merit."

Aug. 8.—Conference.

Aug. 8.—Services opened by the Melba Quartet singing "Homeland" and "Satisfied." Mrs. Carrie E. S. Twing lectured upon "Muddy Cups for Living Waters." The world to-day is thirsting for living waters, and thousands come with muddy cups to get it, and then say the water is dirty. The merchant comes filled with selfishness, and complains that the waters are bitter. The woman of society and the multi-millionaire are filled with disquietude. Even the Spiritualist comes in a careless instead of prayerful spirit to the medium, and then complains because he gets what he brings with him. What we have in heaven we will carry with us; it will be the result of sacrifice here. We should make a sacrifice for spiritual literature. Take the spiritual papers—the good old BANNER OF LIGHT, that Luther Colby loved, The Progressive Thinker and the Light of Truth, and send them to your friends who know nothing of the spiritual food that is in store for them, and who are thirsting for living waters.

"Genevieve," by the Melba Quartet, closed the exercises of the afternoon.

Wednesday, Melba Quartet opened the services by singing "The Old Oaken Bucket," after which Mrs. H. L. Russeque, of Hartford, Ct., addressed the audience, taking for her subject, "The Origin of Human Life; Its Destiny or Its Possibilities, What are They?"

Is love an element to shut up within our souls, not to understand its mighty power which shall evolve to higher ends. It unfolds the possibilities of the human soul in all its varying manifestations. Human understanding recognizes no point where development can cease. Man is alive to every condition that exists, whether it be spiritual or material. We know no means of separation. Spirits from the spirit of the Infinite. Spiritualism has brought us to the consciousness of this fact. Man is the manifestation of divine spirit; his origin is within himself. Somewhere in your nature is the element that unfolds every thought of your conscious being. Spiritualism has stood in many minds for fifty years the same as it is to-day; they have not learned that it is only a stepping-stone to something higher and better. Every particle of matter has a language that speaks to the world of a supreme law. You are just as divinely alive to-day as you ever can be. There is no such thing to man as a defiled life until there is deity enough to perceive it. Spiritualism has made man a necessity; it has revealed to him the truth that he is a spirit, and that the destiny of man is not to die, for without life there is no such thing as activity, progress, power, growth or law, and without human life there is no understanding of the law.

Melba Quartet sang "Softly now the light of Day."

Thursday was Grand Army Day. The whole earth seemed bathed in billows of tears, as it were, on that occasion for fallen heroes, for such a downpour of incessant rain is seldom experienced; notwithstanding a large audience assembled in the Temple to witness and to hear. The children had been drilled in a very pretty little entertainment, that was interesting.

Mrs. C. Fannie Allyn gave the address of the morning, closing with a beautiful and grand poem from the following subjects, given by the audience: "Gen. Fitz Hugh Lee," "Motherhood," "Peace," "Old Glory," "Red, White and Blue," and "Justice." In the afternoon W. H. Bartlett, department commander of Massachusetts, C. A. R., gave the address, followed by Mrs. A. K. Benson of Worcester, department senior vice-president of the C. A. R.; reading by Miss Mary French; Mrs. M. McGil of Cambridgeport, chairman of relief committee, gave a brief history of the work of the relief corps; Mr. Maxham sang, "Who'll Save the Left," followed by immense applause, when he repeated "The Battle Between the Merrimack and the Monitor." Three rousing cheers were given for the Grand Army and three more for the commander of the post.

The Temple and auditorium were handsomely decorated in yellow and white, and also flags of every nation in the world, making a very pleasing effect.

Friday—commencement of the Woman's Congress. On account of the dampness from the heavy rains of the day previous, the morning services were held in the Temple. Exercises commenced with selection by Melba quartet; Mrs. Russeque read J. G. Whittier's poem, "Speed the Light," solo by one of the quartet, "Tell Me the Story Old"; Mrs. Russeque delivered the address; her subject was, "Woman's Part in the Civilization of the World"; selection by quartet; remarks by Mrs. Lease: "We are living to-day in the age of thought. I believe if God would give me the power to live in any age of the past or yet to come, I would not change a day to-day and now, for now superstitions have broken loose, it is the time when this gray old world is beginning to comprehend that there is no difference between the brain of woman and the brain of man. You may say, I can understand the need of women physicians, lawyers, nurses, etc., but not of places in political government. Look along the lines, and you will find governments that have cursed this nation, the most unscrupulous gangs at the head who have legalized robbery and disgraced this government. This has happened because of a motherless government. We have rights, and we will not cease to declare them until women have an equal voice in the political economy of this nation. We are determined that you shall hear the truth in political matters."

Mrs. Pope gave a recitation on "Woman's Bravery." Mrs. C. Fannie Allyn's bright and happy remarks were cheered; Mrs. Allyn said: "If there is an orthodox heaven and an orthodox hell, I would rather go to the hell, for there would be something to do. I am glad to join with you in the sweet song of peace that comes to us this morning from the seat of war, that our brave boys are coming home. There is more patriotism to the square inch in our boys who have gone to the front than to the square acre in Washington. There are 75,000 more women than men in Massachusetts. Let us say, I do not make fun of a funeral, but I am glad Paul is dead, and if I had had the opportunity to attend his funeral, I should have said, 'The Lord gave and the Lord taketh away; blessed be the name of the Lord!'" Mrs. Allyn closed with an impromptu poem.

Singing of "America" closed the morning exercises.

Friday afternoon service opened by a selection by Melba Quartet. A letter from Miss S. J. Farmer, of Greenacres, was read, regretting her inability to be present at the Woman's Congress. Miss May French, of the Quartet, gave the recitation, "Jim Bludsoe." Rev. Anna Shaw was introduced, and took for her subject, "The New Man." The oak and the clinging vine have always been man's idea of the position of man and woman, but if you will take notice, you will see the oak always dead at the top. Believing the race has rode tandem long enough, woman has decided to go side by side. Until you open the doors of your colleges and give us an intellectual opportunity, you do not know whether we are superior or not. The last demand woman has made is a physical emancipation, and the difference between the new woman to-day and the old woman is, one is broken down at forty, and a woman of sixty is riding a bicycle. We boast of the product of our soil and of our factories, but nothing compares with the splendid womanhood of our girls of to-day. Habits which are contracted by men, such as tobacco and the cigarette, have interfered with the higher development of man. We give animals liquor and tobacco to stunt their growth, and it is doing the same for our young men, both physically, morally and intellectually. Our schools graduate three girls to one boy. A country doing this is undermining our Government. A dreadful state of things. The great men of to-day are the men of wealth, and our boys are trying to emulate them. But the crown of character is the crown to teach our boys to wear. Woman is to-day a com-

peter by the side of man. There are a thousand men to-day doing a woman's work where there is one woman doing a man's work. The question of what each one's work shall be in the future will adjust itself. Every one will find his level. We have had gold for king and corn for king, but the man of the future will be the man who best serves the race. There is the eternal womanliness which can take a woman anywhere and when the work is finished leaves her more womanly than before. The new man will be intellectually and spiritually developed; he must be moral. Man's incentive must come from within. Physically developed, morally pure and pure in spirit will be the ideal man.

Selection by Melba Quartet closed the services of the day.

We had the great pleasure of again greeting Mrs. Florence Atkinson, Assistant Editor of the Woman's Journal, who is here in the interest of that paper, to remain through the Congress.

Saturday morning services were held in the Temple. Melba Quartet opened the meeting with a selection; Mrs. Kate Pope of Leominster, daughter of the celebrated lecturer, Mrs. Juliette Year, gave the morning lecture, her subject, "Pioneer Women who have Worked for the Education and Rights of Woman." She said: The lamentable ignorance of women upon the rights and privileges of their sex led her to search out and compile a historical account of those women in the past whose efforts have led up to the present status of woman and woman's work. Mrs. Warren, sister of James Otis of Barnstable, at whose fireside many political plans were originated under her guidance; Abigail Smith-Adams, who was descended on both sides from political stock, the first American woman whose voice was heard for the rights of woman. She said: "It is we are to have heroes, statesmen and philosophers we must have intelligent and educated women." Hannah Lee Corbin advocated the right for women to vote; Mary Woolston, Madame Roland, the leader in France, who said, "Oh Liberty, what crimes are committed in thy name!" Frances Brigt opposed the connection of Church with State; Mrs. Willard worked for the education of teachers, and founded the first Normal school; Mary Lyon had the courage to insist that woman should have an education equal to man. She taught school at seventy-five cents a week, further educated herself, and was the first person to advocate the idea of seminaries for young ladies; the corner-stone of the first seminary at Mount Holyoke was laid through her influence; three thousand pupils came under her education.

Catherine Beecher, sister of Henry Ward Beecher, was left motherless at sixteen—opened a school at Hartford for young ladies, wrote text-books upon moral and social questions. Forty years she devoted to the education of women, and hundreds of the best teachers in the West went out under her instructions. Abigail Adams, Sarah and Angelina Grimke—Southern women—and Abby Kelly Foster, were interested in the anti-slavery movement. Lydia Maria Child was also connected with the enfranchisement of woman and anti-slavery movement, also Ernestine Rose, a Polish woman, who was banished from her own country for her unpopular ideas. Lucretia Mott was the illustration of pure spiritual force embodied in women. Elizabeth Cady Stanton, to her belongs the honor of organizing the first woman's rights convention. Susan B. Anthony, her lifelong co-worker and friend, temperance, anti-slavery and woman's rights. When Miss Anthony was asked by Horace Greeley if she was as ready to fight as to go to the polls, replied, "Certainly, sir; I will do as you have done, and a substitute." To Pauline Wright-Davis was the first woman's rights convention in Worcester, an ardent Spiritualist. Mrs. Laura Nichols of Vermont drew up a petition for a government of fraternity and equality in Texas. Last, but by no means least, of the many I will speak of is our beloved Lucy Stone, who went to Oberlin College, living upon fifty cents a week, and acquired an education in this way. She married Dr. Henry Blackwell, but did not take his name, because she felt a woman had the right to her own name, and the law did not compel it. We feel the day not far distant when woman will be acknowledged as the equal before the law, and will be allowed to make the laws of the country in which she lives, and which, as a citizen of the United States she is bound to respect and obey equally with himself.

Afternoon meeting was held in the grove. Mrs. Mary E. Lease of Wichita, Kan., lectured, her subject, "The Signs of the Times." As Jesus said to the men of Galilee, we can foretell the coming of a storm, can read the signs of the weather, but are unable because unwilling to discern the signs of the times. In 1858 two of America's most distinguished orators, Abraham Lincoln and Stephen A. Douglas, engaged in an important debate, but neither saw they were on the eve of a great battle. It is true Lincoln said a house divided against itself cannot stand, but he uttered no word by which he foresaw that when peace was restored he must die by the hand of an assassin. It took two million men and four long years to subjugate the South, and to-day we are standing close to important events in this nation. The evolution of society has brought us face to face with the most important problems that have ever engaged the attention of men. We are living in that time foretold in John's apocalyptic dream—that there shall be no more sea. We clasp hands and hostile elbows with the people of the world. The whole world is unified by electricity and the bonds of sympathy. The great heart of the American people has recognized the cry of liberty from the Cubans. We are living in a time when the bonds of sympathy unify the race. There is unrest everywhere throughout the old world. There is rioting in France, and while they talk peace they are preparing for war. Here in this new land these problems involve not the perpetuation of monarchies, but the perpetuation of man. Here it is a development of the aspirations of the coal mines, the factories and the workhouse. If any man conducted his individual affairs as our public affairs are conducted, he would be considered fit for a lunatic asylum. The signs of the time indicate that a new patriotism is needed. This nation needs men to live for their country as well as to die for their country. Money has elected a President and owns the Congress and Legislature. The gospel of cash has taken the place of the gospel of Jesus Christ. The signs of the times are that a new philanthropy is stirring the hearts of men; under that influence we are beginning to learn that our sorrow and poverty is caused by the ignorance of natural law. A few, through class legislation, are coming into possession of things meant for all humanity.

In the economy of God there should be no place for a landlord or usury. If one man has not enough to eat it is because another man has more than his share. The genius of man has enslaved the race. Increased production without increased consumption is valueless. An era of concentration is upon us; a few years ago we had only the oil combination, now we have sugar trusts, tobacco and whiskey trusts. The wealth of this great land has passed into the hands of less than twenty thou-

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and people. This condition of affairs calls for the earnest attention of every man in America. The colossal aggregation in the hands of a few who are willing to barter their daughters and their wealth for the race and tinzel and worn-out titles of Europe; the key to England's greatness rests in her possession of India; we threw off her yoke in days gone by, and now we can say we cannot afford to join hands again with a blood-stained nation. The spirits of the hearts of '76 still guard the liberties and the heritage of the American people. The splendid school work of this United States is the bulwark of this nation. We should not be guilty of sending men to Congress whose heads are added with whiskey and tobacco; better send some old woman whose head is clear. The world has never known liberty in its fullest form; having achieved religious liberty, we will not stop short of industrial liberty.

The three days of the Woman's Congress has been an intellectual treat; to witness the talent displayed, the dormant possibilities that have externalized in woman is indeed encouraging, not only to the female portion of mankind, but the male portion themselves should feel a pride in the outcome so far developed in the mother portion of the race. Man has been waiting all these years for assistance, though he did not know it. He has been going tandem long enough, but now he is becoming convinced that woman is indeed his equal in development when you give her the opportunity and they can work side by side for better, nobler and higher development of future generations with greater success.

AUGUSTA FRANCES TRIPP.

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

MEETINGS IN BOSTON.

Appleton Hall, 94 Appleton Street—Paine Memorial Building, side entrance.—The Good Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 7:30 and 10 P. M.

The Veteran Spiritualists' Union holds meetings at the Third Church of each month on the first, third, fifth, seventh, ninth, eleventh, thirteenth, fifteenth, seventeenth, nineteenth, twenty-first, twenty-third, twenty-fifth, and twenty-seventh. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

Harmony Hall, 724 Washington Street.—10 P. M., 2nd and 7th P. M. Tuesday and Thursday afternoons. A. P. Smith, Chairman.

Hollis Hall, 789 Washington St.—Sundays, 10 A. M. Developing Circle, A. and 7 P. M. Tests and readings. George B. Cutter, Chairman.

Commercial Hall, 694 Washington Street.—Sundays, Tuesday and Thursday, 10 A. M. Sundays at 1 P. M. and 7 P. M. Mrs. A. A. Johnson, President.

Good Temple Hall—1 Johnson Avenue, Charlestown.—Sundays, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Bible Spiritualist Meetings, Odd Ladies' Hall, Tremont Street.—Mrs. G. F. Gutterer, President. Services Sundays at 10 P. M., 2nd and 7 P. M. and Wednesdays at 7 P. M.

Sunlight Hall, 21 Soley Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, at 7 P. M. J. W. Cowan, Conductor.

ODD LADIES HALL, 446 TREMONT STREET.—Mrs. G. F. Gutterer, President, writes: Sunday, Aug. 14, circle opened with reading Scripture and prayer by Mr. Haines; healing, Dr. Blackden; remarks, Mrs. Seymour, Mrs. Gutterer and others; poem, Mr. Elliott. Circle well attended and very harmonious.

Afternoon opened by Mr. Hall reading Scripture and prayer; song, "It was our Mother's Way," Mr. Hall; poem, Mrs. Dodge; tests and readings, Mesdames Bird and Ackerman, Messrs. Cohen and Hersey; remarks, Mrs. Gutterer.

Evening opened with Scripture-reading and prayer by Dr. Blackden; remarks, Mr. De Bos; tests and readings, Messrs. Stiles and Cohen, Mesdames Stiles, Ackerman, Ratzel, Little Miss Ratzel. Meeting closed with singing "God be with You Till We Meet Again." Meetings will continue all summer.

THE BANNER always for sale at the door.

HOLLIS HALL, 789 WASHINGTON STREET.—Geo. B. Cutter, chairman, writes: Sunday, Aug. 14, developing circle large and interesting.

Afternoon service opened with an address by the chairman, also remarks from L. W. Baxter; Prof. Rimbach rendered several fine cornet solos; tests, Mesdames Brown, Strong, Davis, Thomas, Miller, Peake, and the child medium, Miss Annie Ratzel.

Evening service, singing by the audience; address by the chairman; vocal solo, Mr. Henri B. LeFere, which was well received; cornet solo, Prof. Rimbach; tests, Mesdames Wood, Brown, Thomas, Davis, Kibble, Maggie Keating Cutter, and Mr. Tuttle; benediction by the chairman.

COMMERCIAL HALL, 694 WASHINGTON ST.—

Mrs. Wilkinson, conductor, writes: Sunday morning the conference and circle was well attended. Those taking part during the day were Messrs. Hill, Graham, Clark, Kranski, Mesdames Hunter, Alexander, Wilkinson, Tracy, Shelton, and Miss Sears. In the evening a baby christening and spiritual baptism was performed by Mrs. Abbie N. Burnham; Mesdames Brown, Wilkinson and Nutter, tests.

BANNER OF LIGHT for sale.

SUNLIGHT HALL (21 Soley street, Charlestown).—J. W. Cowan writes, Aug. 14: Meeting opened with singing, led by Mrs. Moody; invocation by the conductor, J. W. Cowan; mediums taking part, Bro. D. S. Clarke and Sister Woodbury. Meeting proved very interesting. Meetings held Tuesday, Thursday and Sunday evenings.

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FROM

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I suffered with Eczema of the worst kind, my face and neck down to my shoulders were one inflammation, was not able to see out of my eyes for quite a while, and was unable to sleep for weeks, on account of the severe pain, which nearly drove me insane. My face and neck were swollen and made me look hideous. Had three doctors at different times, and not one of them could relieve me of my pain, swelling, and blotches. I used three bottles of CUTICURA RESOLVENT, four boxes CUTICURA (ointment), three cakes of CUTICURA SOAP, and my friends and one of the doctors are surprised, and asked, "Who cured you?" and I tell them quickly, "CUTICURA REMEDIES."

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