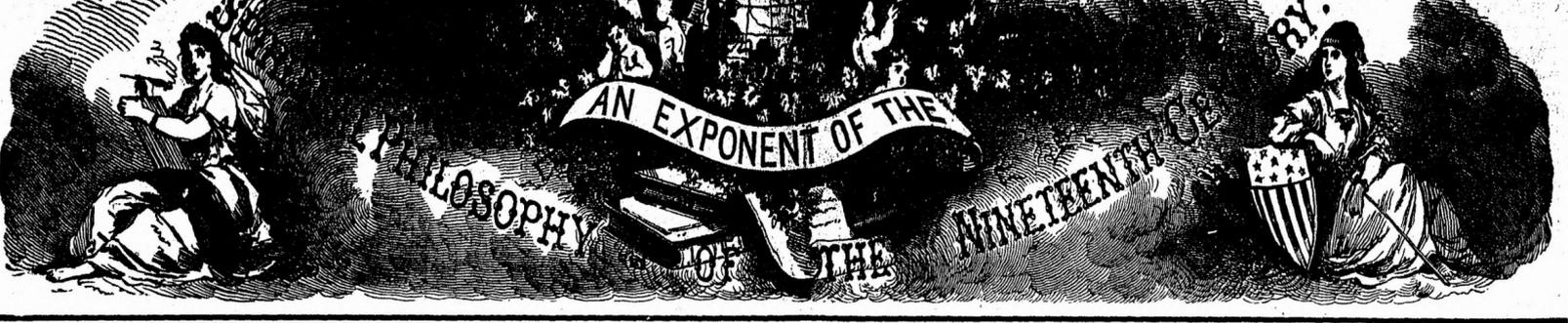


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THE POET OF GOOD DEEDS.

BY BELLE BUSH.

If you would make life's journey safe and sure,
Be patient to endure;
Let all your thoughts be pure,
Your aspirations high, each purpose strong
To strive and win the victory over wrong.

Let every ill be borne with patient trust,
And learn from day to day
To bear your cross along an even way:
'T will win for you the star-crown of the just,
And leave upon your robes no soil of dust,
Upon your souls no stain of cankering rust.

Leave scorn to the proud, and pride to those
Who dwell in clay-built huts
Down in the marl-pits and the moral ruts,
Wherein men fall whose souls
The greed of gain o'ermasters and controls.

Judge no one harshly: angels never blame
Earth's erring ones, but gently fan the flame
That kindles in their hearts the sense of shame,
More potent far than words of withering scorn,
That only waken discord where they're born,
And wound the soul, and plant within a thorn,
That rankles there, and shuts from hearts forlorn
The dawn of heaven, the penitential morn.

Go, cheer the sorrowing; feed earth's hungering souls,
Starving for bread of life,
Weary and worn with watchings and with strife,
They need your heart's best prayer,
The gentle, tender care
That soothes, with pleasant words and acts of love,
The bruised hearts that seldom look above
Their idols made of clay,
That fade too soon away,
And leave them mourning like a wounded dove
Whose mate is dead, or faithless, learned to rove
To other bowers, within a neighboring grove.

Cheer on the young, whose race is just begun;
Sustain the aged forms
Bowed low beneath life's storms;
Bless those who rise, encourage those who fall:
They are our brothers still; oh! bless them all.
Thus will ye sow on earth the blessed seeds,
That, springing up and whitening in the field,
A hundred fold shall yield
Of fruits for human needs,
And men will bless you for those golden seeds,
And angels call you poet of good deeds.
Seminary Belvidere, New Jersey.

The Theology of the Twentieth Century.

BY CHARLES DAWBARN.

PART II.

In the previous article I endeavored to show that man, like the Ant as pictured in "The God of the Ants," has made a most serious theological mistake by worshipping the wrong Creator; a FIRST CAUSE of the orthodox type, working with royal thought and the power of omnipotence, to whom the future in its every detail was ever present. If he intended "man" would simply think him into existence amidst surroundings adapted to his organism, the act of creation would necessarily be a perfect success. The reader will please notice that I am not denying the existence of a FIRST CAUSE, but I do assert that such a Being is unthinkable and incomprehensible to mortal man. But the cause back of man, back of this little globe and all things thereon, the cause which has been worshipped as creator, is by no means unthinkable in the light of the demonstrated facts and accepted theories of today. Both the savage and the theologian who have pictured a God-Man or a Man-God, have been fully justified in the light of modern scientific discoveries. No intelligent man now conceives of anything as made from nothing. It is an impossible conception. On the other hand, it is known that space is habitated by conglomerations of raw material, which, when analyzed by the spectroscope, seem to demonstrate that certain elements which we call "material" are universally present. If their presence is associated with man's conception of a First Cause, be it so. The point for us to note is that from this starting point, that is from the presence of an apparently infinite supply of raw material, the process of creation is really one of manufacture. Just as man of to-day builds a bridge, an ironclad or a telescope, and thus plays the part of a small manufacturer, so the building of a world involves only the use of the same raw material in a more refined condition, moulded and shaped by greater power and superior intelligence.

There is a yet closer comparison. The bridge, the ironclad, the telescope, are the result of thousands of attempts to progress. And very many of such attempts have been failures. In other words, man has progressed by experiment. If we now take the annals of world history, revealed by geology and its fossils, and add the demonstrated facts of evolution, we can see that experiment has been the method by which a measurable success has been achieved. In other words, the Cause, whether first or fiftieth, which man has worshipped, has been a great experimenter and manufacturer, by whom, after millions of years, a little experimenter and manufacturer has been brought into existence.

These seem to me to be truths that are all important to the student of the "coming theology," but before specifying them, one by one, we will, with a little more detail, note the conditions of the problem before us. As in the fabled history of the Ant Committee and its Report to the Royal Council, we have questions of fact to be settled, yea or nay.

(1) Have we any evidence of the existence of a Creator able to produce something from nothing? Answer. Nay.

(2) Do we find any scientific evidence to justify the common belief that an Almighty and

All-wise Being has guided the destiny of our planet and of all life thereon? Answer. Nay.

(3) Have we reasonable evidence of the existence in space of the raw material of creation? Science answers, Yea.

(4) Is it not reasonably certain that matter, force and intelligence constitute the whole of the raw material with which the manufacturer must do his work? Answer. Yea.

We thus have for our starting point a conception of a universe of raw material, with matter, force and intelligence as the components of its every particle. Intelligence is exhibited in the likes and dislikes we call "attraction" and "repulsion." Force impels that movement of the atom we call "vibration," which in its turn limits or encourages the expression of intelligence by its rate of movement. This, we say, is our starting point, and practically the same starting point for both the mortal manufacturer and the maker of our planet. But there is nothing in the raw material of our planet, even although intelligence be present in every atom, which would attain the end desired by man unless compelled or impelled by an intelligence outside itself. This controlling intelligence we call "Man the Manufacturer," who wields what I have previously discussed as "The Creative Power of Thought." He works under definite limitations. Matter is subject to his intelligent control. Yet if his control cease, every particle commences to resume its freedom, and the structure begins to disintegrate. Yet further, this raw material, with its inhering intelligence, responds readily to the wisdom or unwisdom of the manufacturer. It remains neutral as to the object of the inventor. It shapes his mistakes as readily as what he calls his success. The mineral, the metal, the vibration, are his to use or misuse for his own end. They are absolutely indestructible, and play the master or servant according to his ignorance or power. This is the position of man, the inventor and manufacturer, who, starting from a zero of knowledge, just experiments till he succeeds.

So far every intelligent reader will find little to dispute. It is the next step that is all-important to the student of the coming theology. The true student will commence as a scholar at the feet of science, which is, in its essence, the orderly arrangement of facts, and nothing more. He will presently discover that the manufacture of a planet is of the same intrinsic nature as the manufacture of a suspension bridge or an ocean steamer. It consists in first thinking to a desired end, and then proceeding to experiment until that end is reached. The essence is the same, although there is an enormous difference in the individuality of work. The Great Experimenter works regardless of time. The Little Experimenter has but a few years at most before another must take up his work. The one has vast experience and enormous power. The other, if an inventor, stands almost alone, wielding at best only the forces known to the civilization around him. Yet these are but questions of degree. The plain fact still remains that the world-builder is a big man, and the world's worker is a little god.

Now what do we know, or what can we find out about this World-Builder we have been taught to worship as God? We see that he possesses and wields an intelligence that can mould and shape his raw material in the same manner as man. He cannot destroy it, or do other than work with it, subject to the laws of its own indestructible existence. If the first process in the manufacture of a planet demand the use of particles in which force predominates, he will, like the mortal artisan, be subject to the condition and quality of the material with which he is working. Hence the convulsions and explosions of the early history of our planet, which are the result of the vibration under which the eternal particles are condensing into the coming globe. After millions of years, he perceives that the "life principle," which seems to be what we mean by FIRST CAUSE, and which permeates both atom and mass as well as himself, demands less of force and more of intelligence in the raw material through which it must manifest. He knows that no two particles are exactly alike. Nature never even duplicates a leaf in her forest. We see man take the soft iron, and by choosing certain atoms with more repulsion, and others in which attraction dominates, mould it into a new condition which he calls "steel." Surely this justifies us in assuming that the Great Experimenter works with his material in a similar manner to a desired end. For if his will were alone sufficient, why should he take millions of years in the preparation of the globe for the manifestation of self-conscious life?

Now let the student watch the first appearance of life upon the cooling planet, and see it clinging to matter by force. Nothing but a greater force, which we call "catastrophe," can make it release its hold. It propagates by fissure or buds; retaining the mother-hold on form without process of death. Idea, which is intelligence, cannot grow under such conditions. So the Great Experimenter must once again change the proportions of his raw material. At last intelligence is brought into sufficient control, and then comes the mightiest change in the whole process of creation. It is the introduction of "DEATH." The form now disappears; but the form-idea lives. The individual perishes; but the race-idea continues. To day man is perpetually dying, but the man-idea is expressing itself all the same. Intelligence has become potent, and therefore death is a universal necessity.

We have now seen that if the object of the

Great Experimenter be the evolution of a self-conscious being like himself, he is limited at every step by the independent royalty of his raw material. And his ultimate result, however grand, will be tempered by the same eternal selfhood of matter, force and intelligence. A volume might be written full of suggestive details of such limitation upon the power of the Great Experimenter. But that is unnecessary for our present purpose. We have seen quite enough to show us a World-Maker, working by experiment to attain a desired end. And this permits, us so far, a definite conception of the being or beings we have been taught to worship as God. We are now ready for another step in our investigation, and this time it must be into what we may discover of the character of this world's God.

[To be concluded.]

What a Declaration of Principles Should Be.

BY J. S. LOVELAND.

As the time of the National Convention is approaching, and as the question of a Declaration of Principles will be one of the most important and exciting of the occasion, we cannot too thoroughly discuss, nor too clearly comprehend the points at issue. That a Declaration of some kind is demanded by a large majority of Spiritualists is, I think, conclusively proved. But the character of that Declaration is not clear in the general consciousness of the people. To assist in clarifying the general thought is the object of this article.

In the Declaration we propose to make, as I understand the subject, we are submitting, to the thinking world, a reason for our existence as a revolutionary, reconstructive movement in human thought and action. We are not seeking a place among contending sects for the privilege of some special interpretation of old dogmas. We can have no affiliation with the effete and dying theological teachings of the old religions. We have a distinctively antagonistic basis from theirs, which precludes all possible fraternization with any doctrines of the church. Christianity is founded upon miracles, Spiritualism upon nature. One is miracleism, the other is naturalism. They cannot agree. A Declaration should emphasize the philosophy of naturalism. A Declaration of Principles should not be a mere jumble of unrelated propositions, even though they might all be true. Neither should it be a collection of special, dogmatic teachings. Nor should we pander to ignorance inside or outside the ranks of professed Spiritualists.

After a suitable preamble, we should submit a fundamental proposition, which should include potentially all that can be affirmed of Spiritualism. Then the logical deductions flowing therefrom will constitute the categories of our philosophy. We shall then have integral, harmonious wholeness, easily understood by every one capable of understanding what the word principle means. To those incapable of comprehending the difference between fact, principle and teaching, it is useless to address argument.

Our basic proposition will be a universal, not a particular one. The particular propositions will be differentiations from the universal. It may be objected that this is the deductive method and, therefore, objectionable in these days of scientific method. In reply, I submit that for fifty years past the spirit-world has been, through its marvelous phenomena, carrying on the work of scientific analysis before our eyes, and it is our work to undertake the synthetic in a declaration of the underlying principles or potencies involved in those phenomena. For fifty years we have been climbing the scientific ladder. We have reached the platform, and are now prepared for the philosophic work of deduction.

With these outline statements of what a Declaration of Principles should be, I present the following as the embodiment of what I think should constitute our statement to the world.

PREAMBLE.

Whereas, it is universally conceded by Spiritualists that Spiritualism is the Science and Philosophy of Life, it is, therefore, only necessary, in a Declaration of Principles, to define life, and state its relations to the present and the future:

Therefore, we, the Spiritualists of the United States of America, in convention assembled, recognizing and affirming the conscious communion between the incarnate and decarnate spirits of men, and invoking the wisdom and assistance of the wise and the good who have gone before us, do put forth and adopt the following articles as an epitomized statement of the principles held, and the purposes we intend to carry out and exemplify in our public and private life.

I.—Basic Proposition. Spiritualism is the Science and Philosophy of Life.

II.—Sub-Propositions or Differentiations.

1. Life is Universal and Particular.

2. Universal or Infinite Life is impersonal, automatic and eternal.

3. Particular Life is organic, and in its highest form is personal, and manifests itself as Intellect, Sensibilities and Will. It is evolved from the Universal, hence is the same in essence, and Universal Brotherhood is the natural deduction from that premise.

4. The Unity of Life involves the sympathy of kinship among men, and creates the desire for communion with our fellows; and the possession of the same indestructible attribute

prompts the decarnate spirits of humanity to communicate with those still in the flesh. But we affirm that this communion should not be sought from motives of idle curiosity, or for purposes of pecuniary gain, but as a means of moral and social uplift.

5. Human Life is Dual—(1) Social, (2) Individual. The Social Life—Society—is greater, wiser than the Individual, hence should rule. But, as the Individual Life is an integral factor of the Social Life, it is the rightful heir to a pro rata share of all the wealth of the social Man, but it extends only to use during earthly existence.

6. Life possessed carries with it the right to all the means and opportunities to preserve and benefit its possessor, therefore it is the imperative duty of society to secure the unimpeded possession and use of them to every human being.

7. Spiritualism being the Philosophy of Life, it becomes the duty of Spiritualists to carry out these principles of Eternal Justice.

8. The Philosophy of Life includes all the principles of being which man can comprehend, hence there is nothing involving human relations or destiny but is embraced in Spiritualism. All questions of government, all systems of morality and all doctrines of religion are included in its Philosophy.

9. Life is natural. It is the soul of the Cosmos, and it manifests, in form and function, in harmony with immutable law; therefore Spiritualism rejects in toto all forms of miracleism, and proclaims a natural religion.

10. Education is the evolution and culture of Life's inherent potencies, and the great work and purpose of Spiritualism.

11. The Science of Ethics or morality is (1) a full and lucid exposition of the relations between person and person—between individuals and society—and (2) a thorough statement of the duties which those relations impose upon the respective parties. Practical morality is the loyal performance of all those duties by the social and individual man.

12. Mediumship is one of the most occult manifestations of the combined energies of life in its incarnate and decarnate spheres of action; and the only legitimate motive for its exercise is unreserved devotion to altruistic principles.

Thoughts on the War.

BY K. GOVE MEURLING.

"And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts."

Now that the war is to all intents and purposes over, we trust it will not be amiss to reflect briefly upon its outcome. What has been the good of it? Why need it ever to have been waged?

We believe there is a great underlying lesson in all its happenings. While many a noble soul has succumbed to its terrible effects, been cut down in the prime of his manhood, even this is not without its softening, elevating aspects. With the cost in dollars and cents, we at present, have nothing to do. We know that in good time the scales will be balanced and justice be done to all. There has been many a pathetic event, the recital of which has reached the hearts of all the world, and will re-echo through the corridors of Time while the sun rolls on its ceaseless round.

First in the rank, the few expressive words of the Captain of the Texas; with soul doubtless filled with the triumphant joy of victory, who with his humane nature, restrained his Jackies from the exultation which in their enthusiasm would have been offered.

"Do not cheer, boys, they are dying!" How noble and tender. What a revelation of the interior life of this hero.

In how many ways have the Americans displayed their magnanimity of character by their generous treatment to a fallen foe—rescuing the drowning, feeding and clothing the prisoners, all of which will forever redound to their credit. One is proud to call them brothers. Was there ever such a war?

The example of our President at the very beginning, in his hopes, as promulgated, to have a "bloodless war," if possible, was but a forerunner of coming events, and has proven that William McKinley was the chosen instrument in the hand of God to rid our land of the fearful incubus by which it had long been cursed, and to make the way clear for the redemption of a poor, oppressed people, as others had been selected to do his work in the times past.

Overshadowed thus by divine love, the result will be to this mighty nation a prosperity second to none. "Ye shall be a delightful land. And to every child yet to be born there shall be an inheritance inconceivable and full of glory."

The countless number of names of all the heroes of this war of 1898 are enrolled on the immortal roster of Fame, enwreathed with the laurel of perpetuity. May their lives be filled with joy, and their end be blessedness and peace.

Aug. 13, 1898.

"Do you want to know the secret of the highest kind of beauty? This is the recipe: Cease thinking of how you look, and dwell upon what you are, and what you determine to become; and that will mould the character and stamp the face!"

"Sonny," said Uncle Eben, "do yoh bes' what yoh is needin, an doan' waste yoh life tryin' ter be sumpin' what nature didn't cut you out for. Remembah dat de mightiest man, like misth' clothes, allus comes cheap."—Washington Star.

An Outline of the Basic Truths

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

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

BY REV. T. E. ALLEN.

PART IV.—Continued.

One more topic deserves our attention before passing on to the discussion of a declaration of principles. Many persons have testified that they were conscious of the existence of an intelligence that cooperated with them more or less during their waking hours, bringing them a guidance, inner light, and strength which they have finally learned to trust and to accept with gratitude. Jesus called this intelligence "Father," said that he and the Father were one, that of himself he could do nothing, and warned his disciples that they would be brought before governors and kings, saying, "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." Confining ourselves now to the question of fact, the Hebrew prophets, the apostles, Christian believers from the first century, and some of our contemporaries, to say nothing of witnesses in so-called "heathen" lands, have furnished confirmatory evidence.

Within a week a lady, a spiritual healer wholly consecrated to her grand work, told me an instance of this wonderful cooperation in her own life where important results turned upon the intelligence leading her to two different places at critical moments. To the unenlightened, such things appear as mere coincidences, but to her they are the monuments of a power that rules her life, that keeps her feet in an appointed path for the service of her brothers and sisters. She trusts it; she knows that the way will be revealed at the proper time; she makes no plans herself for the future; she does not worry because she cannot see just what she will do next Tuesday. In a burst of unquenchable confidence she said, "Though he slay me, yet will I trust him." More and more, I find that I can understand her mental attitude and her consecration.

What shall we say about such reliance upon this power? That it is the crowning glory of finite existence, the opening of the door that leads to that peace that passeth understanding. That it can lead those who wish to serve others to the best service of which they are capable, that it proves that a force is at work in human affairs which is destined, in the end to harmonize all antagonisms, and to weld all finite entities into a grand inter-planetary brotherhood whose units realize and live the precept, "We are members one of another."

But, while I accept the truth that there is such a cooperation and glory in it, and while I earnestly desire to attain to that stage of development where I, too, shall trust my life to it to the uttermost, yet I am not convinced that the more commonly received explanation, that we have here a manifestation of the power of God, immediate and exclusive, is the correct one. I am aware that many will allege the superiority of the idea of going straight to God, thus cutting out all fallible go-betweens. Yet I must affirm that this conception, after all, is nothing stronger than a conjecture. For are those who make the claim certain that they have looked upon all sides of the question? Is it not conceivable that such guidance, even in the case of Jesus, rests in the hands of finite spirits who are competent to do the work they undertake, and who find in it a kind of activity that is absolutely necessary for their own further unfoldment, and for the creation and maintenance of a real brotherhood of all finite intelligences?

Coming back to firmer ground, however, I affirm my trust for myself in my own faculties, and disregarding entirely the objections of conventional critics, I repeat a question and answer already given above: "Is there a divine influx that is a true communion, in virtue of which new ideas proceed from God to man, just as a mortal or spirit may impart his thought? There is no means known to me whereby we can distinguish between a finite source and God. I will not say that there is no such influx, but that I now have no data that will justify such a claim."

Sometimes an assured knowledge of one proposition warrants us in denying another because both cannot possibly be true; but many times the right attitude toward the universe demands that we shall not deny, but wait for more light. It is a matter of indifference to me—save as one is true, and the other false, and I want the truth—whether the power of which we have spoken proceeds directly from God or from finite spirits. Enough, from one point of view, that man can wisely avail himself of it. And yet, not enough either, when we remember the greater possibilities for attaining happiness that accompany an increase of knowledge. If there be evidence of a special divine influx, I shall be ready and glad to receive it, and to reconstruct my thinking to conform with the new truth. For we can all rest assured that sooner or later we must

A LULLABY.

"Rockaby baby the cradle is green,
Father's a nobleman, mother's a queen."
Rockaby lullaby, on the day long
Down to the land of the lullaby song.

Our Original Story.

The Lady of the Forest.

BY BERTHA J. FRENCH.

"Well, how is my patient this morning?"
exclaims Doris Durant, entering the boudoir
of her invalid cousin and guest.

"Doris!" smiles Marena; "to what school
do you belong—the same school as the birds,
blossoms, butterflies, I suppose?"

"Well, I do think they are poisonous medicines
than most of the horrid old potent drugs;
but," continued Doris, laughing, "I am as
free from medical bigotry as the 'ole darkey,'
who, when asked to what school he belonged,
answered, 'I do n't belong to no school, sah—
I've graduated!'"

"I did suffer considerably, Dorie, during
the first part of the night, but later I slept—
that is, the physical slept. My inner self
slipped from the weary body, and though my
astral self did not have, like Shelley's Queen
Mab, a magic arc or flying couriers to whirl
through 'flaming sparkles' of atmosphere, yet
I enjoyed a quiet little journey."

"Rena! Rena!" gasped Doris, her brown
eyes blazing large with astonishment; "what
do you mean? Are you crazy?"

"No, Dorie, I think not; but forgive me,
dear, I was so absorbed in my experiences that
I forgot, for the moment, that you had never
studied the occult. My inner self slipped from
its outer jacket, and independent, save a connect-
ing thread, it took a little trip through
the astral. Did you ever read Shelley's descrip-
tion of the separation of spirit and body?
Shelley has been called an infidel, a materialist,
yet he was the first poet to introduce an
element of spirituality into English poetry.
So intense was his own spirit that it illu-
minated like a rosy flame or gave the quiet lustre
of a white pearl to the delicate shell of the
physical. That one passage seems conclusive
proof to me that Shelley was not a materialist."

"I have not read Shelley, but repeat that
passage to me; I know you can, for you have
such a prodigious memory."

"I think, Dorie, it would be a good idea for
you to read the poem, even though you had
to slight the Duchess and Mary J.
Holmes. Oh! Ouida is your favorite now.
I must confess I also rather like Ouida—that is,
in homoeopathic doses. Her pages are full of
poetry. She steals into the very heart of a
nature, and hears every pulse-beat of the
universal mother. She is democratic; no writer
has more clearly exposed social shame.
But you asked for the verse from Shelley—I
think I remember it. You must imagine the beau-
tiful sleeping form of lantana. Hovering over
her is the Fairy Mab, from whose lips fall
these words:

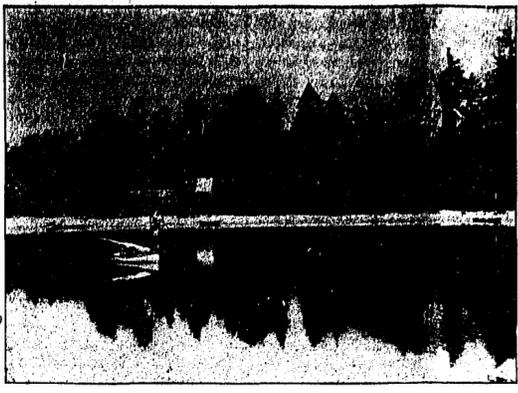
"Spirit, leave for mine and me,
Earth's unsubstantial mimicry!
And from the mine and moveless frame
A radiant spirit rose,
All beautiful in naked purity,
Instinct with inexpressible beauty and grace.
Each stain of earthliness
Had passed away; it reassumed its native dignity,
and stony;

Immortal amid ruin.
Upon the couch the body lay,
Wrapped in the depth of slumber.
Its features were fixed and meaningless;
Yet animal life was not, even such a steady
And every organ yet performed
Its natural functions. 'T was a sight
Of wonder to behold the body and soul,
The selfsame lineaments, the same
Marks of identity were there,
Yet out how different! One aspires to heaven,
Pants for its sempiternal heritage,
And, ever changing, ever rising still,
Wonts in endless being.

"Oh! that is wonderful!" exclaims Doris.
"But tell me," she continued, curiosity rip-
pling all over her rosy face, "what your spirit
saw and did when it was on its journey?"

"I saw a quaintly beautiful cottage gleaming
like a white pearl through a mass of clinging
vines and encoiled by a small forest of trees.
Inhaled the dainty perfume of all the flowers
that bloom in May. It was a perfect pastel of
peace, and it shal shine in my memory. It
was just such a scene as the poetic nature of
Helen Jackson would love.

"But the cottage was—for the moment for-
gotten when I saw its life—its mistress, a wo-
man of about sixty years of age, tall, magnifi-
cently formed, noble head, snow-crowned by
time, eyes of serene and shining blue; but it
was the quality of the spirit shining through
the physical that was the real beauty of the
face. It was the face of one who had suffered,
endured and conquered. It was the lovelight
in the eyes, the sympathy that shone in every
lineament that made her beautiful. She was
the feminine counterpart of that most lovable
character in fiction, 'Monsieur Welcome.'
I instinctively knelt for her blessing."



A View at Queen City Park, Vermont.

Queen City Park, Vt.

Saturday, Aug. 13, the Ladies' Aid held its
annual fair, and made a grand success. It was
a very enjoyable time; the many articles went
like hot cakes, and the ice cream also, the day
being very warm. A goodly sum was realized,
which will be expended for improvements on
the grounds. Sunday Mrs. Sarah Byrnes lec-
tured both morning and afternoon, giving
many grand and beautiful thoughts for the in-
struction of her audience.

Monday P.M., a very interesting session of
the Lyceum. In the evening the annual mas-
querade, at which there was a large attend-
ance, all enjoying the evening. The costumes
were varied, representing many nationalities,
and there was much pleasure and fun in guess-
ing who each one was.

Tuesday A.M.—Again the Lyceum was held,
and in the afternoon Mrs. S. A. Wiley of Rock-
ingham, one of the oldest speakers in Ver-
mont, gave a very eloquent lecture.

Wednesday A.M.—A very enthusiastic confer-
ence was held, Mrs. Soper presiding. In the
afternoon a meeting for the Veteran Spiritu-
alists' Union, which, notwithstanding a sharp
thunder storm came up, was well attended,
very sympathetic, and netted a nice little sum
for the Home at Waverly, Mass. ten dollars.

Mr. J. Clegg Wright, one of our favorite speak-
ers at Queen City Park, arrived on the after-
noon train from Lake Pleasant, and we were

all glad to welcome him. He addressed us on
Thursday, and gave one of his eloquent and
soul-stirring lectures. Mrs. Cunningham fol-
lowed with some good talks, which were readily
recognized. We hope she will remain with us
for some days.

This morning, Friday, Mrs. Byrnes left us on
her way to Lake Pleasant. We have had the
pleasure of a few days' visit from her after her
engagement closed. We part from her with
regret. She is one of our oldest and best lec-
turers, one who has born the burden and heat
of the day in the early years of the spiritual
movement, and we trust she may be spared
many years to continue the good work she has
so earnestly and faithfully accomplished in her
life of labor in the Cause.

Conference was held in the hotel parlors
Friday morning, as the hall was occupied in
preparing for a grand concert by the Jubilee
Negro Minstrels, and Mr. Wright gave his
second lecture at 2 P. M. It was, as usual, full
of deep thought and spiritual inspiration, and
was listened to with the utmost attention by
the large audience present. Our sweet girl
singers seem to improve with each day, and
please the people with their sweet voices and
excellent selections. They are very faithful
in their attendance, and always on time.

Dr. Smith, our good President, left us this
morning, to take charge of a large excursion
to Greenfield, Mass., and other points along
the line. He will come back to-morrow with
the return excursion from Massachusetts to
Queen City Park and Burlington. J. E. T.

her youth. But, oh, look, see that delicious
clump of wild azalea. I must have them.
Whoa—Don!

There is a swirl of gray draperies and Doris
skips up the tall hedge and soon returns with
her plump hands filled with pink blossoms ex-
haling their peculiar piquant fragrance. "Are
n't they lovely? Will flowers are
God's dowers; they don't have the stilted
style of hothouse-bred conventional flowers.
But to return to my story—the lady had some
great grief come to her, what it was not even
the gossip knew, and what is more remark-
able, didn't even think they knew. The trouble
wore upon her so that she became insane. Her
parents did not send her to a retreat, but they
employed a magnetic doctor. He didn't give
her medicine, but massage and spiritual sci-
ence were his remedies, and do you know she
got well?"

"Yes," says Marena, musingly, "the health-
ful thought of the doctor met and overpowered
the diseased thought of the patient."

"Y-e-s—I—suppose—so," replies Doris, "but
now comes the romance. The physician who
was a noble, handsome man, though twenty
years older than his patient and bound by law
to another whom he had never loved, but had
been urged to marry—soon learned that he
loved his beautiful young patient unspeakably
and she loved him. They separated. She had
no desire to go back again into the gay world,
but found a home in her cottage among the
trees; not selfish solitude for she uses her
money for the poor, helps the sick, comforts
the despairing and world-weary, and they do
say that she has strange powers—like those
you talk about—goes into trances and all those
sort of things. But everybody loves her.
Here's the house, I'll hitch old Don, won't he
take solid comfort, under these trees, while we
are gone. I do know how to take care of a
horse, even if I am not 'bookish.'"

[To be continued.]

Verona Park Camp, Maine.

Thursday, Aug. 11, was Temperance Day.
The subject was discussed on its broadest
platform, and in its different senses. Tobacco,
liquor, fashion, cooking, eating, talking, work-
ing, worshiping, and other features, all came in
for their share of criticism. The greatest
freedom prevailed in the audience, and the
day was one of great interest and profit to all.
So great was the interest, that persons in the
audience occupied nearly all the time in the
forenoon, thus giving the regular speakers a
chance to listen.

At the opening of the afternoon service Mrs.
Conant presented the Association with flags,
banners and badges, for the use of the chil-
dren. Mr. F. W. Smith, acting President, re-
sponded in behalf of the Association; then
Mr. E. F. Pierce presented the same to the
children's new organization. Mrs. Conant,
Mrs. Wentworth, Mrs. Pishon, of Augusta,
Mr. Smith, of Rockland, Mr. La Gras and Mr.
Moore, of Bucksport, Mrs. Kneeland and Mr.
Pierce, of Boston, and others, took part in
the further discussion of the great temperance
question, and it was a truly glorious meeting,
full of grand and noble thoughts.

Friday, Aug. 12, A.M.—Opening song (words
original) by F. W. Smith, followed by an origi-
nal poem written by Gena S. Fairfield, en-
titled "Would you live your life over again?"
Mrs. Wentworth then called for a subject
from the audience. The following was given:
"The Law of Compensation." It was indeed
interesting to listen to the grand thoughts
brought out by the invisibles upon that theme.
It was shown that this law was in force through
all nature, from the vegetable to the spiritual,
working out beautifully the divine purposes
of the Infinite. Whatever you sow, that shall
ye also reap. Whatever thought, word or act
emanated from man, was sure to be rightfully
compensated according to the measure in which
it was given.

Lying back of all efforts is a desire or aspira-
tion for reward. We are ever seeking a desired
object or compensation; that object is usually
happiness for ourselves and others.
The law of compensation has been the grand
lever that has lifted humanity in all the de-
partments of life, and it becomes more and
more beautiful and valuable as we grow in
knowledge and wisdom. It is a broadening
out of the soul's aspirations to be enriched
from the spirit-world by the opening up of
views and knowledge from that inexhaustible
storehouse. Spirits come to us in obedience to
this same law. It is often said, "I do not know
where to go for my dear ones in spirit." Our
desires wing themselves to the objects of our
love in accordance with this beautiful law of
compensation. Our greatest aspiration is to
live again, and if nature in the vegetable and
animal world compensates, why not in the
spiritual?

At the close of this discourse the guides im-
provvised a fine poem for a lady upon the plat-
form, viz, Mrs. Col. La Gras; she was a nurse
in the army two years. While the poem was
being repeated Mrs. Wentworth saw a military
chieftain on a beautiful charger ride proudly
upon the scene, and throw a flag into the lap
of Mrs. La Gras, saying it was a present from
the soldier boys in spirit; the little Indian
spirit was present and was seen clairvoyantly
standing by the side of her devoted husband
as he addressed the sympathetic audience that
she had so tenderly addressed in bygone days.
Mrs. Mamie Kane, Miss Sadie Colony and Bro.
E. F. Pierce cheered the audience with their

lovely and appropriate music. Mrs. Pishon of
Augusta read a fine memorial poem. She was
followed by Mrs. M. J. Wentworth, who is ever
ready with something beautiful and suited to
the occasion.

Sidney Dean, an old and venerable friend
and worker, whose heart is filled with love for
Verona, and who has officiated with so much
ability in times past, poured out from the
depths of his soul words of wisdom, consol-
ation and cheer which electrified his audience
and held them in rapt attention for more than
half an hour. At the close of his remarks the
audience rose to their feet to express their
pleasure in listening once again to his inspired
eloquence.

Mrs. Wentworth, filled with inspiration, im-
provvised a poem of great excellence, so per-
fectly adapted to Verona and its dear workers
in the mundane and the celestial.

The spot seemed hallowed by the tender and
loving presence of dear ones translated, and the
memories of other days were revived, and hap-
py scenes lived over again. It was truly good
to be there. A deep and lasting impression
was made upon the hearts of all present, and
we believe upon the very trees and rocks, which
will never be effaced. Such scenes tend to
mellow the heart, kindle anew the tender ties
of love, lift us above the cares and trials of
earth, and transport our souls into an exalted
atmosphere where we obtain a foretaste of the
joys that await us on the sun-kissed hills of the
Summer-Land.

On Wednesday Mr. Smith gave an address on
"Some of the Great Evils of the Present Age
and their Remedy." In this address corrupt
legislation, combines and monopolies, robbery
of the laboring classes, and other evils, came
in for their share of severe criticism. The
beauties of the Spiritual Philosophy and its
adaptability to the needs of the world were
dwelt upon, and his belief in the ultimate tri-
umph of truth over error, and the establish-
ment of a pure government in this nation, where
the full participations of its most ardent
admirers shall be meted out to all, and
woman so long oppressed, shall rise in all
her refinement and grandeur to a perfect equal-
ity with man in every department of life.
F. W. SMITH.

A popular excursion to Saratoga for \$1.50,
Aug. 27. Special train leaves Lake Pleasant at 7:53
A. M.

Lake Brady, Ohio.

Anna L. Robinson and her young son, Fred
Manchester, both of Port Huron, Mich., have
been the attraction here during the past week.
Mrs. Robinson had won the love of the Lake
Bradyites during her past engagement, and
now it is almost equally bestowed upon her
gifted son. Few if any of the speakers or me-
diums have entered into the social features of
the camp as they have, assisting at the enter-
tainments with their musical and dramatic
gifts.

During her stay here Mrs. Robinson per-
formed three beautiful ceremonies. One was
the marriage of Mr. Frank Steele to Miss Has-
ter Huett, both of North Amherst, O. The
rite as conducted by Mrs. Robinson is very
beautiful and impressive. She also officiated
at the christening of little Miss Lorna May
Shatto of Willow, O. Sweet Peas were the
flowers used, their meaning being to aspire, to
climb. Sunshine was the spirit name bestowed
upon the little one. She also dedicated the
cottage of Mrs. Mary Maurer with one of the
prettiest ceremonies of that kind we have
ever seen. She placed flowers upon the door-
step and along the porch, giving with each
a suggestive thought of love, home influence and
good will. Other speakers were also intro-
duced, and several musical numbers were ren-
dered.

The dramatic club gave two of their best en-
tertainments with the assistance of Mrs. Rob-
inson and her son.

Woman's Day was duly celebrated on Satur-
day, Mrs. McCaslin acting as chairman of the
day, and Mrs. Robinson as speaker in the after-
noon. Toasts were offered on all subjects per-
taining to womanhood. A ball was given in
the evening by the ladies to their gentlemen
friends.
Mrs. M. McCASLIN.

Aug. 17.
An opportunity to visit Saratoga. "The Great
American Spa" for \$1.50, off the Fitchburg
Railroad on Aug. 27. Special train leaves Lake
Pleasant at 7:53 A. M.

National Spiritualist's Convention,
Washington, D. C., Oct. 18, 19, 20, 21.

All chartered Societies are especially request-
ed to select able business men and women to
represent them at the next Convention.
It is also hoped that Societies will see to it
that they are represented by delegates instead
of by proxy. The business of the next Con-
vention is to be of great importance, and each
Society should attend to this matter at once.
Persons owing subscriptions, and Societies
owing dues are requested to settle accounts at
once. Every Spiritualist should purchase a
report of the last Convention at once.
National Association is not dead, nor is it
going to die—but those who know of the work
it has done should come now to its aid finan-
cially.
FRANCIS BAILEY WOODBURY.

Saratoga the gay, the brilliant, the sublime,
may be visited on Aug. 27, at an expense of only \$1.50.
Special excursion train via the Fitchburg
leaves Lake Pleasant at 7:53 A. M.

Belvidere Seminary.

Seeing an article in the Spiritualist paper a
few weeks ago, wherein Miss Belle Bush, of
this seminary, (Belvidere, N. J.) requests the
public to refer to me for recommendations in
connection with the school at that place, I
felt it my duty to freely and without sollicita-
tion speak a few words in favor of the school
life there.

For something over two years I have had
four children under the care of Miss Bush and
her worthy sister, Mrs. Ewell. I am well satis-
fied with the advancement which they have
made in their studies during that time. I am
highly gratified with their improvement, spiri-
tually and physically, and would recommend to
all Spiritualists throughout the country, who
have children to be educated, and who
needs must send them from home, to inquire
into the facilities of Miss Bush's institute.
Situated on an eminence overlooking the Del-
aware River, its healthfulness cannot be ques-
tioned. For the two years that my children
have been in this school we have had no sick
reports at all—not even one day's illness—
which I think phenomenal.
I hope that the Spiritualists throughout the
country will come to the aid of Miss Bush,
and make this a Spiritualist home for our lit-
tle ones by sending their children to this
school.
LOE F. PRIOR.

Salem, Ore. July 31, 1898.

Last best excursion of the season to Crescent
Park via the Fitchburg Railroad on Sept. 1. Rate
only \$1.50, and train leaves Lake Pleasant at 6:25 A. M.

In an arch each single stone, which, if sev-
ered from the rest, would be perhaps defence-
less, is sufficiently secured by the solidity and
entireness of the whole fabric of which it is a
part.—The Hon. Robert Boyle.

Deafness Cannot be Cured

By local applications, as they cannot reach the diseased
portion of the ear. There is only one way to cure Deafness,
and that is by constitutional remedies. Deafness is caused
by an inflamed condition of the mucous lining of the Eus-
tachian Tube. When this tube gets inflamed, you have a
rumbling sound, or imperfect hearing, and when it is
entirely closed, Deafness is the result; and unless the
inflammation can be taken out, and this tube restored to
its normal condition, hearing will be destroyed forever;
nine cases out of ten are caused by catarrh, which is not-
ing but an inflamed condition of the mucous surfaces.
We will cure One Hundred Dollars for any case of Deaf-
ness (caused by catarrh) that cannot be cured by Hall's Cat-
tarrh Cure. Send for circulars, free.
F. J. CHENEY & CO., Toledo, O.

COAX the LIVER
Don't drive it. Harsh pur-
gatives harm more than they help.
Tarrant's Seltzer Aperient
is a sparkling, effervescent rem-
edy that relieves
by gentle means;
cures headache,
biliousness and
indigestion.
Solely by druggists
for 50 years.
50 cts. and \$1.00

Providence, Rhode Island.
Providence Spiritualists' Association, Colum-
bia Hall, Richmond and Weybosset street, will
reopen on Sunday, Sept. 4, by holding a Me-
diums' Circle at 7:30 P. M., also Sept. 11 Me-
diums' Circle at 7:30 P. M. Sundays Sept. 18
and 25, Mrs. Ella I. Webster of Lynn will oc-
cupy our platform afternoon at 2:30 and even-
ing at 7:30. Oct. 2 Mr. J. Frank Baxter of Chel-
sea will officiate.
JOSEPH COOPER, President,
46 Zone street.

The red man knew and appreciated the medi-
cinal value of Saratoga waters. The white man knows
and appreciates their value. Why not visit the great
Spa on Aug. 27, taking advantage of the Fitchburg
Railroad popular excursion. Rate only \$1.50 from
Lake Pleasant.

One Who Knows.
The following appeared in "The People's
Letter Box" of the San Francisco Examiner
Aug. 11, 1898: "Does the 'Arch Bishop of
Huckleberry, Fifty Thousand pun per an-
num,' know that from the grape that has
been trodden comes wine? That only one
who has submitted to the greatest variety of
knocks will have the blood in him to feel for
the greatest number? That, until wine is
crushed into you, by your voutarily taking
the thumps that make it, you will not feel the
feelings of the fellow who has felt them?
That, to get the same quality of blood in you
that is in him, you must do as he did?"
"ONE WHO HAS DRUNK WINE."

A CASE OF
Partial Dematerialization
OF THE
Body of a Medium.
INVESTIGATION AND DISCUSSION
BY COUNT ALEXANDER AKSAKOF,
Scientist, Philosopher, and Literateur, Ex-
Prime Minister of Russia.
Translated from the French by TRACY
GOULD, LL. B., Counsellor at Law,
Member of the New York Bar.

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

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Chap. II. Account of a Séance given by Madam d'Espérance
at Helsinki, Finland, Dec. 11, 1888, at which
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of the body of the Medium was demonstrated to Eight
and Touch.
I. Testimony of Mlle. Hejt.
A. Letter from Mlle. Hejt to Mons. Aksakof.
B. Letter from Mons. Aksakof to Mlle. Hejt.
C. Reply of Mlle. Hejt to Mons. Aksakof.
D. Supplementary Letter from Mlle.
Hejt.
II. Testimony of Staff Officer, Capt. Topellus.
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F. Reply of Prof. Sellling.
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Chap. V. Personal Statement of the Medium as to her
condition during the Boston Séance.
I. Questions by Mons. Aksakof and Replies of the
Medium.
II. Supplementary Remarks by Mons. Aksakof.
Chap. VI. Conclusions.

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sonal magnetism and clairvoyance, etc. has ever been at-
tempted, appears in the Address of GEORGE A. BACON,
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Rochester, N. Y. This little pamphlet is a timely and val-
uable tribute to those who became identified with the
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JUBILEE MEMORIAL TRIBUTE.
FOR THE FIRST TIME in the history of the Spiritual
movement that anything like a compilation of the
names of the earlier mediums, speakers, workers, lec-
turers and prominent advocates, etc. has ever been at-
tempted, appears in the Address of GEORGE A. BACON,
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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of independent free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

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

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

Banner of Light. BOSTON, SATURDAY, AUGUST 27 1898.

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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.

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.

Are Spiritualists Humanitarians?

This question is one that should be answered in the affirmative by every person who professes a belief in Spiritualism. But the evidence to the effect that the majority of Spiritualists are so strongly individualized as to care for no one outside of the few choice souls of their special set, compels every intelligent on-looker to say that "Spiritualists are individualists, but not humanitarians."

This is seemingly a strong indictment, and naturally leads to the question, Why is this true? The utterances of some of the early teachers of the spiritual philosophy were strongly against cooperation, and pronouncedly in favor of individualization. Organization was considered tyranny, and every Spiritualist was warned to keep out of it.

This failure to unite those having common aims, beliefs and purposes, had a very natural result. Each person lost all interest in the welfare of others, and became exclusively devoted to the advancement of his own happiness. In other words, he became an egoist, a lover of self and self interest, rather than an altruistic humanitarian. This result is most deplorable. Human selfishness was altogether too prevalent when Spiritualism was made known to the world, and it is to be regretted that its followers have not done more to establish a better system of ethics among men.

The spirit-world has ever maintained the brotherhood of the race, and it is most lamentable that the establishment of the fact of that brotherhood is still so very remote. A change can be made, provided the Spiritualists of to-day rally around the principles they hold in common, and then work together for the good of others, as well as for their own preference.

Is it true that Spiritualists, as a class, are not humanitarians? Do they ever contribute as religious, ethical or secular bodies to any public charity? Does the name of any Spiritualist church or society figure prominently or even modestly in the list of contributors to the fund for a hospital ship? Is there an annual donation to be found in any library, hospital or home? Do the Spiritualists, as a body, appoint committees to look out for the worthy poor? Do they lend a helping hand to those who are the victims, directly or indirectly, of persecution? Some few among our people can respond to these questions in the right way, but far too many must needs remain silent when thus interrogated.

Church societies, benevolent associations, social clubs and all classes of organizations, are contributing to funds to provide for sick and wounded soldiers. The ice fund for the deserving poor in thickly populated districts is also liberally supplied from the same sources. A fireman's relief fund, or a fund to aid any person to whom misfortune suddenly comes, does not go begging for help. It is true that many individual Spiritualists do contribute to all of these funds, but Spiritualist societies seldom. In case of individual needs in our own

ranks, there is too often a painful lack of recognition of duty. So long as no especial friend or relative is under the sorrow, just so long far too many Spiritualists feel no responsibility in the premises. We believe that the lack of proper organization is the prime cause of this condition.

Not long since we referred to the case of Dr. Charles Zielemann, who is now in prison a victim to the nefarious doctor's law now upon the statutes of Massachusetts. His wife and children are deprived of their natural support while the husband and father is serving out an unjust sentence. He and they should have food and raiment during this trying time. A little practical sympathy shows the worth of any religion, be it Buddhism or Spiritualism. Other arrested physicians, now awaiting trial, have had their business ruined through their iniquitous arrests. In some cases, suffering for food is the result. Should not the Spiritualists, as a class, as an organized body, do something to help all worthy persons? We believe they should, and see no good reason why any object for the benefit of humanity should be neglected by the Spiritualists.

A little from each one would provide a relief fund that could be drawn upon whenever need required to help those who were really worthy. We do not believe in stopping to inquire what a man's religion or politics may be when he is dying of starvation. It is better to feed him first and inquire afterward. A tree is judged by its fruit; so, likewise, will Spiritualism be judged by its fruits in the lives of its followers. If they fail to feel for the woes of their fellows, if they become clannish, selfish and bigoted in their views, what better is their Spiritualism than other forms of faith? We must not be misunderstood; many Spiritualists are generous to a fault, and respond quickly to every call for aid in behalf of a noble cause. Some few give beyond their means under the inspiration of their religion, feeling it to be both a duty and a pleasure. We refer to none of the philanthropists in our ranks, nor to the generous-hearted in any sense. We refer only to those who fail to find their own in their neighbor's good, who refuse to give even a dime to help those who are in need. Such ones are not humanitarians, but selfish egoists.

During the present season fifty-eight Spiritualist camp-meetings have been held in various sections of the United States. Twelve of these camps are located in New England, all of which have been fairly well patronized by New England Spiritualists. Many Spiritualists and investigators from other States have availed themselves of the opportunity to visit the most attractive portions of New England where these camps were held. The delightful climate, picturesque scenery, health-giving water, etc., have combined to call people from the hot, crowded cities into rural retreats for a brief rest. These camp meetings have served as trying-places for many who were in search of some sylvan nook in which they could stand face to face with their angel friends. Even the idle curiosity-seeker has striven to find the means of communicating with his departed friends, and the revelations of truth have been such as to lead him into broader avenues of thought.

The vast majority of the people who have frequented these resorts have been in search of instruction in the higher science and religion of the soul. Mediums have had their work to do for the investigator seeking a sign of the truth of spirit-return, as well as to give a word of comfort to those whose hearts have been touched by sorrow through the transition of some loved one to higher spheres. The people who have listened to the platform utterances at nearly all of these camps have been of a high order of intelligence, capable of thinking for themselves. Owing to the hard times, many camps report a falling off in the number of visitors in attendance, yet good audiences have listened to the speakers and mediums who have graced the platforms of these summer Meccas of Spiritualism.

From Maine to California, Michigan to Texas, camps have been in session since the opening of the summer. People have sought them to learn something of the future, as well as instruction in the duties of every-day life. We feel that these camps are doing an excellent work for Spiritualism. It is claimed by some that the camps serve to destroy all interest in local society work, but we feel that this statement is based more upon inference than upon fact. Some Spiritualists, it is true, are mere habitués of the camps; they take no interest in local societies, and care nothing for Spiritualism save what they see and hear of it at the camps. But the investigators, the skeptics and curious ones, who are convinced at these great gatherings, far outnumber the hangers on, and selfish Spiritualists who gorge themselves with spiritual food during the summer, and then, bruin-like, subsist upon their own natures for the ensuing ten months.

The camp-meetings, therefore, are a source of strength in this country, and are the mediums through whom hundreds are led to know the truth. On the whole they are educators of the masses, and can be made towers of strength to Spiritualism. There should not be too many of them in any one State, for a division of forces is always a sign of weakness. But each State could support at least two of them on an average, and they would be so liberally patronized as to make them the centres of spiritual thought for the Nation. It is to be hoped that every Spiritualist will feel it a duty, as well as a pleasure, to take at least a week's outing each year at some one of the camps. He will return home refreshed mentally, spiritually and physically, and be able to do more for the Cause in his community through having come in contact and exchanged thought with those of his own faith from other sections of the country.

Anent the question, "Are Spiritualists Humanitarians?" comes a reply from Onset in the form of a spectacular presentation of Longfellow's great poem, "Evangeline," for the benefit of the hospital ship. The entertainment was an excellent one, and was creditable to Onset, to the performers and to the Spiritualists who were in attendance. It was for a noble purpose, and was most liberally patronized.

THE BANNER EDITOR visited eight camp-meetings during the past three weeks, and must visit two more ere the close of the season. Correspondents will kindly notice this, and excuse perfunctory delay in his replies to their letters, because of absence from the city.

W. W. Hicks.

The lectures given by this able exponent of the spiritual philosophy at Onset Camp-Meeting, during the past week, have been of an exceptionally high order of merit. He is eloquent, scholarly, and absolutely fearless in his utterances, while his logic is irresistible. He confounds orthodox and heterodox Christians through a rational exposition of the Bible from their point of view. He is at present at the head of the Society for Ethical Culture in Toronto, Ontario, where he has a large constituency.

Dr. Hicks was a Methodist minister for many years, and preached in several of the large cities of the South. He was also located in India for a number of years, where he made a thorough study of the Oriental religions, Occultism and kindred topics. He was Superintendent of Public Instruction in the State of Florida for several years, and has a national reputation as a political orator. He has been a close student of Spiritualism for more than twenty years, and is endeavoring to interpret the message of the angels to men to the best of his ability. We hope to be able to publish a résumé of his last lecture at Onset in a future issue of the BANNER OF LIGHT.

Wedding Bells.

Dr. G. C. Beckwith Ewell of Shelton, Ct., and Mrs. Ella Hull of Worcester, Mass., were quietly united in the bonds of matrimony at Wareham, Mass., Aug. 19, by Rev. Geo. Youmans, pastor of the Congregationalist church. This event took the many friends of the contracting parties by complete surprise, but they will have the best wishes of all who know them throughout the United States. The interested parties met at Onset where Dr. Ewell was filling a lecture engagement, and decided to unite their lives for weal or woe. In company with two friends, they drove to Wareham, where a most impressive and beautiful marriage service was pronounced by Rev. Mr. Youmans, after which they returned to Onset, where they received the congratulations of many friends who joined them in light refreshments. They then took the first train for Boston, and were quartered at Hotel Touraine during their stay in the city. The selection of the bridal lingerie occupied their minds for two days, at the expiration of which they left for their summer home at Rocky Rest, Shelton, Ct. THE BANNER extends congratulations, and wishes the happy couple bon voyage over the sea of life.

Hon. E. B. Callender.

It is with great pleasure that we learn of the candidacy of this gentleman for the Massachusetts State Senate from the Dorchester District. Mr. Callender has been a member of the House for three years, where he has most faithfully served his constituents. He has earned (and well deserves) promotion to the Senate, and we trust that he will be the choice of his party at the primaries. A nomination is equivalent to an election, as the republican party has a large majority in that district. We appeal to our readers in Dorchester to assist Mr. Callender in his efforts to secure the nomination. His record on the medical question is sound; he was Chairman of the House Committee on Public Health, and did all in his power to defeat the iniquitous measure introduced by the Medical Trust. Spiritualists and Liberalists ought to stand by those who truly represent them. Now is their opportunity, and we hope they will unitedly support Mr. Callender for the position he is so well qualified to fill.

Attention, Spiritualists of Massachusetts!!

Candidates for both branches of our State Legislature are now soliciting your suffrages. You are interested in medical freedom in this Commonwealth, hence should make it a point to know how each candidate stands upon that question before you cast your ballot for any one at your party caucus. Support no one who favors medical monopoly, and induce your friends to follow your example! Attend the primaries, and work, work, WORK for the nomination of broad-minded, progressive men as your representatives. Now is the time to do effective work; therefore let us act.

The American Association for the Advancement of Science opened its annual convention in the Boston Institute of Technology on Monday of this week. Prof. W. Gibbs of Newport, R. I., opened the meeting, and addresses of welcome were delivered by His Excellency Gov. Wolcott and His Honor Mayor Quincy. Interesting and instructive addresses were made by several distinguished scientists during the convention. It was a notable gathering, and its proceedings were watched with deep interest by a large number of our best people. The association is doing a splendid work.

Onset, as well as Lake Pleasant, has again testified her loyalty to the National Spiritualists' Association. Liberal donations were made by several, while the collections at both sessions on National Spiritualists' Association Day were very generous. One of the names upon the list of contributing members was that of Mrs. Mary E. Lease of Wichita, Kan., whose lectures took Onset by storm last week. She is an enthusiastic supporter of the "gospel of Spiritualism," as interpreted by cooperation, hence believes that those who think alike should act together.

Georg Ebers, one of the most gifted novelists of modern times has passed to spirit-life. His historical novels were instructive, as well as entertaining, and filled an important niche in literature. He will be remembered with gratitude by the thousands to whom he has ministered through his pen, by whom his transition will be considered an international calamity. Georg Ebers did a good work, and has gone on to his reward.

An endless chain is interesting in itself as a piece of mechanism, but when it stands for an endless flow of dimes for a worthy object, it becomes an object of profound admiration and respect. This will apply to the Jubilee and N. S. A. endless chains among the Spiritualists. We hope every Spiritualist in America will buy a link in both chains for the sake of the Cause.

Our readers will do well to remember that the Sixth Annual Convention of the National Spiritualists' Association will be held in Masonic Temple, corner of F and 9th streets, N. W., Washington, D. C., Oct. 18, 19, 20 and 21. There should be a full attendance.

Labor Day.

Monday, Sept. 5, is Labor Day, and the office of the BANNER OF LIGHT Publishing Company will be closed on that occasion. Our correspondents and contributors will kindly take notice of this fact and see to it that their communications reach this office one day earlier than usual.

All local societies connected with the National Association should pay their annual dues to that body at the earliest possible moment, in order that they may have full representation in the coming National Convention. All delegates should be chosen at an early date, and instructions given as to the methods to be followed at the October meeting in Washington. All societies not connected with the National Spiritualists' Association should charter with it at once, in order that they may take part in its proceedings.

Shall the United States have a Penal Colony? Such a proposition has been made with regard to the Caroline and Ladrone Islands, in case Spain cedes them to this country. Shall we shirk the responsibility of healing those who are morally diseased? What do you say, Spiritualists?

Martha W. Bonney of Mattapoisett, Mass., writes: "I guess I am the oldest subscriber you have. I am eighty-one years old. Have taken THE BANNER since its infancy, when Henry Ward Beecher's sermons were in it. I remember all the old veterans, Mr. Colby in particular."

Boston Spiritualists, who are residents of the tenth and twelfth wards, should remember that Hon. Chas. J. Innes is a candidate for the State Senate in their district. We know that Mr. Innes is a friend of the people, and is an earnest advocate of medical freedom. All lovers of right and justice should support him.

The many friends of Mr. F. Forest Harding will be pleased to learn that he has so far recovered as to be able to leave the hospital. The fate of his injured eye is still uncertain, but it is thought that it will not have to be removed. The sincere sympathy of hundreds of friends is with him during this time of trial and suffering.

Don't forget that our esteemed English friends, Mr. E. W. and Mrs. M. H. Wallis are open for lecture engagements for the ensuing six months at reasonable rates. Write them at once, care of BANNER OF LIGHT.

Ex-United States Senator Mitchell of Oregon is a visitor at Onset.

An Explanation from E. W. Wallis.

DEAR EDITOR: As there seems to be some misapprehension about our work and plans please let me state:

1st. Mrs. Wallis is an inspirational speaker and a clairvoyant medium, is in the front rank of speakers in England, and gives about half a dozen descriptions at the close of her lectures.

2nd. I am a trance speaker, and can sing when desired, but am not a clairvoyant.

3d. We expect (and are prepared) to work separately, and shall be pleased to meet the wishes of Societies desiring our services, singly or together.

4th. Our time is short; I expect to start for home in the middle of January next, consequently am desirous of getting to work at once.

5th. Will secretaries please write to us, to Lily Dale, N. Y., stating best terms?

6th. We go to Cascadaga for a few days, and should be glad to visit Buffalo, Cleveland, Toronto, Rochester and other cities en route. Detroit, Chicago, or other cities in Michigan or the West might follow if a continuous tour could be arranged.

7th. We are booked for Berkeley Hall, Boston, for the month of November, and would be glad to hear from Societies in the vicinity for week night meetings during that month or October. Letters addressed to us at Lily Dale will be forwarded after we have left. Prompt application will greatly oblige.

Yours fraternally, E. W. WALLIS.

The Massachusetts State Spiritualist Association

Held its mid-summer meeting at Lake Pleasant, Monday, Aug. 15. The meeting was called to order at 2:30 P. M., by the Vice-President, J. B. Hatch, Jr. After greeting the friends who were present, the chairman introduced Miss Gertrude Sloan for a piano solo. Mr. Frank Woodbury was the first speaker; he referred to the organization, and the record it made this last winter in regard to medical freedom. "This work alone," he said, "should interest you, and I urge all present to join and cooperate with this association to work for the advancement of the Cause." Miss Lizzie Harlow then spoke briefly, and suggested that our organizations be run on a simple plan, not with too much red tape, personal matters be laid aside, and all work for the good of mankind. Let justice be our motto, and we will be able to reach a larger number of people. President A. H. Dailey spoke at length upon the need of organization, and said the trouble was the people needed education upon the subject of medical freedom; they did not look into these matters as they ought. "But the time is coming, friends," he said, "when we will be so organized that we can fight these bills before the Legislature with success."

Edgar W. Emerson spoke of the laws in New Hampshire, and said all present would join our Association if they realized what it meant. "I am a member of this Society, and I urge all my friends to come forward and unite with it." Mr. John Slater was the next speaker: "I am a Californian," he said, "and I know that all that has been said in regard to the curtailment of medical freedom is true. I know you need organization. You need it to make Spiritualism strong; I will join this organization, I will unite with any society that is to benefit Spiritualism."

Mr. Hatch, Sr., spoke of the work of organization. Mrs. Alice S. Waterhouse spoke upon the same line, and urged all to join the State Association.

Mrs. Tillie U. Reynolds of Troy, N. Y., said in part: "I am interested in organization and will work for it at all times and in all places, but I appeal to you as men to find some one who is liberal to represent your district in the Legislature. We will then stand a better chance to secure our freedom. This is something we must think of if we expect to do any good."

Mrs. Hattie C. Mason spoke briefly; said she did not see why any one could object to organization, as everything in nature was organized, and every organization made perfect harmony. Dr. Sawin of New York spoke at length, urging all to join the organization and work for the good of Spiritualism. Mrs. Clara Field Conant spoke briefly: "I believe we should live our Spiritualism as well as talk it. We should put our shoulders to work, instead of crying down the workers." Mrs. M. H. Wallis of Manchester, England, said she was strongly in favor of organization, and she was commissioned to extend greeting to the Spiritualists

of America from the Spiritualists of England. "We believe in international organization. I hope the progressive workers, if they can find any good in the organizations of the past, will use them for the benefit of the future. Eternal vigilance is the price of liberty, but we must be vigilant that liberty is not mistaken for license. Work well done is our best diploma."

Mr. E. W. Wallis of England, was then introduced. He said he was pleased to be able to be present at this meeting and add a word in favor of organization. "We must bear in mind we are spirits now, and we must compel others through scientific experiments to believe in Spiritualism. We must prove we are practical people and can do some good in the world. The time has come when we must take seriously what our next step as a body is to be. We must cooperate, and compel people to respect us."

Mrs. Mrs. Mrs. of Hartford, spoke briefly. A vote of thanks was tendered to the New England Spiritualists' Camp-Meeting Association for the free use of the Temple for our meeting; to the lecturers, mediums and musicians for their kindness in giving cheering words and their time to make this a successful meeting.

Mrs. Tillie U. Reynolds closed the meeting with a benediction. A liberal collection was taken up. CARRE L. HATCH, Sec'y.

A Note From W. J. Colville.

To the Editor of the Banner of Light: Among much that was interesting in your admirable paper dated Aug. 6, I noticed a word from Dr. Geo. A. Fuller concerning my appearance at Onset this season. That there may be no possibility of misapprehension in any direction, I wish to publicly state through your widely circulating columns that I have made every arrangement in other places with a view to faithfully fulfilling the contract signed by me at Onset last September.

Though my stay in Seattle has been very brief, I feel convinced that the lectures given through my instrumentality and the literature circulated at the meetings, have together served to stir up great interest in many matters pertaining to spiritual science and philosophy. Audiences have been unusually good, though the weather has been always warm for the district, which generally enjoys a comparatively low temperature throughout the summer months.

The population of Seattle is so fluctuating, and so many visitors have passed through the city of late, that my audiences have been widely representative and thoroughly cosmopolitan. Many travelers on their way to or from the Klondike gold fields have been present in the Masonic Hall on many occasions, and though the financial returns of the meetings were scarcely more than enough to pay the large expenses incurred by rent, traveling and advertising, I by no means regret a visit which, could it have continued three months, instead of three weeks, would certainly have proved highly remunerative in all senses and directions.

The overland trains are very rapid, and the rates are still quite reasonable, therefore I most confidently expect to appear at Onset on Saturday, Aug. 27, and carry out fully my part of the published program, to which Dr. Fuller has so eloquently alluded. My class at Onset can begin in the Arcade the same evening at eight o'clock.

The Sunday evening meetings in Seattle, conducted jointly by Mrs. Ada Foye and myself, have been so successful in point of numbers that the great hall and its spacious annex have been overcrowded on every occasion, while the nature of the manifestations through Mrs. Foye's amazing mental mediumship has been such as to arouse interest and awaken enthusiasm to the highest pitch. Certain people who have recently favored me with questions that look difficult to answer concerning apparent mistakes in mediums, will I trust, gain a little light from an article I am now preparing, based on those enquiries, referring to some of my own remarkable experiences. Very sincerely, W. J. COLVILLE.

Niantic, Ct., Camp.

The camp is filling up with more of the dear familiar faces, and it cheers the heart to see and greet them. Mrs. J. H. Jackson came to fill her appointment. We were all glad to greet her, for we find her the same genial, every-day soul she was when last we met her here, years ago. Our Ladies' Aid Society came off whilst she was with us, and she was equal to the occasion, as usual. The subject she treated was so comprehensive that the student could not help but find food for contemplation.

A memorial service was held Sunday night for our three arisen brothers, James E. Hayden, Orin Morse and Gad Norton. But there are some whom we miss that have not yet passed the border—one being Mrs. Maxam Clarke, who has always been here until this year since the camp first started.

A reception was held at Mr. J. Hatch's the evening of the 17th, in honor of Mrs. J. H. Jackson, but a shower prevented many from attending. Mrs. Jackson had many of our boys in blue to listen to her, and many would have been glad to hear her if camp duties had not intervened. The Ladies' Aid did very well for the effort made, and there were some fine exhibitions of singing and dancing by the children, also by some of our soldier friends, Mrs. Jackson giving recitations in her own inimitable style.

So we meet, part and go on our various paths in life, and who can tell, "What next?" G. C. B. Ewell is our next speaker, the 21st of August. Mrs. N. H. Foye.

Pledges of Jubilee Deficit.

H. W. Richardson, \$10
Charles Houghton, 10
Dr. A. A. Kimball, 10
William Speer, 10
Fred Pickley, Jr., 10
J. R. Francis, 10
H. D. Barrett, 10

Who will add their names to this list? Seven men have spoken, and two hundred and ninety-three other similar pledges are desired. Two of the above have paid their money, but the plan is to hold all moneys until three hundred ten-dollar pledges have been received; then they are to be paid in a lump sum.

George A. Bacon.

I wish to state that the name of this well-known worker, who read the valuable paper entitled "The Passing of Spiritual Pioneers," at the Rochester Jubilee, was unintentionally omitted from the list of those who generously paid their own expenses on that occasion. He has also contributed \$2 to the "Deficit." FRANK WALKER.

NEW JERSEY.

NEWARK.—G. A. Dorn writes: Aug. 21, the First Church of Spiritual Progression held its meeting in the hall corner of West Park and Broad streets. We had a full attendance. The meeting was opened with singing, and an invocation by Geo. Delaree of Brooklyn. E. W. Barber was then called upon. He gave a short talk upon the benefit of spirit communion to our lives. The organist played "America," then friend Delaree gave a short but interesting talk. Mrs. Palmer read a poem, which was very appropriate for the time and occasion, after which Mrs. Olmstead gave many tests, which were all recognized and very satisfactory. She was followed by Mr. Dorn, who sang inspirationally, and pronounced the benediction.

Jubilee Deficit.

Previously acknowledged, \$74.75. James L. Heath, \$1; Mrs. Otis E. Wood, \$1. Total, \$76.75.



The Auditorium at Lake Pleasant, Mass.

Lake Pleasant Notes.

The past week has been one of events. The first of these that took place was on Sunday evening, when, before a large audience, Mr. and Mrs. E. W. Wallis of Manchester, England, were first presented to an American Lyceum on this visit to America, and spoke to the children. The exercises of the Lyceum pleased Mr. and Mrs. Wallis, and in their remarks they compared our Lyceum with those of England. Many children and visitors, including Mrs. Robertson of Brooklyn, N. Y., Dr. A. Sawin of New York, and J. Clegg Wright, took part.

Monday morning a very important event took place in the Temple. It was the annual meeting of the association and the election of officers. After the business of the year had been attended to, the following officers were elected for the season of '98 and '99: first vice-president, H. A. Buddington, Springfield, Mass.; second vice-president, J. B. Hatch, Jr., Boston, Mass.; third vice-president, Mrs. Alice S. Waterhouse, Boston; secretary, A. P. Blinn, Boston; treasurer, Fred Haslam, Brooklyn, N. Y.; directors, A. H. Dailey, Brooklyn, N. Y., D. P. Barber, Nashua, N. H., Mrs. A. E. Barnes, Boston, K. D. Childs, Marlboro, Mass., Whiteside Hill, Greenwich, N. Y., J. B. Hatch, Jr., Boston, Miss M. A. Westcott, Marlboro, Mass., and Mrs. J. A. Chapman, Norwich, Ct., the old board being re-elected with one exception, Judge A. H. Dailey will be re-elected president by the board of directors.

Monday afternoon the Massachusetts State Association held a most successful meeting. [See report of the secretary in another column.] This association had for its guest Mr. and Mrs. E. W. Wallis of England.

The event of Monday evening was a hypnotic social, given by Dr. C. W. Hadden, and it was largely attended.

Tuesday, at 2 P. M., J. Clegg Wright delivered another fine address before a large audience. He was followed with tests by Mr. John Slater.

Tuesday evening Edgar W. Emerson gave a lecture for the benefit of the Association. The Temple was full, and the returns were very satisfactory to the Association.

On Wednesday that very popular lecturer, Prof. W. M. Lockwood, reached camp, and was received with a grand ovation. His lectures are always good, and he always gives the people something they can remember. Another event of Wednesday was the Fair held by the Ladies' Improvement Society in the Temple, and the ladies reaped a harvest from the sales of their goods.

On Thursday Prof. Lockwood gave another of his scientific lectures. We agree with Bro. E. L. Allen when he says that Prof. Lockwood is not the coming man, but the man that has already arrived.

An important event of Thursday was the arrival of that celebrated medium, Mrs. May S. Pepper, who received an ovation when she appeared to follow Prof. Lockwood at the close of his afternoon lecture. If possible, Mrs. Pepper's work is better than ever before. She has many friends at the L. K.



Prof. W. M. Lockwood.

On Thursday evening there was not room for even the his keyer at the Temple. Such a crowd has not been seen here before this season. It was a testimonial to the Ladies' Schubert Quartet by their many friends at the Lake and the officers of the Association. The following artists took part in the exercises: John Slater, Charlie L. C. Hatch, Miss Helen Fanshaw, Miss Wood. It was a concert long to be remembered.

Commencing Friday morning, at 9 A. M., Prof. Lockwood held a private class in the Temple, and will continue to meet his friends at that hour for six consecutive mornings.

The event of Friday was the first lecture given by Mrs. Carrie E. S. Twing. It is needless to say that she had a large audience, and was given a grand reception. Mrs. Pepper followed Mrs. Twing with another of her successful séances.

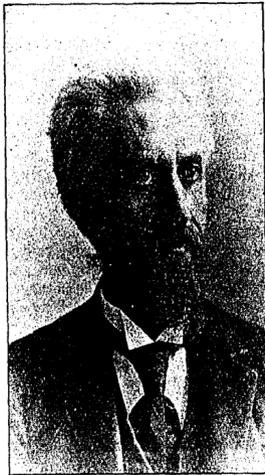
Lake Pleasant has not escaped the rain or thunder and lightning, for it has rained some part of most every day during the season. The thunder storm of Thursday paid a visit to the lake, and spoke for itself. One would have thought that Dewey or Sampson had arrived with his fleet.

It rained so hard on Friday that Prof. Stratton was obliged to transfer his masquerade ball to the Temple, and about two hundred couples attended, mostly in costumes. They danced until 1 A. M.

I want to speak right here of the good work done this year by Mr. Edgar W. Emerson. Never were his tests or readings better or more correctly given than they have been this year. Nearly every communication has been recognized at once.

Saturday was an eventful day. In the morning a conference was held. In the afternoon Prof. Lockwood gave an address before the largest Saturday audience of the season, not excepting the one attending Rev. B. Fay Mills' lecture, and some splendid tests were given by Mrs. May S. Pepper. This seems to be medium's year at the Lake. None have ever done better. The real event of the day or rather of the night, was the illumination of the cottages. Among the buildings that deserve special mention, were those of Mrs. Waterhouse, Mr. Frank Tucker, Mrs. Lambert, the Ice Cream booth at the pavillion, H. A. Buddington, Pres. A. H. Dailey, the grocery store, Putnam Ho-

tel, Mr. Samuel Graham, Mrs. Wilkins, R. F. Churchill and the Hotel. The most beautiful lantern effect was of course at the headquarters of the BANNER OF LIGHT. There were fully one hundred and fifty lanterns extending from Mrs. King's cottage to and passing Director D. P. Barber's house, including Mrs. Smith's cottage, which displayed fifty or more lanterns; Dr. A. Sawin had about twenty lanterns; D. P. Barber had over forty; your correspondent had fifty lanterns, making a solid effect of light with about one hundred and fifty lanterns. Red lights were burned during the evening in front of THE BANNER headquarters. While this event was transpiring another was in progress at the Temple in the form of a benefit to the Association given by Mrs. Carrie E. S. Twing, assisted by Mrs. May S. Pepper and Mr. John Slater. They had a large audience.



Prof. J. Clegg Wright.

During the day Mrs. Sarah A. Byrnes arrived at the Lake. This is the twenty-fifth year of this camp, hence is the twenty-fifth anniversary visit to the Camp by Mrs. Byrnes.

Sunday morning and afternoon the Temple was crowded to listen to the lectures given by Mrs. Carrie E. S. Twing and Prof. Lockwood. Mrs. Twing spoke in the morning, and was followed by Mr. John Slater. Prof. Lockwood spoke in the afternoon, and was followed by May S. Pepper. Mr. John Slater gave a séance from one until two o'clock.

The Ladies' Schubert Quartet furnished vocal music at each of these meetings. An event took place on Friday evening that will not be forgotten by all who attended. It was a reception tendered to Mr. and Mrs. E. W. Wallis, and their son, Arthur. The following people took part in the exercises: Pres. A. H. Dailey, Mrs. Twing, Vice-President Buddington, Treasurer Haslam, May S. Pepper, Dr. C. W. Hadden, John Slater, J. B. Hatch, Sr., T. H. Reynolds, Mrs. Lizzie Lincoln, Mrs. A. S. Waterhouse, Dr. E. A. Smith, J. M. Kelly, Miss Lizzie Harlow, Mr. and Mrs. Wallis, and Arthur Wallis responded in eloquent words. The meeting closed with singing. The reception was held in the cottage of Prof. Dailey. Mr. and Mrs. Wallis left at the close of the reception for Cassadaga Camp.

An event that did not happen here, but was telegraphed to the camp, was the marriage of Dr. G. C. B. Ewell. Everybody was surprised. Capt. Gould was a welcome visitor this week. He is a grand worker for the good cause. Stratton Orchestra gave three concerts Sunday.

Mem.—An event that should happen: Everybody subscribe for the BANNER OF LIGHT before leaving the camp.

Mr. and Mrs. Wallis have been engaged for the month of November by the Boston Spiritual Temple.

There is a rumor of many matrimonial engagements at the Lake.

A large number of visitors were at the camp Sunday, many coming on their wheels.

Charlie Thrall is still looking out for the camp.

Thanks should be extended to Mrs. Chamberlain and Mrs. Willard for lanterns loaned on Saturday night.

A sad accident happened to Dr. Hadden's nephew, Master Walter Knapp, a Lyceum pupil; he is now on the road to recovery.

At the Lyceum on Sunday there was a full house and a good attendance of children. After the usual exercises by the school, the following participated in the literary part of the program: Little Ray Borden, age about three years, Mrs. Mattie Albee, President Boston Ladies' Aid Society, Mrs. Field, E. W. Hatch, Dr. Chas. Harding, A. P. Blinn, Capt. Gould, Washington, D. C., and Mrs. May S. Pepper. Miss Alberta Felton, past assistant guardian Boston Spiritual Lyceum, acted as assistant guardian for our Lyceum.

Next Sunday will be our closing day. HATCH.

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, 103 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.

Madame Newman, PSYCHIC Readings and Magnetic Healing, 148 North 15th street, Philadelphia, Pa. Aug. 27.

Advertisement for Dr. J. C. Williams' Wild Cucumber Pills, featuring a logo with a cucumber and the text 'DR. J. C. WILLIAMS' WILD CUCUMBER PILLS TRADE MARK'.

Advertisement for Mary T. Longley, a trance medium, offering sittings for medical, test and business purposes. Address: 511 A. Olive Street, Los Angeles, Cal.

Advertisement for Florida! for home-seekers and investors, offering a handsome illustrated book for \$1.00.

Advertisement for Henry Scharffetter, General Agent for the Banner of Light Pub. Co. of Boston, Mass.

Advertisement for Maxham's Melodies, arranged for solos, duets, and quartets. Also 32 poems.

Advertisement for Divine X-Ray, a marvelous development of Mrs. J. J. Whitney's Trance and Test Medium. Includes a portrait of Mrs. Whitney and text describing her medical clairvoyance.

Advertisement for Mrs. J. J. Whitney, Trance and Test Medium, Medical Clairvoyance.

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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.

SPiRIT-MESSAGES GIVEN THROUGH THE TRANCE-MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Seance held July 15, 1898.

Oh! thou all-ruling Power, we come before thee this morning, as we would reach for the loving parent, asking for light and instructions to carry on the work that our hands find to do; asking for wise guidance in all things, for we know that the flesh is weak, though the spirit is strong, and is seeking diligently for thy divine power to penetrate all darkness and destroy all superstition. Oh! that the veil may be rent in two, and that all mortal souls may find sweet rest and peace in infinite love. We ask for the peace that passeth all understanding. Help all to-day who are trying to assist their fellow-men, struggling for right and the elevation of the human race. Give each one power over himself and herself so that they may be fitted to do for others. Inspire every soul with a desire for liberty, harmony and justice. Destroy the great gulf made by the material, and bring us closer and closer to the spirit-side. Amen.

INDIVIDUAL MESSAGES.

George Budington.

My name is George Budington; my home, Buffalo, N. Y.

I was somewhat interested in Spiritualism while in the body; knew there was truth in the philosophy and comfort in the phenomena; yet, like many others, did not publicly acknowledge it because of the amount of misrepresentation.

All people desire to hear from their loved ones, but very often the anxiety of those who seek is so largely intermingled with selfishness and curiosity that the messages received are affected thereby, and disappointment is the result, the same as in earth-life; if we seek selfishly we are rewarded accordingly.

I often desire what is not best for me, reach for the impossible, strive to accomplish tasks beyond my capabilities; for that reason it has taken me a long time to fulfil my promise and communicate with the friends in earth-life. I have often wandered about this seance-room and desired to control the various instruments that have occupied this position, but did not do so till the present time, because I wished to absolutely prove my identity, and have been seeking a way to do so all these years.

I feel that my course was a mistake, and wish to say to my friends and all earth's people: "Do not wait for full proof, do the best you can under the circumstances, and repeated efforts will increase your power; you will be astonished at the results." That is the only way I see to obtain recognition between friends of the earth life and the spirit-world.

I am glad the old BANNER OF LIGHT is still before the world as a pure flag of progress. I thank God it was able to survive the criticism it has received; it is like the spotless robe of truth; nothing can destroy it.

I hope my friends will see and recognize this message, not for my sake, but for the sake of all of earth's children. I came here to prove immortality of the soul, consciousness after death, and power to return and communicate with the loved ones of earth.

My wife, Annie, is in spirit-life with me, but I have two daughters, a son and many friends in earth-life. Thanking you kindly for this opportunity, I will now bid you "good morning."

Frank Buxton.

Well, I should like to say a few words this morning, whether recognized or not. It is one consolation to be able to know it yourself, whether any one else can appreciate it or not. I have those in earth-life who are very much interested in Spiritualism, but I was not at all; in fact, I used to think that William, my brother, was a little out of his head, because he was a great Spiritualist, and is to-day. I have often said that he was a pretty good kind of a man, and did the best he could, but I thought he would do better if he did not let his mind run in this channel; but time goes on and changes come.

While I have been out of the body not a long while, I find I have been assisted a great deal by those I left behind me, and as they have had a desire to know where I am, I have been called back to earth-life through the great channel of attraction, and have tried to assist all that I could, although most of my own people are in spirit-life. I have two brothers in earth-life, and a sister and three children scattered around, and I cannot see us where they all are, for they move around so I cannot keep track of them. I have a brother right here in Boston, and it is to him I send this message, in hopes he will be able to see that I am doing the best I know how in assisting others to accomplish their work while in earth-life.

Say to father and mother, John and Frank, and oh! so many, that all join in sending this communication; and as I don't know just how to word things as they would, I will go now. I will say we are waiting for you over here, and the time is not far distant when you will join us in spirit, and then, oh! won't it be glorious?

Just say that Frank Buxton is here, and I shall be remembered, especially in Concord, N. H., although other places in the State are included. That will do this morning.

Alice Knowles.

Well, I would like to send out a few words this morning to mother and father, for I think it will do them lots of good if they can only make sure that they have not lost the loved ones whom they have laid aside through material disease. I passed out with pneumonia and was only a little while sick. When the change came it came so suddenly that it almost paralyzed those around me. I know that while, to a certain extent, mother has been comforted by the consolation that she got through those who believe in spirit-return, she still has doubts. I have stood by her side so many times and heard her say, "Oh, if I could only see Alice! if I could only make sure that we shall meet again, that we shall know each other, that we shall see and understand!"

And she often wonders if we can feel her in her sadness and loneliness; yet she says, "I would rather they would not, for I am afraid it would make them unhappy." "Mother dear, we feel you many times. It is your great soul, full of love and affection, that brings us to the earth-sphere. It is to relieve you of that load that we come here this morning. Grandma and grandpa are with me, and so is Aunt Mary and my little brother Willie, who passed away a long time before I did. We are all together, and we wish you to know we shall meet again, that we are only waiting for you until bye-and-bye, when all things pass away; you will then behold anew the conditions of earth-life." I want to say to papa to be strong and positive, for many times we can impress him, if he is in the right conditions, when we cannot otherwise. Now I do not wish to send a long letter, but I know mother takes the paper, and she will feel better when she sees it. I hope I have said enough so as to make her feel sure that I do come and am around her, and that I can see her many times when she cannot actually see me. You can put me down as Alice Knowles, and my home New York City. You may say my papa's name is William and mother's is Mary Alice Knowles.

James F. Bryant.

I do not know whether I can hold this medium long enough to send out a message or not, for it all looks so strange to me. The change came so suddenly that I was not prepared, and it seems as I return the old scenes and feelings return with me. I am some distance from home, but to us in spirit distance is nothing, and I have been advised to come here, for they have informed me that your paper goes everywhere, and that it is just like a general post-office. These letters are all distributed free, and that always seems to be what the mortal world wants. Anything that is free, anything that do not cost them much, they have a tendency to get. I do not care what it costs; to me it would be immaterial what strength I laid out, if I could only come in contact with my people. They live away down in Prince Edward Island, and that is where I lived. Father, mother, sisters and brothers and many friends are all there, and it is there I find that the law of attraction is very strong. I come, feeling that others will help me to reach them. The morning I left home with all the enjoyment of a young man, with no fear, no thought of danger, feeling I had gone before, and I could go again, I took the boat, and thought I was going to have a good day's fishing; but instead of that, I was carried to spirit-life by the overturning of the boat. And that has been a great mystery. They have never really understood how it happened. I can hardly tell myself, only that it seemed I stepped too far over, lost my balance, and went into the water. I grabbed hold of the boat, and in my struggles it tipped bottom side up, hence I lost my strength and went to the bottom. That is why they found the boat up side down. Now I make this statement, in hopes it will prove to my dear ones that they can destroy the body, but no one can destroy the soul. So just say that James F. Bryant was here this morning, anxious to identify himself as one who has conquered death and the grave.

Thank you very kindly, and I hope this will bring comfort to the sorrowing soul.

Susan Woodbury.

Oh how beautiful it is for us to come into sweet communion with the loved ones, and that silent prayer is so sweet when we can touch each one spiritually and can feel that still small voice within speak to us. Oh how beautiful it is and only those who have had the experience can approach it. While not a pronounced Spiritualist, I did know the touch of the vanished hand. I did know my loved ones communicated with me, for they had often done it in the silent hours of the night. As others have helped me, so do I desire to help others, and how I wish I was able. I feel that I would like to do something more than any one else, but not exactly in that spirit. It seems sometimes when we get so close to our earth ones, that we can lay our hands upon their shoulders, can come in sweet communion with their souls, and reach the outer consciousness, that they may know what is going on. That is where the sadness comes in; where a man is taken up with the surroundings of earthly life he keeps mourning for the lost ones, who stand close by him. I wish to say to my daughter, "Fear not; neither must you falter, for if I speak to you I speak in spirit and in truth." I would like my companion also to know that while there has been a material separation, and he may miss the usefulness of the body, we are not really separated, only on the earth-sphere. I wish all my friends to realize that we will do what we can to assist them. My name is Susan Woodbury and my husband's name is William, and my home, Leominster, Mass. You might say I have been out of the body some time, but would be glad to come in closer communion with them.

Hannah Greene.

What a beautiful atmosphere you have got here this morning, and how lovely those pond lilies look over there! It seems when we come to the earth-life we are clothed again in our own physical body, and it is so beautiful! There is nothing lost, though there are many changes, but it seems very much for the better. It is hard work for those who meet with the changes and adversities to think so. If I could only make my sister realize that all things work together for good, I think I could make her happy. I feel she might enjoy much that she does not to-day, for she feels she is all alone. She feels that way as far as earth-life is concerned, because most all of us are over here. I bring father, mother and two brothers with me, and many of the loved ones in spirit-life this morning unite with me in sending out words of consolation and words of cheer for my sister Fannie, who now lives in earth life.

She is not very well, and I find her physically and mentally sick; while she has got all that the world can probably give her, she is not happy. She desires some one to love her, some one of her own to come in close communion with her; but I wish to say to her, We are with you in spirit, for we can make you feel us in the body. I thought that if I could send out a few words through THE BANNER—for she takes it sometimes—that she would see it. I think some one will send it to her, and I will try to impress her to get it. I will say we send our comfort and cheer, that she may know that all things work together for good. Now, dear, don't worry, for we will bring the best of conditions we can around you, and want you to take advantage of circumstances and not let your mind run around too much on the material matters, and all will be well. You can put me down as Hannah Greene, and my home in Newburyport, Mass.

Messages to be Published.

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

July 29.—Sam'l Gregg; William Burns; Mary McCarty; Jane E. Davis; Fannie Wilson; Harriett Jones.

SIGNS OF THE NEW DAWN.

BY ERNEST S. GREEN.

There's a moving of the nations, There are signs on every hand, That the sons of earth are waking To behold the Borderland.

Men of science now are seeking For the light that gleams afar From beyond the hills of morning, Where the souls immortal are.

They have heard the music sounding From the fair angelic choirs, Where the grand celestial anthems Roll beyond earth's funeral pyres.

And they seek the pathway yonder, Through the mazes of the mind; Still "no royal road to heaven" Do the seekers ever find.

There are deeper depths to fathom, There are higher heights to climb, Ere we reach the fields elysian Of the wisdom-heights sublime.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUES.—[B. C. Rankin, Seattle, Wash.] Is it wrong to raffie?

A. 1.—The Spiritualists' creed or doctrine? Have they any, or is their platform so broad that each thinker makes his own creed?

A. 2.—Do a pure life and good deeds alone for vice and sins committed in the past? Explain forgiveness.

A. 3.—What effect has bodily cremation on the spirit? Has the spirit body a stomach, lungs, and all the organs such as the physical body has?

ANS.—The chief objection to games of chance, including raffling in all its forms, is that by indulgence in such practices, even when no positive dishonesty is practiced, a desire is fostered to get something for nothing, or at least to get something far below its actual value, and to rejoice over the disappointment of other people. Very few religious denominations have discountenanced raffles to aid in supporting schools and churches, as well as charitable institutions, therefore the wrong of raffling is not greatly realized in most communities.

There can be no moral justification for any such practice, and no ethical teacher can consistently approve it. Reciprocity is the life of honest trading, and though there is much that is competitive there is no cooperative spirit embodied in a raffle.

A. 2.—At the present time the question of creed or no creed is being greatly agitated among Spiritualists, and those who dislike the word creed are often ready to compromise on the phrase Declaration of Principles. For ourselves we have no objection to a creed provided it is honestly held and sincerely professed unless it is forced on people to whom it does not appeal as an embodiment of truth.

Out of the three noted creeds of Christendom the two elder creeds known as the Apostles' and the Nicene are quite unobjectionable in form because each begins with the simple statement (credo) I believe and no reasonable person can fairly object to your saying that you believe whatever you do believe.

The third creed, designated Athanasian, is exceedingly repulsive in its opening sentence, even to many people who offer no objection to its trinitarian dogma because it anathematizes in the fiercest possible manner every one who does not accept its teachings, and then finally contradicts itself by saying, "Those who have done good shall go into life everlasting." If the first two of these creeds continue to be publicly recited in the American Episcopal church, and the first (with slight modification) is repeated by the congregation in some churches of other denominations, we take it for granted that all people who seek membership in such churches believe what they affirm, though they are under necessity of condemning any who believe differently.

Now, were any creed or confession adopted by an organized body of Spiritualists, it might form a basis of union among all who conscientiously adhered to the tenets thus professed, but it could not serve to unite all Spiritualists, because a Spiritualist is simply one who acknowledges spirit-communion, and may accept all the Thirty-nine Articles of the English Church, or approach very near to Ingersoll's position on questions of theology. Spiritualism is too expansive to be thus codified, because no Spiritualist and no spirit has a right to speak for the entire spiritual world. Even the five great principles laid down through the mediumship of Mrs. Emma Hardinge Britten, and called by her "The Creed of the Spirit," though heartily endorsed by us, might not meet with anything like universal acceptance among the rank and file of Spiritualists scattered throughout the world.

We never object to a declaration adapted to the uses of particular societies, or setting forth the aims and objects of certain organizations; but we do declare there is a tremendous rock ahead if you endeavor to force any creed, no matter how excellent or reasonable it may be, on every Spiritualist, because Spiritualism cannot be denominationalized to the extent of excluding from its pale all save those who are affiliated with a central organization, and accept its manifesto.

It does, however, appear as though it might be possible to write out some statement which a very large majority of Spiritualists would willingly accept; but such a creed, if created it be, could not, in the present state of thought, go much if any further than a simple confession of faith in first, the continuity of individ-

ual human existence after physical dissolution; second, the possibility of those yet on earth entering into communion with dwellers in the spirit state, and third, the fact of character rather than belief determining our status in the world of spirits.

A. 3.—We cannot use the word alone in any other sense than that of unification. Atonement means union, therefore if we have become discordant through vice we can overcome discord, and grow harmonious through virtue. A pure life and good deeds cannot remit the penalty incurred by past errors, but all penalties are reformatory and purificational, therefore their object being to cleanse not to torture, when they are wisely accepted they are instrumental in inducing those who were once vicious to live virtuously in future.

Forgiveness means foregoing, surrendering, letting go of, or giving up, and these are the obvious etymological definitions of the word. To forgive sin is to give it up, and to be instrumental in another's forgiveness is to successfully exert an influence which induces that other to turn from sin to righteousness. There is no proxy vice and no proxy virtue, therefore vicarious atonement is a misconception. When one who has been a victim of error renounces it, and in place of it cultivates and exercises a contrary virtue—the new cause producing its own effect wipes out the effect of the previous cause. If you have done wrong you must do right and thereby overcome evil with good. Such is the true doctrine of atonement.

A. 4.—Cremation has not any effect whatever on the spirit except in cases where the spirit is so earth-bound in its affections as to be held powerfully by earthly attraction to the physical corpse, and in such cases it is really kind rather than cruel to consume the discarded fleshly robe, as it cannot possibly benefit the spirit to hover over a decaying body. Cremation in the neighborhood of large cities is a sanitary necessity, and as it serves to destroy many necromantic tendencies long connected with burial customs, Spiritualists should be the very first to welcome its universal introduction.

Seek communion with your spirit-friends in your homes and in all legitimate resorts of the living, but never go to the cemeteries to meet the dear departed. Necromancy, or dealing with the dead, has no parallel in Spiritualism proper, but its modern phase is represented in the practices of all who weep and pray at gravesides and hope to realize communion with the departed, when frequenting the place of bodily interment. Work for the living in loving memory of your beloved "dead," and you will soon begin to feel that the unseen loved ones are working with you.

Cremation is a sign of the increasing spirituality of human thought, and as it is a clean, wholesome, reasonable practice, endorsed by all the best thinkers of all climes and ages, no morbid sentiment should be permitted to arrest the progress of this much-needed reform.

A. 5.—The spiritual body is the prototype of the physical structure. As Swedenborg and other eminent seers have taught, one body corresponds to the other, part to part and function to function. The spiritual body is the real form; the physique is simply the corresponding or representative shape. When efflux from the spiritual body serves perfectly as influx into the physical body, the latter is adequately sustained, otherwise physical weakness and imperfection must obtain.

A Letter from Abby A. Judson.

NUMBER THIRTY-TWO.

To the Editor of the Banner of Light:

When persons remain in the old orthodoxy, they of course believe that they continue to live after the body dies, on the ground of the resurrection of Jesus. They have had no real evidence of continued existence; but as they are not accustomed to receiving evidence, this belief satisfies them, and they do not know what they miss. Even the thought of death is sweet to many of them, for they believe so firmly in the pervasive personality of Jesus, that they think he will be with them in the dying hour, and receive them in his arms when they have died. We do not especially pity this class, for they often lead lovable lives, and are content.

But we do pity those who have discarded the omnipresent personality of Jesus, and the deity inspiration of the Hebrew Scriptures, and yet have no faith in the claims of Spiritualism. These poor souls have lost what they once possessed, are sunk in the slough of materialism, and are ready to say with the worldly-wise Solomon, "The living know that they shall die, but the dead know nothing at all." Many Unitarians belong to this class, and we are so sorry for them, because they keep their eyes fast shut against the beautiful light that now shines throughout our beloved land.

For the same reason, the writings of George Eliot seem very sad to me. That high-spirited but groping soul lived to do good, and inculcated and practiced an enthusiasm for humanity equal to that of the Nazarene, but she was never assured that we retain our individuality. She thought it more than likely that we are but momentary bubbles on the great sea of time, destined to glance in the sunlight for a little while, and then to be lost in the submerging waves. Her motto was, "Let us love one another, let us do all the good we can, for to-morrow we die."

"Robert Elsmere" is less sad than George Eliot's writings, but one can but sigh for that pure and humane young clergyman who gave up so much because he bravely followed where the unerring logic of human history and testimony led him, and yet could not see clearly that there is a natural life to come.

A little book by Beatrice Harraden, "Ships that Pass in the Night," is so great a favorite with me that I read it every few weeks. But this pen-picture of the experience of suffering souls has the same note of uncertainty regarding "that which is to come." The writer pictures humanity as always building bridges between the living and the dead. She says each bridge proves unreliable, and then they go to work and build another one. It is too bad that she cannot see what reason and science teach so clearly in this last decade of the present wonderful century.

All the bridges between life and death, that I spent so many years in building, came to grief. The piers of some were sayings in the Old and New Testaments; others were Plato's reasonings for immortality; another was the perpetual wish to live forever:

"Perhaps the longing to be so, Helps make the soul immortal."

But none of these bridges lasted me. They

were all swamped and buried in the sea of time, and I came to think we were not likely to personally survive the savage onslaught of that universal conqueror called Death.

But, most fortunately for my individual self, there came to me testimony, eleven years ago, that was so convincing that all doubt fled away, and I began to build a new bridge between that which is and that which is to come. The first pier of this bridge was the testimony of my great and noble father, who was the soul of truth and honor while here, and who can never be otherwise. The second pier was the undying love of my angel mother. The bridge then built has never swerved the breadth of a hair. I often walk on it, and by-and-bye I shall walk clear to the other end, and pass from this fleeting and unreal life to the permanent and the real life beyond.

I have spoken of the two piers which I saw at first. These are beautiful, strong and true. But there is a deeper, grander one, which I did not see at first, on which the first two really rest. This majestic, plummet-sounding and heaven-scaling pier is the constitution of the universe itself, which is the expression of infinite, beneficent life.

My heart swells when I think of the solidity and the grandeur of this basic fact. And oh, how I wish that I could communicate this absolute certainty to every doubting soul now on the planet! The door is open. Some see the door, but they think that it is shut for them. Others do not believe there is any door at all.

I am glad that George Eliot knows now from happy experience the life beyond the portals of the grave. And many Robert Elsmere pass to the exquisite morning land every year, and expatiate in those happy fields. As to Beatrice Harraden, I know not if that be her real name or not, whether she be American or English; nor whether she be still on the earth-plane of life. Whoever she may be, I hope that she will yet be even here happy in knowing that there is a bridge, that it is secure, and that we shall surely walk on it into the city not made with hands.

She puts some touching words into the mouth of her heroine. Said Bernardine to the D. S. Greenable Man: "If I believed in God as a personal God, I should be inclined to think that loneliness were a part of his scheme; so that the soul of man might turn to him, and to him alone."

All have felt that loneliness. Our bodies hide our souls from each other. Talk, "like the crackling of thorns under a pot," hinders the transmission of thought. But we who are beginning to learn what Spiritualism really is, cannot be lonely any more. We are indeed alone, as a general thing, so far as persons in the flesh are concerned. But when in quiet solitude, the door swings open, and then freed souls come to the imprisoned one, and give us companionship, love and inspiration.

When finite soul touches finite soul, without the intervention or the interference of either fleshly or spiritual body, comes an experience which is real indeed. "Soul to soul, like blending of light, will our souls mingle." My father wrote me that once. I could not believe it then, but it has come true.

But, sweet as is the companionship of finite souls, there is a still more intimate bond. It is that which binds each finite being to the infinite soul on whom it depends, and out of whom it sprang into individual consciousness. He who has begun to realize this has begun to be truly happy. And, as individual existence is possible only on the basis of the existence of infinite life, so all the facts and phenomena of Spiritualism and of spirit communion are possible only on the basis that all finite souls come from the same source. Could it be otherwise, it would be forever impossible for souls to understand one another. But as they grow toward the common parent will they become nearer to each other, and realize more fully the sweetness of existence.

Yours for humanity and for spiritualty, ABY A. JUDSON.

Arlington, N. J.

The Progress of Spiritualism.

BY J. W. DENNIS.

IN THE BANNER of May 14th, D. Feast remarks: "Is it any wonder that the Philosophy of Spiritualism has made so little progress since 1848?" Does Bro. Feast recognize this one fact in this case, i. e., the fact that we were brought up from the cradle to be a nation of "Liars," in the sense that very few of our generation or any other generation ever believed in the religious teachings that have been given us in the past. We heard all about an angry God, a brimstone hell and a fire that was never to be quenched. We have heard in our childhood days of that old pagan devil of the churches, and even in our tender youthful days we doubted all this kind of paganism, yet we have been taught it all our lives, we have listened, our whole nation has listened to these falsehoods, and while we have listened we knew that they were myths, fairy stories, and pagan tales of a bygone age. We did not believe them, and when facts in Nature's laws were presented to us, what did we do? We very carelessly said and thousands of good sensible people say it yet: "Here comes another fairy story in the name of a religion, and the minister says it is false, and so do we, for all he has told us before we now know to be false."

We have been fooled so long with religious lies and monstrous stories, that we did not believe, and refused to accept as "Truth," the grand demonstrations from that higher life of the spirit and soul that lies all around us, is with us, and of us, now and forever. I think that we have done extremely well in fifty years, for we have convinced thousands of the "Truth" of Spiritualism, that never accepted anything in a religious sense before they found that there was a land just beyond the coffin and the shroud, where the sunlight never fades, nor do our eyes ever grow dim to the beauties of a soul-life beyond—a land, too, where father and mother dwell in peace, and a land where we shall be welcome by-and-bye, and a realm that lies so near to us that we can hear from the dear ones who have gone before. Bro. Feast, do not get discouraged, for under the circumstances we have done very well indeed in fifty years.

A little girl in a Sunday school in Pontiac, Mich., being asked to tell something that she had read about in the Bible, told the story of Solomon and the two mothers. "Solomon," she said, "Solomon was a very wise man. One day two women went to him, quarreling about a baby. One woman said: 'This is my child.' The other woman said: 'No, it ain't; it is mine.' But Solomon spoke up and said: 'No, no, ladies; do not quarrel. Give me my sword, and I will make twins of him, so you can both have one.'"—A. W.



Dr. Geo. A. Fuller Chairman.

Nation shall not go to war with nation, and each shall make his neighbor's want his own, and the peace of God shall reign forevermore.

Monday—conference day—the steamer carried many on a day's excursion to Cottage City.

Tuesday, lecture by Rev. W. W. Hicks, His subject, "The Gospel of Spiritualism"; Mr. Maxham sang "The Mayflowers on New England's Shore," and a melody; Mr. Hicks read the poem, "The Mill will Never Grind with the Water that is Past," and "Jeanette's Hair."

Wednesday, H. D. Barrett, Editor of the BANNER OF LIGHT, and President of the National Spiritualists' Association, delivered the lecture of the afternoon. Mr. Maxham opened the meeting by singing "In Nineteen Hundred and One," Mr. Barrett read the poem, "Sue and I"; song, "In the Land where Our Dreams Come True," Mr. Maxham. Mr. Barrett took for his subject, "The Things which Remain." He said in part: "We formerly believed the world was finished in six short days; now the science of geology shows that ages and sons of ages were contained in its growth. In the realm of mentality man has had to change his position in the same ratio. We are confronting to day a new era, and it remains for us to see that the good in the old is preserved. Not a great while ago we were drawing pictures of a God in the form of a man; but that kind of being has been destroyed by reason. We, as Spiritualists, have a grander conception of Infinite life. Some are still filled with the thought that many are going down to Hades, but the chemist has found a better use for sulphur."

"One of the things that have been given to the world by Spiritualism is a rational explanation of the modus operandi by which the loved ones can come back and make themselves known. Another is to plead for equal rights for all, regardless of race, color or sex. It pleads for the rights of the down-trodden as well as the prince in his castle. We need something besides mere platitudes. We have the facts, and should try to weave them into the warp and woof of every individual life. A good government is one of the essentials to a happy civilization. If Spiritualism is not needed in this world, why has it pushed its way to the greatest minds of the nation? I believe every movement that is for the development of mankind belongs to Spiritualism. In the social and political world alike there is need of reform. A reform is needed in the text books of our public schools. See to it that they are made secular by our votes at the polls. In the past we have thought one man had paid the penalty of our wrong doing. Spiritualism teaches that every man must answer for his own acts. We cannot destroy truth nor crush it out. When we have purified social and political life, then the pathway over which our mothers have gone will be brighter and clearer. I don't want a religion that draws angels down, but one that lifts men up. We can't sit idly by, doing nothing ourselves, for the angels guide, but do not carry us. Humanity here needs our attention instead of the angels there. Let us unify our forces; do a reform work here; cast our vote for principles in place of party, then the way will open for the embodied and disembodied to clasp hands together until we reach our home in the 'land of the dead.'"

Mrs. Nettie Holt Harding of Boston gave some fine tests; Mr. Maxham sang, "If Those Who Hate Would Love Us."

Thursday W. W. Hicks delivered an eloquent address. At the close of the meeting a reception was given to Mrs. Mary E. Lease in the Temple. Short addresses were made by Harrison D. Barrett, president of the National Spiritualists' Association, Dr. Geo. A. Fuller, Rev. W. W. Hicks and Rev. T. Ernest Allen. Recitation by Mrs. Pope.

Friday—Address by Mr. H. D. Barrett; subject of discourse,—"The soul that knows can safely rest, When doubt and fear are dispossessed."

Usual singing by Mr. Maxham. Saturday the exercises were in the interest of the National Spiritualists' Association. Mr. Maxham opened the meeting by singing "The Sword of Bunker Hill." Harrison D. Barrett, President of the National Spiritualists' Association, conducted the meeting, and made the opening remarks. He said: "The National Spiritualists' Association is now five years old, and it is more needed to day than at any other time since the first days of Modern Spiritualism. It is for the upbuilding and upholding of clean, pure Spiritualism. We should conserve all our energies for the upbuilding of a common humanity. The aim will take care of itself, but the people need organization for various reasons. Organizations will make us felt as a people in every community. We should uphold right and cast out error. We want organization for the protection of our mediums. Other denominations take care of their poor; we send ours to the town farm. I am a friend to the mediums. The first knowledge I ever had of Spiritualism was through my own mediumship. Let us cease to throw our money away, but put it in one center for the protection of our own. If our sick people could be placed in sanitariums of our own, and wise minds who know how to deal with our psychics, our insane asylums would be diminished. Let us Cooperate, that we may have larger educational principles. The angels are ready to guide us if we cooperate with them."

and winter months, and fifty-eight camp-meetings during the summer. Dr. Geo. A. Fuller made earnest and forceful remarks in the interest of the National Spiritualists' Association. A collection was taken up at each session, and the audience responded generously. Meeting closed with song, "I'll Do What I Can," Maxham. AUGUSTA FRANKS THOMP.

MEETINGS IN BOSTON.

Applenton Hall, 95 Applenton Street—Falmes Memorial Building, side entrance—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 7 1/2 and 7 3/4 P. M.

HOLLIS HALL, 789 Washington Street.—Geo. B. Cutter, Chairman, writes: Morning circle was large and interesting, Dr. Badger and Mrs. Mellen being present, doing excellent work.

COMMERCIAL HALL, 694 Washington St.—M. Adelaide Wilkinson, Conductor, writes: The healing and test circles were largely attended, and a great power manifested. The following took part in the morning: Nellie Carlson, Mrs. Nutter, Messrs. Hill, Charles Davis, Clark, Newhall, Taylor, Miss Sears.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE. CHARLESTOWN DIST.—A correspondent says: Sunday, Aug. 21, meeting opened at 7:45 with a service of song, Prof. Rimbach, cornetist, assisting. Invocation by Mrs. E. J. Peak, conductor. There was a good audience, considering the warm weather. The test work was very satisfactory. Music by F. W. Peak. Mediums welcome.

CAMP PROGRESS, MOVEE-LAND PARK, UPPER SWAMPSCOTT.—N. B. P. writes: Sunday, Aug. 21, a beautiful and glorious summer morn dawned upon Camp Progress; the sun never shone brighter and the air was never purer, drawing our souls nearer to the wonderful first Cause, that we in our finite littleness know so little of. Oh may we be made to see clearer. Silently yet surely the work of education goes on, and we feel a rich spiritual harvest will be gained.

NEW YORK. BROOKLYN.—Mrs. Tillie Evans, Cor. Sec'y, writes: "Saturday, Aug. 20, Conference at Single Tax Hall. Meeting opened with singing, followed by Mr. Delree, who read a poem, 'Where is my Mother?' opening address by Mr. Pessinger, subject, 'Eternal Life.' Mr. Metcalf followed, with 'All is Good,' diverging into new lines; your correspondent read an essay, 'A Fallen Nation,' commemorative of our glorious victories on land and sea; readings by Dr. Frank of New York, clear and to the point.

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no at Earncliffe Grove under the auspices of the Ladies' Aid Society.

WORCESTER.—L. Van Winkle writes, Aug. 21: Another beautiful day favored our open air meeting in Sutton's Grove, Coe's Pond, which was well attended. Address for the afternoon was given by M. H. Hammond, a trance speaker, who expressed thoughts of deep significance to all thinking persons.

A Splendid Train Atlanta Special, S. A. L. This train, up to the present time, has been considered one of the finest trains that has ever entered the depot at Atlanta or Washington.

Picnic at the Veteran Spiritualists' Home, Waverley, Mass. A large number of veterans and their friends assembled at the "Home" Saturday morning, Aug. 20, and gave themselves up to the enjoyment of rambling over the trees and beautiful grounds, which have been so nicely kept in order by the care-takers, Mr. and Mrs. Anderson.

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MOTHERS. Read What CUTICURA REMEDIES Have Done for Skin-Tortured Babies. My little sister had cow-pox. She suffered terribly. Tried everything, no good. Scabs came off with her clothes, she was raw all over. CUTICURA SOAP cured her in three weeks.

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