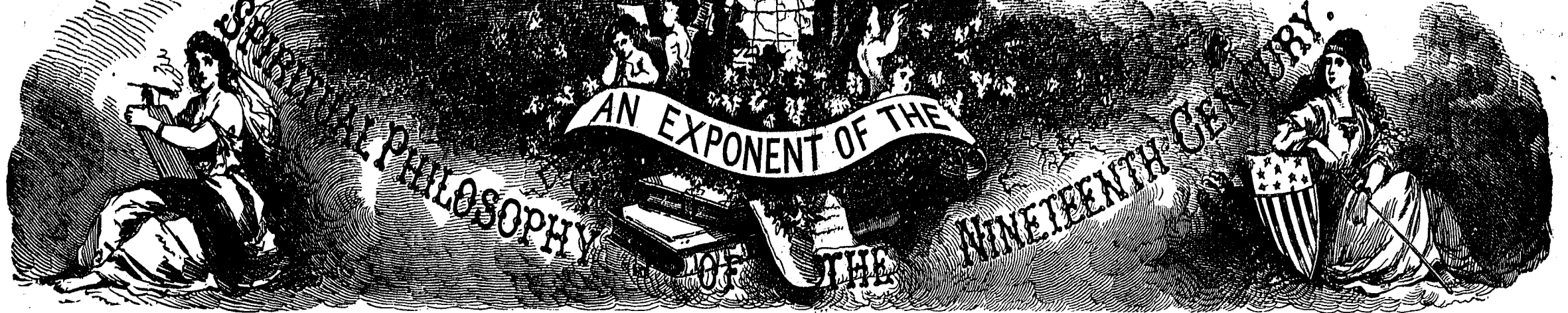


BANNER OF LIGHT.



VOL. 85.

[Banner of Light Publishing Co.,
9 Rosworth St., Boston, Mass.]

BOSTON, SATURDAY, JULY 29, 1899.

[\$2.00 Per Annum,
Postage Free.]

NO. 22

MEMORIES.

BY E. T. F.

Watching the gleam of the firelight,
One evening, not long ago,
Fancy traced in the dying embers
Some faces I used to know;
And Memory, roused by these pictures,
Turned backward the pages of life,
Reviewing its sweet and its bitter,
All its storms, its passion, and strife.

Did you ever sit for an hour
Living your life over in thought,
And feel all the pain and the sorrow
And the happiness, your life had wrought?
How hard are the lessons we ponder,
Which are learned in Experience's school!
How many mistakes would we blot out,
If we could possess the right tool!

The word that should have been spoken,
Withheld by the fear of "They say";
The helping hand we could have given,
Had our better nature held sway.
How we stood by and listened in silence,
To words that defamed a fair name;
How we tramped on tenderest feelings
With words lit by anger's flame.

Ah! bitter the tears and the sorrow
That Memory wrings from our hearts;
Not even the smiles we have given
Can ease the wounds left by her darts.
But the tears and the sighs are useless,
If the lessons we have learned
By the counseling of Memory's text-book,
Are not into our characters burned
In letters of living fire,
To show us the way we must tread
To keep out the life now passing,
Mistakes of the past, that is dead.

To some has come the blest vision
Of the land where our souls shall dwell;
A glimpse of the mansions celestial,
Which are built by ourselves, ill or well.
Every day that we live adds a timber,
Every act, thought and deed sends its mite
That mares or enhances its beauty,
And records them as wrong, or as right.

Oh, grant us, ye legions of angels,
Hovering near to this world of ours,
Giving wisdom and strength to earth's children,
To glean from these silent hours,
Some lessons of help and of patience
To plod on our pathway aright,
Building homes in that region beyond us,
That are beautiful, fair and bright.

Spirit Memory.

BY CHARLES DAWBARN.

I presume the criticisms upon my article published May 6 in the BANNER OF LIGHT have now about ended. So I assume that the time has come for my reply. On the same date, an article of mine on much the same line of thought was published in the *Progressive Thinker*, which has also been criticised by able and experienced writers. As I notice that few Spiritualists take or read more than one paper devoted to our philosophy, I shall be compelled to use more or less of the thoughts and illustrations in this article with which I am replying to my critics of the *Progressive Thinker*. But on the other hand, I shall be able to cover the whole of the criticisms presented, although for the most part, and unless specially needed, I shall not refer to the writer by name. I here thank the various ladies and gentlemen writers for the kindly and courteous way in which they receive and review my ideas. And I hope in this article to stir them to even more profound depths of thought than they have yet reached. It would, however, be well for an intending critic to read and re-read rather more carefully that which I have written before dipping his pen in his accustomed ink. For instance, my use of the discovery of the importance of "dust" in the earth life led me to assert, not that there is dust, etc., in the spirit world, but that if there were no dust, then we evidently know nothing about conditions "over there," notwithstanding the beautiful pictures drawn by so many inspired mediums. Almost to my amusement, several of my critics actually came to the same conclusion, but seem to imagine I insisted upon brooms, dust-pans, etc., as necessary to careful housekeeping in the "Summer Land." So much for poor human nature.

I will now proceed to defend my positions as to spirit memory, etc., and also to introduce some very startling facts on other points of irrational belief embodied in Modern Spiritualism. But the reader must be both careful and patient, as we must carefully add up our facts before reaching our conclusions. As the basic thought of this discussion, I will first prove that memory is the vibration of molecules we call "matter."

That man the mortal is in contact with his surroundings by vibration is now an old story. We see, hear, smell, taste and feel as vibrations determine. For instance, certain movements mean a certain color, ranging from red to violet. Sounds are vibratory effects we call "tone." And so with taste, smell and touch. The hard-headed materialist has himself taught us this. Matter is divided by nature into particles that never touch. No one knows what "force" is, but when applied to these particles of matter it causes the molecular movement called "vibration." The more force, the greater the vibration. It surely is now an every-day lesson that man's sense has a limit. Apply force enough to any molecular combination, and it passes outside of mortal ken and physical sense. Take the solid metal or rock, and, after applying sufficient force to its molecules, beings who could sense it in that condition might have homes, gardens and fields crowded with human life, which might be, and probably are, everywhere around us. Yet they

would be unfelt, unseen and unknown by readers of this article. Further, if the process of increased vibration continue "over there," such beings, now invisible to us, would have similar worlds and forms of life unknown and unperceived by them. This fact is really the basis of Modern Spiritualism, for such Spiritualism includes the idea of eternal progress, which can only be possible by virtue of this wonderful law of vibration. So much is the A B C of our present knowledge of the molecular movement called vibration.

We next turn to the force which is the power behind this movement of atoms and molecules. The thinker presently discovers that it is the servant of Intelligence. He discovers that he himself is a controller of force. It is only by mutual action that anything happens. The most ignorant man sees "force" everywhere around him which, guided by intelligence, is shaping the civilization of to-day. The thinker discovers that the real power is not in the mighty engine that labors night and day in ceaseless toil, but in the thought, wielded by intelligence, which designs and holds that machine to a destined result. He perceives that every step in human progress is the result of intelligence compelling matter to its service by the use of force. Intelligence, force, matter, comprise the mighty whole, and when blended in action it is only a question of degree whether you call them, God, man, or microbe.

Now let us understand our terms. Thought is intelligence in activity, whether in monad or man. I use the term "mind" to express intelligence in action, when limited by mortal sense. "Soul" I understand to be the expression of the same intelligence, but unfettered by these gross material conditions. The Ego is Intelligence itself. When it is using our coarse matter we call the form "body." When Intelligence is using matter invisible to mortal sense I call the form "spirit." So we have Intelligence perpetually at work amidst conditions which limit its expression. The general result we call "evolution." And in this investigation we are dealing with the human form, both visible and invisible. So once again we will watch the action of Intelligence working upon and through the mortal brain.

Let us remember that Intelligence both receives and communicates through vibration, and that it is "force" which is used to induce or compel that molecular movement. When Intelligence is thus in activity and compelling vibration we call it *Thought*, and thought is the one mighty power of the universe. Yonder stands Marconi. He has just vibrated his thought so that it has climbed a wire and leaped right out into space. Even there matter is still vibrated by thought, and each thought is compelling a certain rate of movement. Twenty miles away is an instrument of metal that registers these movements, so that after they have passed through the trained eye and ear into mortal brain we discover that Intelligence is master of space itself. Thought has leaped that twenty miles, and is traveling back and forth at human will. But unless each thought is expressed in a definite vibration Intelligence will be silent. It has been mutually agreed that a certain movement shall represent a letter or word by which thought is to be expressed. The reader will please remember that, unless that movement means the same letter or word every time, there could be no interchange of intelligence; and further, that metal instrument might go on vibrating to all eternity and no one would be the wiser if the vibration ended then and there. But a far finer instrument called "brain" must be present to receive those same vibrations at the command of Intelligence. The metal instrument is useless without the brain, and at best it is only a crutch to be used until the brain grows strong enough to walk alone. Telepathy is precisely the same process, but without the metal. Thought has first an agreed vibration to represent an agreed thought. This we call "education." So thought starts a certain vibration in a human brain instrument. Yonder is another human brain instrument, which repeats the vibration just as the metal instrument does. But it goes further, and interprets that vibration, because it has been mutually agreed that a certain movement shall express a certain thought. Thus all interchange of thought demands two quite separate things. First, the movement of the brain atom, and, next, the memory of what that movement means. The Englishman may have a perfect instrument and send vibrations across the channel, but he and the Frenchman must have previously agreed on interpretation or there will be no interchange of thought. And that agreement or education is *Memory*. So we have a certain movement to represent a certain thought, which is mutually interpreted through memory.

So much is man's imitation of nature's process. Nature has her demand upon memory, too. Let us see what that means. The brain is her instrument, and she laughs at dynamos, with wires and sounders. No matter if Marconi can succeed in disturbing space itself by such means, they are still his limitations. Nature leaps from brain to brain. A certain vibration expresses a certain color when it impinges on the optic nerve. If it enters the ear there is a definite sound. It makes heat or cold to the touch; bitter or sweet to the taste; and odor to the sense of smell. This is Nature's universal language. Man learns his lesson by experience, but the result is memory. *So memory is the lesson of vibration recorded by experience.* And if vibration stands for one expression to day and another to-morrow, there would be no memory, and human intercourse would cease. So my critic who objects to "vi-

bratory memory," must fight out his battle with nature. That is her method. All I have done is to tell the tale, and then go on and learn the lesson. Surely, nothing more is needed to establish "vibratory memory" as a fact in nature.

The next great fact in nature to be observed is that consciousness itself is a matter of memory, expressing itself by vibration. Such consciousness has its own experiences, past and present, cemented by memory into what we call "personality." Thus personality is itself a matter of consciousness founded upon memory, and therefore limited by vibration. This truth I will now illustrate so that the reader may perceive that it is nature's law, and no mere theory of what one of my venerable critics calls "vibratory moonshine."

A friend came to me the other day, perplexed and alarmed at a recent experience. He had suddenly lost six hours out of his life. At 9 A.M. he had carefully oiled a dynamo which was furnishing power to a turbine pump. At 3 P.M. he suddenly found himself in his home entertaining a guest who had called to see him upon business, and who had shared the family dinner at noon. The interval was, and remains to him a perfect blank. By enquiry, he learned that he had, during that interval acted in a rational manner, but had exhibited a strange lack of memory. He had asked questions, and had exhibited ignorance of business matters previously discussed with that guest, to the great surprise of all present. He now came to ask me what such an experience meant, and whether he was liable to another attack. I soon found it was a case of what the venerable Lyman C. Howe calls "vibratory moonshine." The machinery for raising water from a creek had been started the day before. Electricity, furnished from a source three miles away, was compelling the turbine pump to 800 revolutions a minute, and both dynamo and pump needed constant attention. This he had taken upon himself, leaving his son to superintend the irrigation. I found that he had been sitting most of the previous day, and again that morning, with the conducting wire directly over his head, and but two or three feet away. The reader most probably knows that electricity has what is called its "field," which is the space directly affected by its power. In that field he had been seated, with his head thus near to that wire. Now what had taken place? Electricity is but a special manifestation of force. That force had increased the vibrations of his brain. A little more force and it would have meant destruction, as seen in the effect of lightning. Here its action was gentle and constant, merely increasing the molecular movement, and, of course, under nature's law, which Mr. Howe calls "vibratory moonshine," it was leaving old memories imbedded in the old vibrations, and making new memories to be recorded in the new vibration. When he had been out of the electric field long enough for the old vibrations to return, the old memories returned also. It was the few memories that now disappeared. Repeat those new vibrations and the new memories will also come back, but those memories can never return until those vibrations are themselves repeated. This, to answer one critic, is what I mean by "memory imbedded in vibrations." Another critic says I am vibrating people out of their senses. He is wrong. The senses are there, and alive as ever. It is the memory that is vibrated into utter silence. It is true this incident covers six hours only. But if my readers will refer to their BANNER of May 6, they will find in there recorded another incident, also within my own experience, which covered six months instead of a few hours, and which months have apparently passed forever out of a human life. Yet nature has imbedded them in her vibrations, and could reproduce them to memory at a moment's notice.

If such incidents are "vibratory moonshine," what must be the result when the vibrations are increased until the form itself disappears? Here we enter a field where the effect of such greater changes of vibration becomes much more startling than in the cases just cited, but contains the same lesson.

We have seen that the Ego of every human being holds intercourse with every other Ego by certain memories expressed in vibration. A certain sound, a certain sight, a certain mark recalls an old experience, which is what we mean by memory. The sound, the sight, the mark are molecular vibrations. An Ego apart from molecular vibration is as unthinkable as a First Great Cause. His expression to a brother Ego is by and through vibration, and the repetition of that vibration is memory. Such facts are to-day the child's primer of science. They were evidently not taught when some of my critics went to school. But the younger generation already accept them. It is the next step that becomes impossible to "moonshiners," for it involves both an acceptance of these natural facts and an attempt to follow them out into the cosmos.

I seem to be placed on record by some critics as denying that man the mortal is at the same time man the spirit, with the spirit privilege of playing at do-beep or going off on private and personal excursions. I have made no such denial, as will be seen by those who will turn back to the article in question; but I do claim, and have intended to claim, that many or most of the outgoings of the human Ego, which are asserted to prove the "double" by my critics, are outwrought by thought power located in mortal mind. The Spiritualist was at first very indignant when his pet clairvoyance and psychometry were claimed as expressions of the Ego still located in the mortal form. It "knocked out" four-fifths of his

vaunted tests of spirit-return, when they were examined in the light of telepathy. Fortunately there was a healthy readmum of fact, which is the solid foundation of Modern Spiritualism. Some have not yet learned even this lesson.

I do not propose at this time to further discuss this question of an independent organism located inside a mortal form, with both forms ruled by the same Ego. It is enough for us to recognize that whether the mortal be really dual or single, all such outgoings are necessarily material, and therefore subject to vibration. The reader will please note this. The outgoing Intelligence issuing in the form of thought necessarily assumes form, and as naturally shapes the molecules it uses as the Ego of the tree compels the form of elm or oak. Our mortal form is but a flash in the eternal life, and the ghostly outgoing, called the double, is just a trifle less enduring. That is all the difference. In both the Intelligence must manifest through vibration, and in no other way; but the scale of vibration is so different between the inner and outer expression of intelligence that exchange of thought is both imperfect and difficult. Man for his own convenience has tried to draw a line between certain phases of life, and claim them as distinct from one another. But nature has no such dividing line. Mineral, vegetable, animal, silently blend and touch in her school, and are thus subject to the same law. And it is evidently the same with the changes that befall manhood.

Intelligence makes or compels the form we call the human mortal. This human mortal expresses his share of intelligence at a certain rate of vibration. This vibration is not only a brain movement, but extends out and beyond the body in whatever may be the form of the thought. This vibratory thought is independent of time but not of matter. I think of George Washington, and in whatever I vibrate, whether by sound or telepathically, you catch the thought, and we both think of George Washington as easily as of Admiral Dewey. The century, or a million of centuries between them would make no difference, provided the matter will vibrate alike in both brains. Marconi is showing us that we are as independent of space as of time. Marconi's thought, expressed and received through metal, leaps the British Channel, and will presently transcend the ocean. But the two metal instruments must be held to the same vibration. Human brains that will vibrate alike will express and receive thought absolutely independent of space. If I think of Alexander the Great, a brain yonder at the Antipodes, working at the same rate, instantly catches the thought, and probably wonders where it came from. That is telepathy. It is vibratory intercourse between brains, and without any limitation of metal.

This thought power has quite another effect on another human sense. Thoughts are received as form in some brains. Such a brain would express my thought of Alexander the Great in form. It sees Alexander as an actual living being. This is called "visualisation," and is a phase of our everyday clairvoyance. It has been the faculty of the seer of all ages. Another brain, when thus excited, hears the thought. This is called clairaudience. Yet again some, like Stead the Englishman, automatically write it. In every case it is vibratory, repeating itself in another brain, through the particular sense that is most active. This truth, when received, of course destroys the old idea of a human double starting off on a long journey without a railroad ticket or even a lunch basket. I do not assert that it is totally opposed to the theory of a spirit man, living sometimes inside and sometimes outside the mortal, but so far as it is opposed to it so much the worse for the old theory. It is truth I seek every time and everywhere. Please note that I do not say there is no separate form in mortal man, living an independent life while changed to earth. I only say that so far there is neither use nor need for any such conception, nor even reasonable proof of its existence.

As I propose to give the reader a week to think over these rather startling assumptions, I will ask him to carefully save his paper, as he will probably need to reread it carefully as a preparation for some equally new ideas that will follow.

San Leandro, Cal.

[To be continued.]

The Question of Immortality.

From time to time the papers print accounts of the proceedings of the Society of Psychical Research, which has been for years engaged in investigating those extraordinary occurrences that do not seem to be capable of a naturalistic explanation. Recently the *News* published an interview with Professor Hyslop, of Columbia University, who has devoted himself to the task of proving scientifically the existence of a future conscious existence. About all that can be said so far, assuming the truth of the statements made by these men, is that the things they have seen and heard are more easily explained on the hypothesis of immortality than on any other theory. And this is all that a scientific explanation really comes to. If you cannot demonstrate a thing conclusively, it is certainly scientific to account for it on the most reasonable hypothesis. And if you pursue the investigation till all hypotheses but one are excluded, then you are bound, if you are scientific, to accept that hypothesis, at least, as a working theory. It is only fair to say, however, that Professor Hyslop maintains that he will be able to demonstrate conclu-

sively to any fair-minded men the truth of the doctrine of immortality.

To our thought the very fact that men who call themselves scientific feel driven, after all these years, to investigate this great question is one of the surest proofs of the truth of the dogma of immortality. It is simply a case where the thing will not down. From the earliest dawn of human history men have believed in another life than that which they themselves were living. This belief has affected all their mental processes. Ghosts, dreams, visions, the very idea of God, the supposed ability to forecast the future, omens, witchcraft, the burial customs of many peoples—all these things testify to the existence of a belief in immortality. The thing is so much a part of our lives that we can not shake it off. In spite of ridicule, skepticism, materialism, and of the supposed demonstration of the falsity of the doctrine, men have held to it, and the scientists have been forced to investigate the matter with all the seriousness which they employ in proving the existence of a given law in physics.

It seems to us that this universal, and, on natural grounds, unexplainable instinct, is a very important fact. And when we add to it the other fact that the really great religions of the world are based on the idea of immortality, we cannot but think that, even in the absence of scientific demonstration, the case is very strong. We do not believe that a sane, normal man, with no theory to sustain, has, no matter what his intellectual skepticism may be, the slightest respect for or confidence in the theory that life ends with the grave. It may be said that his belief to the contrary is merely hope, and that he holds the doctrine of immortality because he wants to do so, and shrinks from the thought of annihilation. But even so, it is still true that he finds himself unable to conceive of an end to conscious human existence. The words of Christ seem to him eternally true—"God is not the God of the dead, but of the living," and the more fully alive a man is the more keenly does he feel this.

Another fact to be taken into account is the sense of historic continuity that men feel. We cannot think of the great and good men of the past as dead in any real sense. We feel a sympathy with them and a love and affection for them which somehow seems to bind us to them in bonds which it is impossible to break. One cannot imagine Moses, Isaiah, Saint Paul, Socrates, Plato, Epictetus, Thomas à Kempis, and the great host of "whom the world was not worthy," as having ceased to exist. And every man has his favorites, those from whom he draws comfort, inspiration and encouragement. To him these are all alive. No lover of Thackeray, for instance, will believe for one instant that the great and good life is completely blotted out. Rather he thinks of him as having, like his own Colonel Newcome, answered "Adum" when the call came, and as now standing "in the presence of the Master." So the whole race is bound together. As the old hymn has it, "Living, and dead but one communion make." And there is the testimony of the poets which of itself fills volumes.

As to the usefulness of the doctrine there can, of course, be no question. Honestly and firmly held, it has the greatest social value. It does not involve necessarily the theory of eternal punishment, at least not in the aspect in which we are now considering it. That may or may not act on the side of morality. But we think there can be no doubt that if there were a real and vital belief in the immortality of human existence, the life of man on earth would acquire a seriousness and dignity which, in many cases, it does not now possess. Men would realize, as thousands and millions of them do to-day, that every act or thought of theirs had eternal consequences, both to others and to themselves. Life, instead of being viewed as a mere incident, lasting at most only a few years, and filled with sorrow and suffering, would be regarded as an opportunity for a never-ending usefulness. No man is justified in living like a brute, no matter what his creed may be. But St. Paul is right in teaching that with most men a loss of faith in immortality would be fatal to morality. "Let us eat and drink, for to-morrow we die." But if we never die? Manifestly the case would then be very different.

So we think that, instead of doing anything to weaken the faith of mankind in "the life everlasting," the wise thing to do is to prove, if it can be done, that men have been right in clinging to this faith. It may be that this never can be done. But we think that it is one of those things that men will continue to believe in, even if they can find no conclusive evidence for it. And they will not be wrong in doing so. For the universal aspiration to something higher and better than the present life is itself important, if not conclusive, testimony in favor of the existence of another life. It is not simply a question of logic or reason. The apostle truly says: "For with the heart man believeth unto righteousness." Thus the subject is one of perennial and universal interest, and as such is worthy the consideration of thoughtful men.—Ez.

UNITY.

I stood by the Sphinx in desert lone,
Impassive and silent her lips of stone,
Stolid and dull her stony eyes,
For I saw only her material guise.
But when I knew us both divine,
Children both of the Infinite One,
Then vocal became her lips of stone,
From stony eyes a love did shine.
For the soul of the Sphinx spoke unto mine.
Stockton, Cal. HENRY HARRISON BROWN.

WHY SHOULD I MURMUR?

BY DR. T. WILKINS.

Why should I murmur and growl,
And rail at the rulings of Fate?
Why should I wrinkle my brow with a scowl
At work I must do that I hate?

Who will I envy, or who sympathize
When troubles each has of his own;
When each his own load in life magnifies,
And hears but his own constant groan?

No one can see beyond his own fate;
His own lot is hardest of all;
He rises too early and labors too late;
Is always just able to crawl.

If fortune comes easy—all things come his way—
He murmurs for fear he will lose;
He murmurs for fear, in no distant day,
Another his fortune will use.

He murmurs for sunlight, when cloudy and dark;
He murmurs for rain when it's dry;
He murmurs for comfort—he murmurs—but hark!
He murmurs to live and to die.

Why should I murmur? My duty I know;
My lot is the same unto me;
The grass and the trees must struggle to grow,
And struggle uncomplainingly.

Why should I murmur? The world moves along;
The wheels are revolving as free;
Birds sing as sweetly as ever they sang;
None will e'en harken to me.

I do get so weary sometimes when I hear
My murmur, and wake to the sound;
My spirit grows weary of hearing no cheer,
And fain would arise from the ground.



Samuel F. B. Morse.

The twenty-seventh day of April is noted as the birthday of Prof. Morse in 1790 and Gen. Grant in 1822. Last April marked the one hundred and ninth anniversary of the birth of Prof. Morse.

Samuel Finley Bressé Morse was a descendant of Anthony Morse, born in Marlboro, England, May 9 1606, emigrated to this country and settled in Newbury in 1635, and died Oct. 12, 1686. In the sixth generation Samuel was born in Charlestown, Mass. The house on Main street bears a marble tablet with inscription. His father was a Congregationalist minister and a prominent man of his time. Franklin discovered the fiery and subtle electric spark, which Morse captured, subdued and harnessed, to subserve the purposes of human improvement, so that a child could handle it without danger, as was illustrated in New York harbor, when the young daughter of General Newton pressed the button that caused the explosion at Hell Gate.

Morse early developed a talent for painting. In his boyhood he pored over Plutarch's "Lives of Illustrious Men," and resolved, as many another boy from reading those volumes has done, to be somebody. At the age of thirteen he wrote a sketch of the "Life of Demosthenes," and at fourteen he entered Yale College. While there he painted miniatures on ivory of his classmates. In 1811 he went to Europe with Allison, a noted artist. He studied under Benjamin West, became a member of the Royal Academy, received a gold medal for his painting of the "Dying Hercules." In his first letter home after his arrival were these prophetic words: "I wish that I could in an instant communicate this information," and on this letter, yellow with age, Morse wrote a few years before his death: "Even then I had the idea of the telegraph."

In 1819 he painted a portrait of President Monroe; in 1825 he painted a full length portrait of Lafayette; in this year his wife died, leaving three children. The next year he was associated with his brother, Richard, publishing the *New York Observer*. After another trip to Europe, while on his return on the packet ship *Sully* in 1832, after a three years' absence, he conceived the dot and dash alphabet, which has been in universal use since that time, its originality being still preserved.

He was then 42 years old, and this voyage was the turning point of his life, for the artist was merged into the inventor. September 23, 1837, after five years of experimenting, he made application for a patent, which he received in 1840. He later petitioned Congress for an appropriation of \$30,000, to build a line from Baltimore to Washington, and was refused. He visited Europe in 1838, hoping to interest England and France in it, but failed. The sessions of Congress in 1841 and 1842 took no notice of his renewed petition, but February 23, 1844, near the close of the session, a few minutes before midnight (Morse had been waiting, gone home discouraged) the bill was passed. Thus, after twelve years labor, in the midst of distressing poverty, the ridicule of acquaintances and the indifference of the world, with three motherless children dependent on him, he achieved success. On May 24, 1844, the first message was sent over the wires from Baltimore to Washington, viz: "What God hath wrought." The original is now to be seen in the Athenaeum at Hartford, Conn.

Morse now became a great man, and was hailed as one of the noblest benefactors of the age. Honorary degrees were conferred upon him by colleges, gold medals from societies, emblems of greatness from rulers of Turkey, Prussia, Austria, France, Denmark, Spain, Portugal, Russia and Italy. He was one of the few inventors who received adequate compensation for their inventions, and lived to enjoy it. In 1847 he bought two hundred acres of land on the Hudson river, naming his place Locust Grove, built a tasteful mansion, and called his children and grandchildren around him to enjoy with him the first home he had had since he left his father's mansion. He also resided at house No. 5 W. 22d street, New York, which bears a marble tablet inscribed. In this house S. F. B. Morse lived for many years, and died. Morse was associated with Cyrus W. Field in connection with the Atlantic cable.

While in France Morse became acquainted with Daguerra, and was the first one to introduce the Daguerrtype in this country. The following appeared in one of the newspapers of that time:

"What more, presumptuous mortals, will you dare? A Franklin is in the clouds, their bolts to bury. The Sun assigns his pencil to Daguerra."

And Morse, the lightning makes his Secretary."

In 1869 a subscription was raised by one dollar contributions from telegraph operators all over the world for a bronze statue of Prof. Morse, which was unveiled in Central Park,

New York, by the Professor, June 10, 1871. In the evening a brilliant reception was held in his honor in the Academy of Music, New York. The following dispatch was sent with his original report: "Greetings and thanks to the Telegraphic Fraternity throughout the land. Glory to God in the highest, on earth peace and good-will to men," and then the white haired inventor took his seat at the instrument and signed his name "S. F. B. Morse." The audience rose and cheered, and many eyes filled with tears as he gave his farewell address. His death occurred April 2, 1872, at the age of 82, caused by neuritis in the head, after weeks of intense suffering.

He was tall, graceful and attractive, being six feet in stature. Truly his life reads like a romance in its misfortunes and its fortunes. Through all the days of poverty, as well as prosperity, Morse reserved a noble character, and a tender, childlike, loving nature. Trials did not embitter him and honors not exalt him above his fellow-man. American history does not furnish a more sublime illustration of faith in God and indomitable perseverance. His vignette may be seen on the United States two dollar silver certificates of the present day.

MYRON E. MORSE.

Everett, Mass.

SPIRITUAL TELEGRAPHY.

The writer of this brief biography was born July 29, 1844, the same year that the telegraph was made a success, in the ninth generation of Anthony Morse, and is a distant relative of the Professor. The writer's father was an inventor, as is also the writer. Two years ago he conceived the idea of an Automatic Switch for street railways, on which he was granted a patent, Feb. 21st, '99. The following communication will explain the manner in which the writer was assisted by the Professor. Pierre L. O. A. Keeler, a noted slate-writer was the medium.

COMMUNICATION.

Dear Sir and Co Worker: To say I am here is superfluous. If I were dead or absent, I could not write this message in between these closed slates. Mortal hand cannot penetrate here. You need not have any doubts of the life after the grave. It is a reality as I am here to attest it. I have helped you in the switch matter. I have seen it as a desirable acquisition to the world's useful inventions, and I saw in you a really co worker. I will impart to you such points by impression as you will need. I can give you directions about the inventive part of it. But as to the business, that you must work out yourself. Truly Sir, SAMUEL F. B. MORSE.

Where do We Stand?—Free Camps.

BY DR. M. E. CONGER.

Let Spiritualists face the music. Are we willing to see ourselves as others see us?

From 1818 to 1870 there was no division among the Spiritualists; all were imbued with the spirit of reform—yes, reform! political, religious, medical, social (now termed sociological), dress, and business; we were not followers, but leaders. Where do we stand to-day? One branch of the spiritual tree is anxious to switch off on to the least objectionable methods of the Christian Church, adopt their forms, ceremonies and attractive features, popular methods and expressions, without the least notice or thought of the elementary principles said to have been taught by the founder of Christianity.

Is there one among this branch now teaching the "go and sin no more" doctrine? Is there one preaching a free gospel, without where to lay his or her head? Is there one willing to make any great sacrifice for this truth, as did the great teacher? If not, why not? If, after eighteen hundred years, they are still unwilling to accept and live a single elementary principle that can be considered Christian, why this continued effort to perpetuate only the form and ceremony—the farce? Why more deception and hypocrisy? Haven't we enough dead weights, stumbling blocks, of our own, without loading ourselves with the theories, deceptions, dogmas and prejudices of the dark ages? If there is anything good in Christianity, why not bring it to the front, accept it, and live it, without theory, parade, or any objectionable attachments?

Must the truth, and a true life, be veiled, hidden in the mystery of a dead language, or no language?

What can be said of ambitious leaders, those that remind us of *ward politicians*, who have never dreamed that Spiritualism has an existence except in some parade, some theory that must stand the test of some medium or scientist, some material show; that the great material public will notice, take off their hats and bow to? It is now Hyslop, Hodgson, Dawbarn and Savage; these great men have just been born into freedom and are supposed to be wiser, more capable, more spiritual than those of us who were born thirty and fifty years ago; they ought to be and I hope they are, but we can judge after a trial of twenty years.

Does one's position make him wise? If so, Jesus and many others whom we count as great and wise, must have been imbeciles, because they never had any position except as they made it by the unfolding of the life within.

If those recently noted converts are wise in spiritual things, they will not aspire to be leaders for the next decade, but will first study primary principles, and put themselves in touch with the spirit side of the subject. They will seek to know the origin and object of modern Spiritualism and its relation to all former expressions. Is it not their position before the public which has made them a little notorious in the phenomenal side of Spiritualism? Are they gifted with uncommon senses? Can they see or hear more in a dark or light seance than other intelligent people? Are they more spiritual? Do they heal the sick, or cast out devils, or do any of the other signs follow them?

Where do our teachers and leaders stand? Are they on the spiritual or material plane? Are they in the struggle and fight for position and bread and butter, or for the real work of educating and uplifting of humanity?

In order to be understood I will suggest a movement that I have been thinking of and studying for a number of years, and hinted at in a newspaper article written four or five years ago; it is this: turn all our camp-meetings into free spiritual camps, make them spiritual in the highest and divinest sense, recognizing the equality and brotherhood of humanity. Eliminate every vestige of selfishness. This would increase the attendance at the camps tenfold, and give those who need, and would profit by the change, just the opportunity the camps were first designed for, but which has been lost by mismanagement. It would disintegrate the present competitive, materialistic and fashionable summer resort camps and make them spiritual shrines.

Can this be done? Yes! Why not? It can be done in one year, and would not be a big job at that; such a move would tend to unite our scattered forces and give character and permanency to Spiritualism; it would be an unselfish move in the right direction; the time has come when we must press less and live and work more.

The camps under such a program would be fraternal, just, social, educational, healthy, helpful; all the objectionable features and elements would be overcome. Every camp should be in the hands of Spiritualists, and be absolutely free to all who choose to attend. They should be thoroughly educational, social and restful.

Spiritualism will never reach its true position under its present colors; a revolution all along the line is upon us. If God—good—is love, and love must always be free, then our present methods must be changed.

There is a cause for our present disintegrated condition as surely as there is a cause for the disintegration of the Christian church. We are now at the end of a half century, bowing and scraping to selfishness and the power of the almighty dollar—like all the rest of the cringing slaves. Why is this? Is it the result of spiritual right living, or rank materialism, who will answer?

The spiritual press and rostrum are limited and repressed, because of the competition and dependence that environs them. What can be expected from a muzzled rostrum and press?

Can the elementary principles of Spiritualism live and thrive on restriction? Is it not about time to break the bonds and be free?

Let us rally and secure our camps and make them free spiritual centers; that will be one step forward, and will invite, harmonize and bless the physical, mental, and spiritual man. Who will second the motion and move for a change?

By no possibility can Spiritualism be put into old bottles. Thirty years of observation have convinced the writer that the contention of frauds and fraud hunters will never be settled until the cause is removed, therefore our platform, dances and all methods must be as free as are the communications from the spirit world. We never think of remunerating the spirits, and sometimes omit thanks for their kind words.

Now let us be a little practical; if we cannot, then let us cease to make ourselves ridiculous before the public. As Spiritualists, our aims, objects and methods ought to be the highest and holiest; the highest ideals of the man Jesus should be our guiding star; if we can't take this high ground and eliminate selfishness from our public efforts, then let us abandon them and retreat in order, giving place to the incoming tide that will make short work of the rubbish that has been for ages accumulating.

If my camp-meeting suggestion is not just the right thing, let us have a better one; but be sure that selfishness is invited to take a back seat. Trust must take the place of fear, and education on spiritual lines the place of ignorance. Preach less, practise more, will apply to Spiritualists and fit as snugly at this time to them as to many of the liberal churches.

The one thing essential, above and below all other things, methods and expressions, is to keep ourselves receptive to spiritual influences and be willing to live spiritual lives; if we have not trust and confidence enough to do this every day in the year, we are not qualified to teach or lead. Slow down, be patient, recognize the law of growth, be as charitable as possible, but stand firm for truth and justice.

The Religious Side of Spiritualism, and its Mission and Meaning.

BY H. H. WARNER.

I am aware that to many the word religion is synonymous with theology and the crass dogmas of two thousands years ago or less. To say "religion" to some of our Modern Spiritualists is like shaking a red rag in the face of a bull; but nevertheless we dare to affirm that all the definite, permanent progress of Spiritualism, in whatever age, ancient or modern, has been along the religious side of man's nature as expressed through the philosophy and phenomena attendant upon its manifestations. Religion, pure and undefiled, is to visit the widow and orphan, to care for the fatherless, to rescue the perishing and care for the dying, has no connection with theological dogmas, extolling the virtues of the anthropomorphic, Jahvist deity of the Hebrew and half-baked students of so-called Christianity.

Religion means a binding back, it is true, but a binding back of what? Of the higher faculties of man's life that seek expression in love, in aspiration, in hope, in justice and truth? No, never, but a binding back of the forces that tend to the degradation of these faculties and the exaltation of the opposites of hate, melancholy, pessimism, injustice and falsehood.

True religion means the evolution of the higher intellectual forces in man's being, his redemption, his salvation from selfishness and vice, from lust and treachery, and the upbuilding of a commonwealth, a federation of the world, where the only rule shall be the rule of justice, "equal rights for all, and special privileges for none."

Men are not necessarily ignorant because they are religious. It is not true, as was asserted at the anniversary exercises in Boston on March 31, that the more ignorant a man was, the more religious he was. The maker of that exceedingly witty and brilliant (?) remark evidently has yet to learn the difference between true religion and superstition. It is true that the more ignorant the man or race of man is, the more superstitious it is; and *per contra* the more advanced in what goes to make up a real education in real learning, the more truly religious and faithful (in the sense of honest dealing) is man.

Materialists argue, among them the speaker above referred to, "That matter contains all the promises and potencies of life," a statement, although made first by Tyndall, as false as the sophism that something was evolved or created out of nothing. The whole evidence of the universe of life and motion, setting aside man entirely, is against them.

When I as a spirit, using this instrument, look back over the vast sea of knowledge over which I have voyaged, and then look forward to the ocean after ocean to cross, cloud-capped peak and empurpled hills to climb, and valleys and gulfs abysmal to descend into, and broad savannas to cross, I am impressed with my infinite littleness, and cry out with the Psalmist of Israel: "Be still and know God"—not the jealous, angry Jehovah, but the mighty power of the Universe in its varied expressions, of Love deep and all-pervading.

The day has gone by when men can stand before the world and say, "There is no God," and no one dare to respond. Because you, the readers of THE BANNER, apprehend to your consciousness the immanence of a power, although indefinable, that you feel is above and beyond you in intelligent grasp of the forces of the Universe, and you apprehend that this power, for lack of a better term, is God; because of this, is no reason that you are a slave and held under a dominating power, without free-will or free-agency.

Only the fool hath said in his heart there is no God. What matters the name by which we call the causative energy of the universe? God, Buddha, Krishna, Divine Immanence, First Cause, or what not, matters little; the question is: "What are you doing to make the world better for your presence in it?" Are you living in love—that love that seeketh not its own; that is not puffed up, vaunteth not itself, is not in suffering, etc.; that love that cannot lie down to rest in comfort, knowing that there is a sorrowing heart within reach of a comforting word or deed; that love that is pure, meek, gentle, and that sees the presence of the Divine Oversoul in every fibre, rock, planet and sun of the jeweled vault over our heads? Are you living lives of purity, chastity, temperance and justice?

These are the elements of a true religion and at the same time are the component parts, yea, the very essentials of the "science of right living."

An objector says religion is a matter of the heart, and the head, the reason, has no part in it. Let me tell you, my friend, whoever you are, that the man or woman who is coldly intellectual and has no heart impulses is the most dangerous enemy that civilization and progress possesses, because sympathy is lacking. The purely intellectual man is never sympathetic and warm-hearted.

He will look on in cold indifference while helpless animals and birds are tortured alive under the axe and knife of the vivisector, in the holy name of Science. Out upon such science! I would rather have the religion of the old Egyptians, pagans as they were called, with all its mummeries and fripperies, than the cold blooded mis-called science of the vivisectors.

The religion of Spiritualism is eminently practical when rightly apprehended. It means the reformation of abuses now, not waiting till we are twanging god darts, and wearing gold crowns, and singing "Hallelujah," all eternally long to a dried up, squealed out theological conception of the loving father and mother nature.

It means, if it means anything, that the principles of the Golden Rule are for every-day use, not merely to be taken down and looked at for an hour or two one day in the month, week or year, and then carefully packed away with theological moth balls until wanted to make a spread before the world, of the overwhelming piety (?) of the individual.

Spiritualism means, if it means anything,

progress, progress, eternal progress. We talk learnedly about atoms and molecules as the finalities of substance, but there is a mathematical law which governs this just as it does the curve of a comet's orbit, and a finite may constantly approach its limit, which is infinity, but it can never reach it. Just so long as you can think of anything, no matter how small, that something is divisible into something still smaller. The end is unthinkable, therefore does not exist.

You cannot think of non-existence. The moment you exercise thought you set creative or evolutionary force at work, and out of the realm of substance springs, Minerva-like, the creature of your thought-energy. Therefore the non-existence of an orderly, intelligent energy in Nature, of which we are a part, in which we move and have our being, and which dwells within us, is an unthinkable proposition, a false conclusion based on false premises of the superstitions of mis-called materialistic science.

The time has come when Spiritualists have the right to demand from the spirit side of life constructive thought instead of the iconoclastic energy that has hitherto come earthward. It is time that Spiritualists, as the possessors of a scientific religion, and a religion of science, i. e., right thinking, right living, followed the example of the farmer, who tore down his old worn fence, burned up the rubbish in the angles, and plowed up the unused ground and sowed it with fertilizers and healthy seed, cleaning out the vermin that infested the old rubbish and hid in the weeds that grew in those old fence corners.

Yes, the time has come, when Spiritualists have the right to—yea it is their bounden duty to demand that those who come before them as exemplars of the philosophy and phenomena, shall be pure in heart and life. On the side of the investigator the medium has the right to demand kind thoughts and sympathy, and the truth, the whole truth and nothing but the truth. On the side of the medium the investigator has the right to demand the same purity and truthfulness. Quality not quantity. We have had marvels and dimensiveness and "professors" and "madames" galore. Now give us on the spirit-side instruments trained to our work, instruments of loving, noble, aspiring lives, and we will pour out upon you a blessing such as you have never had before.

Away with the false and unholly pretenders, simulators, who barter for cold a father's, a mother's, a son's, a daughter's, a husband's or a wife's holy grief. Better that the doors of the realm spiritual be forever closed than that the holiest affections of the heart be tampered with. Better that spirit communion forever ceased than that the sodomist and the panderver and procurer should ply their unholy trades under its cover.

Rouse ye, men and women of the New Dispensation, gird on your armor and march on from victory to victory, until over the hills and mountains of time shall come rolling the anthem of a pure religion of undefiled spirituality based upon the phenomena of spirit-return and the snow-white banner of eternal truth shall float forever unsullied over the battlements of the earth and spirit life.

Written for the Banner of Light.

Can Spirits Teach Us?

BY WILLIAM PHILLIPS.

Can our spirit friends, under favorable circumstances, impart to us knowledge only gained in the higher spheres of life?

It seems to be contended by some that they cannot. But the philosophy of life teaches me, and intuition points in the same direction, that man is spirit first, last, and all the time; that life is vibratory motion; that the brain, so to speak, or inner sensorium of the soul is a phonograph in its nature, is divinely sensitive, and contains on its inner surface impressions, thrown upon it in its past existence, which may be referred to with friends over there; and if conditions are favorable, may become our teachers of knowledge gained in the most exalted planes of spirit life.

In the year 1847, the 20th year of my age, I was taught, by audible voice from the sky, the outline of the theory of evolution as pertaining to the objective universe. This theory was so strange and so new, so contrary to the theory of special creation as I had been taught, that I discarded it at once as being one of the wiles of Satan.

Seven years later, or in the year 1854, I was taught in the same way, the theory of the evolution of the inner universe, or of spirit life as compared with material life. The theory being the same from all eternity, but viewed from different planes of life, I disregarded this suggestion also, it being so contrary to Christian teachings, which teachings I believed at the time. But as the years passed on, this rejected theory became the corner stone of all my religious belief. Unfoldment is the order of nature, claiming a divine relationship between all the forces of life, which relationship may be traced by unfolded intelligence down the path of life from the remotest time, and by analogy, and through conscious relationship to all things, onward indefinitely. "For that which hath been is now, and that which is to be hath already been." Eccle. III, 15.

It is true the intelligence condescending to give these teachings may have been an evolutionist before he left earth life. If so, he should have left behind him a record of the fact. But now I am constrained to believe this theory of life was learned "over there," and duty to and love for earth's people brought the intelligence back to assist in sowing the seeds of progressive spirituality.

Again, my father was a zealous preacher of the Christian religion. But in the course of years (I knew the voice and recognized the form) he came to me from beyond the grave, and said: "Son, I have learned many things since I came to this sphere of life; I have learned that God is not a personality, and that Jesus was only a man, born as other men are born, and died as other men die, that we are all equally the children of God, and will all eventually be happy in the life beyond the grave. I wondered at the change in belief, and wondered again if his words could be true. But subsequent years taught me their complete harmony with nature, and consequent harmony with truth. These facts were learned over there, and an early opportunity sought to correct an error."

Thinking deeply on life beyond the grave, I one day questioned my guardian angel in this wise: "Suppose I should wish to question Washington, he being a stranger to me and far above my plane of life, what would the proceedings be?"

"This world is far superior to yours in means of communication. Between all those who have consciously met, if but once in a lifetime, there is a magnetic chord, in semblance to a silver wire, which forms at once between the two; and no matter what the distance between, or the years that may have passed, this chord is always there. If you should wish to speak direct to Washington, he might not hear, yet I or some friend whom you had once met would hear you; and even though we might never have met Washington, these lines being connected, as said before, one with another, on earth as well as in heaven, the word would be forwarded until Washington was found, and the answer returned in the same way."

"Or again, if I should wish to speak to your conscious understanding, I might not be able to do so at once because of the adversity of earth's conditions. Yet if I should chance to perceive a moment of susceptibility on your part, I could utilize that moment, no matter what the geographical distance between, to send a thought to you. Although men on earth are intelligent and progressive, yet we, having greater opportunities for gaining knowledge, are often able to assist or lead them to higher thoughts and actions."

More than forty years ago Andrew Jackson Davis made substantially the same claims as to distance of communications and kind purposes of our spirit friends as is made in the paragraph above. And we read, too, in the current issue of the day, that the inventor Edison is often influenced to act momentarily and to do unheard-of things in regard to perfecting his rare and useful inventions for man.

Clackamas, Ore.

Written for the Banner of Light.

Belvidere Seminary.

What May, and Ought to be Said of It.

BY E. W. GOULD.

A personal visit to that picturesque spot, places me in position to speak from observation, of that of which I only knew in perfectly, by common report. While such general reports have always been favorable, "the half has not been told."

Although the school has been established for more than a third of a century, and always under the same wise and intellectual management, with the cordial support and influence of some of the best minds and practical workers in the spiritual field, for some unexplained reason, the school has not maintained its former high reputation, and its popularity has fallen off, in the last few years, although the discipline, the strict integrity, and the former high character of the school, has been carefully maintained.

The question naturally arises, Why this falling off?

Miss Belle Bush, one of the original sisters who established the school, and her sister, Mrs. Dr. Ewell, are still at the helm, devoting all their energies and their long experience, together with an adequate number of assistant teachers, in all branches usually taught in similar institutions. The morals and the discipline of the school are above reproach, and nothing but approbation is spoken of the graduating classes. There are various reasons given for the great falling off in the membership of the school. The liberality and modesty of the management lead them to attribute the cause to the hard times, and to the prejudice of other denominations of Christians, both of which have, of course, had their influence. But it is not probable, even certain, that the great, the principal reason is to be found in the indifference of Spiritualists' friends?

Is it possible that a denomination numbering hundreds of thousands, claiming to teach morality, spirit communion, advanced thought and the higher life, cannot support one school devoted to liberal thought, and to the teachings of Modern Spiritualism? And yet, this "Belvidere Seminary," located in the midst of a beautiful and highly cultivated country, with every natural advantage for pleasure and health, in the immediate neighborhood of a pleasant country town, with railroad facilities to reach New York and Philadelphia, with less than three hours' travel, is allowed to struggle and to languish, for lack of sufficient patronage to support a very economical and judicious administration?

And this too, is the only school in America devoted to the principle, as promulgated by all practical worthy teachers of Modern Spiritualism, together with all the branches of a thorough English education, the expense of which is made exceedingly reasonable, far more so, than is usual in schools of this character. I am not willing to suppose that this arises entirely from indifference on the part of Spiritualists, especially those that have children to educate, but from the lack of a proper appreciation of the great benefit an education at such an institution will be to all who come under its benign and elevating influences.

While Spiritualists, as a rule, are not wealthy, there are many families that send their children from home to be educated, and instead of seeking a school where they may be under the influence of pure-minded, liberal teachers, or if they desire it, strictly spiritual teachers, they hunt a popular, or fashionable school, where the religion they are devoted to is never mentioned, or, if so, only in ridicule.

This undoubtedly is the principal reason why the school at Belvidere has been allowed to languish, while many orthodox schools have flourished from the support of pure-minded, unthinking Spiritualists.

Another reason that may be given for the falling off of the patronage of the Belvidere Seminary may be found in the fact that at an earlier period, many non-sectarians, and even some liberal minded, of the Christian sects, were not afraid to patronize a good school, of whatever denomination, and did so. Later years have demonstrated the value and the influence of spiritual teachings as contrasted with orthodox, so that a violent opposition from the latter sect has been considered a religious duty. Hence every effort to destroy the usefulness of this Seminary has been made, and in the more immediate neighborhood, not without effect, as may be seen in the falling off in the day scholars.

Hence the very legitimate appeal made to all thinking, liberal-minded Spiritualists, whether they have children to educate or not, the support and continuance of this school appeals to their patriotism, to their benevolence, to their devotion to the great cause of spiritual advancement, and the cause of humanity.

Let us as a sect, contribute our influence, our sympathy, and our means, to the support of one Educational Institution devoted to the Cause of Spiritualism in America.

A Few Queries.

BY J. MACK.

Though I cannot call myself a Spiritualist, I believe in the immortality of the soul and that the spirits of our dear ones who have left the body are not far away but very near, and will influence us for good if we are only in a condition to receive that influence.

THE BANNER comes to my home every week and I like its independent tone very much, and some of the articles are excellent. I will mention two in particular in the issue of May 20, entitled "Some Plain Advice" and "Self-Inspection." But there are some things about so-called Spiritualism, on which I would like to have THE BANNER or some one of its many readers give me a little light.

How is it that articles written and addresses delivered by mediums who claim to be entirely controlled by certain spirits are not at all equal to those written or delivered by the same spirits while in the body? One would suppose that a spirit, after it had been in the spirit world many years, would have improved. I have a poem, claimed to be written by the spirit of Robert Burns, through a medium, which does not at all compare with his "Cotter's Saturday Night," or his "Man Was Made to Mourn," or many others of his I could mention. Then I have recently heard a sermon, claimed to be by the spirit of Phillips Brooks, through a medium, which to my mind was not half as good as his written sermons that I have read. I never had the pleasure of hearing him while he was in the body.

A few weeks ago I heard a man speak in a trance state. He seemed to be controlled by some spirit who said with other things that we must let the old Book, the ready made angels and the Nazarene all go, and take what the spirits give us instead.

Now, why should we let the old Book go? I am no worshiper of the Bible, but it contains some of the grandest thoughts I have ever read in any book, and it contains more accounts of spirit man stations than any other book in existence. For that reason alone, I think Spiritualists should not let it go.

No doubt there were many other worlds in existence long before this one on which we live was peopled by the human race. Is it not reasonable to suppose that some of them, at least, were inhabited by highly enlightened beings who very properly might be called angels? Perhaps they visited this earth at times to instruct its inhabitants. Why should we let them go?

As for the Nazarene, was there ever any other being who lived on this earth more worthy of our praise, who set us a better example? Can we, as lovers of truth, justice and humanity, refuse to profit by the influence of his life upon the world?

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We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

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

Banner of Light.

BOSTON, SATURDAY, JULY 29, 1899.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE
No. 9 Bowdoin Street, corner Province Street,
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
89 and 41 Chambers Street, New York.

Issued by

BANNER OF LIGHT PUBLISHING COMPANY,

Isaac H. Rich, President.
Fred. G. Tuttle, Treasurer.
Harrison D. Barrett, Editor-in-Chief.

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

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 5 o'clock each week day except Saturday, when it will close at 2 o'clock.

Golden Words.

One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium, or the people who cover him up through any personal favor, or, as they mistakenly think, for the honor of the Cause, and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do.—*Minot J. Savage.*

Church and State.

It is said that the consequences of American aggression in the Philippine Islands are already apparent in the form of a demand for subsidies to the representatives of the Catholic Church in the conquered territory from the United States Government. These subsidies are asked for and expected on the ground that the prelates in question have a certain amount of influence over a few of the natives who can be induced to yield without protest to American supremacy, provided their priests tell them to do so. Under Spanish rule, the salaries of all priests, bishops and other prelates were paid by the Government, and these complacent beneficiaries naturally feel that "Uncle Sam" should do the same thing.

It is said that these church functionaries represent all of the civilization in the islands, and that anarchy might result if all Church influences were to be withdrawn. Under this specious plea, in violation of every American principle, and contrary to the spirit of the Constitution of the United States, an attempt is to be made to unite Church and State. More than this, unless there is

a change of sentiment, or a revival of interest among the masses, we venture to assert that the Catholics will gain their point. What a fine thing it will be for all concerned to have "Uncle Sam" send monthly cheques to all the good priests in our colonial dependencies! How proud every Spiritualist voter will be of his share in having helped to make our government pay tribute to Rome! With what patriotic fervor will he praise the rulers of our nation whose policy has entailed this course upon our beloved country!

But why should we stop with paying the salaries of Catholic priests? The Methodists, Presbyterians, Baptists, and other Christian sects will send their missionaries to Cuba, Porto Rico, and the Philippines. Why should not their preachers also be paid from the United States treasury? If the priests and preachers in the colonies (?) are paid by the Government, why should not the priests and preachers in the United States proper be also paid by Uncle Sam? In that case, Unitarian, Universalist, Spiritualist, Swedenborgian, and Christian Science preachers would also become wards of the Government. They would be sure of their salaries, which is more than many of them can say at present. If it is fair and right for the Government to take care of the sleek prelates in the Orient and in Cuba, then make it general and give all denominations an equal chance.

But are all intelligent American voters ready to endorse this partial union of Church and State? Can they view with complacency the toady policy of Government officials toward the Catholic Church? If so, then Theocracy instead of Democracy will prevail in America, and the Republic will perish from off the face of the earth. This is a question of grave importance to every patriot, and we appeal to every Spiritualist in America to defend his country's honor. We ask him to oppose the policy of salary-paying to the priests of any and all denominations, and to demand with voice, pen and vote that Church and State shall forever be separated. Are you ready, readers of THE BANNER, to have our Government join hands with any sectarian body in shaping the affairs of State? Do you prefer party success to the life of the Republic? If so, then shut your eyes to this pending alliance between Church and State, and vote for Rome's sycophant henchmen to be your rulers, rather than for men, who, like Thomas Paine, Thomas Jefferson and Abraham Lincoln, want their country to be free in all respects, and loyally endeavor to make it so.

Robert G. Ingersoll.

The great agnostic has taken leave of earth, and has solved for himself the mystery of seeming death. He has crossed the line of life immortal, and now stands face to face with his real soul self. He has left a marked impress upon the history of his country, and has done much to shape the course of the thoughts of his fellow-men. He has occupied a unique position among men, and has stood forth boldly as the champion of what he felt to be the truth, regardless of worldly wealth or honors. His devotion to principle made him a most attractive figure in all society circles, and gave his utterances an influence unequalled by any pulpit or platform orator of the day.

Although at variance with the views of both Paine and Voltaire in some respects, and occupying a somewhat different position in the thought world, he will be classed with these eminent men by mankind, as one of the three great skeptics of the Christian era. Col. Ingersoll was himself in every respect, and lived up to what he felt to be the law of right. He was a man of positive convictions and had the courage to frankly avow them, regardless of the possible cost to himself. He was a prose poet, whose genius as a phrase-maker and wonderful ability to find and use the right word at the right time, made him an orator of remarkable power and influence. His voice was none of the best, yet his keen satire, fine witticisms and splendid logic attracted his hearers and held them under the charming spell of his eloquence.

His best work, his noblest monument, is to be found in what he did for the home and home-life. An iconoclast in theology, he was yet the noblest of builders with respect to the American home. The sweetest, purest and best of conditions prevailed in his own home atmosphere, and he endeavored to extend its helpful influence over the homes of his fellow-men. He helped to brighten many darkened lives by his wholesome advice, and no doubt has aided in the construction of hundreds of happy homes in every State of the Union. His orations have always been popular, no matter what the topic was that he discussed. The nomination of Blaine at Cincinnati, his oration at his brother's grave, his Decoration Day address, his lectures on Lincoln, Conkling and Shakespeare are masterpieces of composition and strength of thought, to say nothing of his controversial discourses.

It is pleasing to note that the press and pulpit references to his transition are uniformly fair and considerate. His honesty is freely conceded, and great respect for the noble morality of his life is made apparent. All adverse criticisms are simply indices of ignorance, petty jealousy and narrowness of mind unworthy the notice of truth loving people. Col. Ingersoll was a patriot, a lover of liberty, a firm believer in justice, and a loyal advocate of the rights of man. He has served well as a soldier in the great battle for free thought and free speech, and has earned his reward. Truly is the world the better because he has lived in it, and his departure is felt as a personal bereavement by thousands of people. He now realizes that "Life is not a narrow vale between two cold eternities," but is full of pulsing activity, pregnant with the holiest love, and rich in its fruitage of good deeds. Friend of humanity, defender of truth, lover of justice, exponent of freedom, we greet thee upon thy entrance into the life of the spirit! We thank thee for thy noble life, thy triumphant departure, thy beneficent influence upon the lives of thy fellow-men. We do not believe that Ingersoll the spirit will forget the work of Ingersoll the mortal, hence the spirit world is the richer because of his arrival there.

A New York girl in a somnambulist state fell from the window of her bedroom on the fourth floor not long since, a distance of fifty feet, and escaped without serious injury. How it was done is a mystery, as nothing whatever interfered to break the force of her fall.

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

Soul-Sorrow.

The terms "pain" and "sorrow" are often used interchangeably by the unthinking masses, who fail to understand the real meaning of the words. Pain is of two kinds, physical and mental. Physical pain is produced either by the presence of some foreign substance in the body that causes disease, or is the result of an accident. Disease is the absence of ease; hence any disturbance in the organs of the physical form is indicated by a vigorous protest against the intruder, known by the expressive name of Pain, by those to whom he comes. Mental pain is caused by the presence of an intruding unwelcome or unpleasant thought. The physical form may be perfectly sound, yet the potent, although invisible something known as Mind, may be tortured by keenest pain. Bitter agony and intense suffering may be produced by this mental disturbance, from which man's greatest pain always springs.

But neither physical nor mental pain constitutes Sorrow. Grief may be caused by pain, and out of grief may grow regrets that open the door to Sorrow. Thus it will be seen that there is a relationship between all of these varied expressions of man's nature, yet no two of them are synonymous. Sorrow springs from something deeper than pain of any kind, and occupies a position by itself. Pain is born of physical or mental conditions, while Sorrow affects the Soul. Some argue that Sorrow is the cause of Pain, and that Grief also finds its origin therein. But as Sorrow is that which directly touches the Soul, it seems both logical and reasonable to conclude that it is the cause and not the effect of the other emotions and conditions above named.

It is said by some that Sorrow is of two kinds—objective and subjective; the former finds expression through outward manifestations of various kinds, while the latter is ever hidden from view, and is only known by its effects. This division seems both arbitrary and superfluous, in view of the fact that the soul is a unit, hence feels as one the united effects of all disturbances. What is Sorrow? Is it that which we feel when our friends escape from their prisons of clay and speed away to the realm of the spirit? Nay, we are only grieved then, and suffer an agonizing sense of personal loss. Is it that which we feel when an injury has been done unto us by one whom we trusted, or when a loved one has gone wrong in the eyes of the world? Nay, our minds are only pained thereby, and we suffer mentally and physically from the effect of the shock we have received.

What, then, is Sorrow? It is that which mortals feel when clouds darken the soul-sky, when chilling blasts freeze the sweet juices of affection into the icicles of despair, when roaring maelstroms are about to engulf the dearest and best of all life's treasures, when the currents of love are turned from their natural channels, and find their way in seething torrents over the fertile fields of hope, carrying misery, destruction and death. It is that which one feels when, even in the presence of thousands, the awful sense of utter loneliness becomes most keen, and the lack of comradeship is most sharply felt. It is that which comes to men and women when they receive in return for the richest, truest, fondest and best emotions of their souls, only the bitter ashes of misunderstanding and indifference. It is that which mortals realize when, after truly longing for that which will ennoble and perfect their lives, for that which will be the true complement to their lives, they receive no recognition whatever of their agonized soul-cry. It is that which is felt by all who are vilified, accused, abused, and condemned by those who should have known them as they really are, and judged them aright.

It is that which is felt by a loving wife when she has done her best to be true and noble and good, only to be confronted by the cruel suspicions of her husband, and is compelled to listen to his sneering, heartless words. It is that which a devoted husband realizes when he is confronted by the proofs of the treachery and deceit of the one whom he trusted with the care of his heart, when he hears her taunting words and heartless jeers. It is that which is felt by all when the full sense of self-dependence is made known, and the realization comes that each one must lean only upon himself, and work out his redemption, alone, unhelped, unaided, unadvised, by the millions of beings around him. Yet this very Sorrow, this seeming monster, this apparent tyrant, is man's true friend, and woman's faithful brother. It reveals man to man, shows the hollowness and mockery of pretense, causes man to truly know himself, and induces him to faithfully work to earn for himself his place in the temple of truth in the kingdom of souls.

Significant.

A Spiritualist camp-meeting at Springfield, Mo., has been the first captor of the spirit of the late Col. Ingersoll. It called on Saturday with a promise to return and lecture yesterday. The ruling passion, etc.

We clip the above paragraph from the columns of the Boston Herald of July 24. It is possible that Col. Ingersoll actually did visit the camp named on Saturday, and really delivered a lecture on Sunday; yet we venture to assert that very few intelligent Spiritualists believe in their hearts that he actually did thus return. As soon as his transition was known, not a few people were heard to remark, "Col. Ingersoll will be materializing at a dozen cabinets to-night, and controlling fifty or more so-called mediums within two days." It seems that these people knew whereof they spoke, as the item above quoted demonstrates. Spiritism is a grand truth, and we have no doubt that Col. Ingersoll will gladly avail himself of the opportunity to visit his loved ones when he has become familiar with the law that enables him to do so. It is absurd to suppose that he was able to grasp that law instantaneously and could at once return in his old-time strength. Such claims reflect seriously upon the intelligence of those who make them, and serve to bring Spiritualism into ridicule.

J. C. F. Grumbine on Onset.

Those wishing to see Mr. Grumbine about the College of Psychological Sciences, the Order of the White Rose and Immortality can see him at the hotel from July 31 to Aug. 5. He will hold classes at the Arcade at Onset at 9 A.M. and 7 P.M., beginning Monday, Aug. 1. He will also have a full line of his own publications.

The Montreal, Quebec, Herald, of recent date, gives an extended account of the work of Oscar A. Edgerly, the well known speaker and medium, in that city. It was fairly impartial and considerate in tone, and gives Mr. Edgerly due credit as a speaker of fine abilities.

Pax Vobiscum!

Perhaps the over wrought friends of the Administration are mentally uttering the above words with all the fervency of their nature, as they think of one R. A. Alger, the quondam Secretary of War. The famous embalmed-beef Secretary had to retire "under fire" at last, and will soon be permitted to return to Michigan to engage in the noble labor of his political fences. We hope this will be less dangerous work to the life and health of the American people than were his patriotic efforts to aid and abet Eagan, Corbin, & Co. in their endeavors to injure innocent men with putrid beef. If Gen. Corbin were told to keep company with Gen. Alger in the business of resigning, the country would be freed from the weight of an incompetent official, and partial justice meted out to one who is known to be the cause of much of the suffering among our soldiers in the late war with Spain. It is a pity that Eagan was rewarded for his evil-doing. Simple justice only would have been done had he and Corbin each been compelled to undergo punishment commensurate with the iniquity of their actions.

Columbia's Apostasy.

A little work bearing the above title, by Robert Stevens Pettet, has found its way to our table, which contains many rare gems of truth. The poems and essays published in this excellent brochure largely deal with the policy of the United States Government in connection with Cuba and the Philippine Islands. The author does not hesitate to call things by their right names, and clearly shows the inconsistency of those who pretend to believe in the Monroe doctrine, and the Constitution of the United States, who yet openly advocate Imperialism and Militarism for the people of America. This little volume has come at an opportune moment, and fills an important niche in the temple of literature. It should be read by every patriotic American, and the advice given carefully followed. Single copies twenty cents. Order through THE BANNER OF LIGHT Publishing Co.

Camp Chesterfield.

This popular and progressive spiritualistic camp-meeting in Indiana was made the subject of a very interesting article, two columns in length, in the Indianapolis News of July 11. The attractions of the camp were very nicely set forth, and the doctrines promulgated at its annual sessions were touched upon in a kindly manner. It will be good news to all truth-loving people to learn that Chesterfield purposes barring out all frauds and tricksters from the grounds, even arresting them when compelled to do so. The reference to Mrs. Mary E. Lease, to the coming National Convention, and to the adoption of a declaration of principles, clearly prove that the writer of the article in question has been studying Spiritualism and Spiritualists first-hand. His statement that the possible adoption of a declaration of principles will be attended by no little excitement and earnest discussion, is undoubtedly based largely upon inference; but the fact yet remains that he has obtained an intimate knowledge of existing conditions in Spiritualism. There will be an unusual interest taken in the Chicago Convention throughout the country.

Bibliography of Progressive Literature.

The New Epoch Publishing Company, 136 Madison Square Branch, New York City, has issued a complete descriptive catalogue of all works bearing upon all of the advanced questions of the day. Science, Philosophy, Religion, Occultism, Sociology, Spiritualism, Evolution, Hypnotism, and two dozen other subjects of equal interest have been consulted, and the titles of the best works relating to them published in alphabetical order. Every student will find this catalogue of great service in seeking for reliable works upon the fascinating topics of the times. Every truth-seeker's library should contain this important and helpful work. It can be obtained through this office, or of the publishers, at twenty-five cents per volume.

Camps.

Nearly all of the Spiritualist Camp-Meetings are now open, and thousands of interested people are taking their vacations at these deservedly popular resorts. Mediums and speakers are in demand, and the people in attendance are studying the truths of Spiritualism, as set forth by its phenomena, science, philosophy and religion first hand. A few days at some one or two of the camps, to hear a good speaker, or to receive some word from the "Great Beyond" will do every Spiritualist a great deal of good. Investigators especially will find the camps the source of much spiritual and intellectual pleasure. Take a few days' rest, by all means, at your favorite camp; it will do you, the Cause and the Camp no little good. Help Spiritualism in this way, and you will be inspired to do more for it locally when you return home. All are parts of the grand whole, and each part deserves loyal support.

Fakes to the Rear.

Benj. G. Price, Richmond, Ind., sends a large list of names to whom THE BANNER is to be sent for three months, and writes:

"Some of the names have been spoken to in person, and a prompt response in the affirmative was given. Some of the names are my personal friends who I know will be pleased to learn that such a good paper is in existence, and I hope you will get many annual subscribers out of the list. Our paper is a noble, high-toned, earnest advocate of genuine mediumship; fakes must be relegated to the rear, so far that America will lose sight of them forever. One genuine demonstration of spiritual phenomena should suffice to set all thinking people to study her philosophy. We then need no astounding physical phenomena."

Mrs. Vesper B. Perkins, of Concord, N. H., writes: "To show what we have to contend with in securing subscribers, I took my BANNER to one of my neighbors and asked him if he would like to read it. 'No,' he said; 'any one who reads that paper is sure of hell fire.'"

Kind Words from the West.

A. B. Spinney, M. D., Reed City, Mich., writes: "I send you the money to pay for twelve months' subscriptions to as many of my friends, who I think will subscribe at the end of that time. I could not make them a better present. I spoke of THE BANNER at Camp Forest last Sunday, and arranged with a lady to take subscriptions during the meeting. I think you are doing a glorious work, and the paper is improving under your management."

The Fox Sisters.

The Boston Transcript, New York Sun, Washington Star, and a few other secular papers have reproduced the glaring falsehoods of William B. Phillips about the Fox sisters, recently published in the Independent, in full in their columns. The Star also published the BANNER OF LIGHT editorial in refutation of the absurd statements of Phillips, and thereby proved its impartial spirit. The other journals should be equally considerate and truth-loving, and we trust that they will open their columns to plain statements of fact on the side of truth. We can not but feel that the great dailies named, the Washington Star of course excepted, have been signally remiss in their duty in the present case. They should have investigated the statements put forth by Phillips ere they allowed them to appear in their columns. In publishing his gross libels upon the Fox sisters and Spiritualism, they have done thousands of their most intelligent readers a great injustice. They should apologize in the name of common honesty and for the sake of fair play.

Compulsory Cremation.

A short time since an editorial upon the above topic appeared in our columns. It was based upon information received from what we deemed to be reliable sources. Our valued exchange, Light, of July 15, kindly tells us that we were misinformed, and says that no compulsory cremation bill, to be applied to large cities and towns in England, has been introduced into Parliament. We gladly make this correction in the interest of truth, and assure our friends that we had no intention of misleading them in this matter. We honestly believe in cremation, hence rejoiced at what we considered a sign of progress among our cousins over the sea. Our chief regret in this matter is that compulsory cremation is not enforced by law in all great cities on the globe.

The National Convention.

Our readers should not forget the coming National Convention in Chicago, Oct. 17-20, prox. Reduced rates on all the roads leading into Chicago will be granted on the certificate plan. All Spiritualists should plan to attend this grand convocation. Ask for certificate ticket to the National Spiritualist Convention. This will secure your return ticket home for one-third of the regular fare. New England Spiritualists should move upon Chicago one thousand strong.

Special Notice.

In order to meet the extra demands upon our space, we shall omit the list of societies usually found on our eighth page, from our columns until the close of the camps. We shall publish all items of news as heretofore.

The claim that Col. Ingersoll controlled certain mediums on the day following his transition is about as probable and reliable as was the "spirit" message from Mrs. Nellie Grant-Sartoris, a few years since, who was falsely reported as having suddenly passed away. Mrs. Sartoris was very much in the body at the time, hence was not within three thousand miles of the party she was said to be controlling. Col. Ingersoll is in spirit-life, and may be able to control one medium or a dozen, but we do not believe he has ventured very far from the members of his own household since his transition. We believe in the return of spirits, under proper conditions, but we try to take a common-sense view of the subject, and most positively decline to swallow the impossible as a literal fact. The ridiculous farce of materializing John Sherman while he was only slightly ill, as well as that of the bogus Sartoris message, should teach Spiritualists to be rational and cautious in all of their proceedings.

Camille Flammarion, according to our esteemed London, Eng. contemporary, Light, denies the report that he has severed his connection with the Spiritualists. He simply says that he "shall always be very severe concerning Spiritualistic phenomena, which must be carefully controlled." He declares he has no intention of abandoning his researches. This is what we had every reason to expect from the information we had at hand, upon which our remarks in the last issue of THE BANNER were based.

Ernest S. Green of San Francisco, Cal., is soon to launch a new monthly journal upon the sea of literature. It will bear the singularly appropriate title, "The Harbinger of Dawn," and will be devoted to reviews of the great poets and writers of all ages, as well as to modern facts and philosophy. We wish Mr. Green every success in his new venture. The magazine will be one dollar per year.

According to Rev. S. P. Cadman, an eminent Methodist clergyman, the following Bible stories may be honestly doubted: Creation in six days; Methuselah's life of 969 years; the whale and Jonah; crossing Red Sea; Eve and the snake; Joshua and the sun; tower of Babel; Lot's wife and the pillar of salt; the flood; Aaron's rod turned into a serpent; translation of Elijah; the fiery furnace of Shadrach, Meshach and Abed-nego. Well, well, well!

Our readers will be interested in Brother Charles Dawbarn's series of replies to his critics, the first of which appears in this issue. We shall make use of a few more of the replies to his article published May 6, that we have received up to date; but the discussion should now be confined to the points presented in the series now running in our columns.

Samuel M. Baldwin, formerly an employee of the U. S. Government, has passed to spirit life from the home of his son in Bakersfield, Calif. Mr. Baldwin was well known in spiritualistic circles in Washington, D. C., and elsewhere as the publisher of Spirit Bishop Haven's Message to the Methodist Church. This publication cost him his position.

Mr. Otto Richter of Chicago, Ill., and Miss Elsie Mulrath of Milwaukee, Wis., were united in marriage by Mrs. M. P. Bartel at her home in Milwaukee, a few days since. The ceremony was simple and strictly spiritualistic, said to be the first one ever performed by a Spiritualist minister in that city.

Our excellent reports from Onset are attracting favorable notice from the many friends of that ever-popular spiritual mecca. Mrs. Carrie L. Hatch is an invaluable assistant in reporting the news from Onset. She is an indefatigable worker in behalf of the "good Cause," as is also her husband, J. B. Hatch, Jr.

SPRIT Message Department.

SPECIAL NOTICE.

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

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

Report of *Spence* held July 14, 1899.

Spirit Invocation.

Heavenly Messengers from the Higher Spheres, with reverent hearts we invite your presence this morning, to our sacred room. Help us to prepare the way so that each spirit who approaches with a loving thought for some dear one in the earth, will be clearly proved his identity, and thus add another link to the chain of evidence that is binding closely and yet more closely spirits and mortals. Little do the children of earth know of the constant effort that is being made to awaken their spiritual nature, and make them conscious of the untold wealth that lies all about them, in spirit, wealth which may be their very own if they will but bravely pass through the fires of purification. May the blessing of love attend each message that is sent forth today in our prayer. Amen.

INDIVIDUAL MESSAGES.

The following messages are given through Mrs. Conant's little guide, Sunflower:

Sarah Armstrong.

Here comes a lady who is lame. She broke her hip, and never got well. She was quite well along in years before she passed on to spirit-life—seventy-nine years old, she says, but she broke her hip two years before she left the body. She is anxious to let her sister Agnes know that she is all right. Agnes is feeble and is getting along in years, too; it will not be a great while until she goes to spirit-life also, and her sister wants to take away the fear of death. She says, "Settle up your worldly affairs and let death alone. You need not dread passing away, because it is like going to sleep; you are out of the body before you are aware of it." She says she promised to come back and let Agnes know how it was, and she has been waiting and watching for a long time to get where she could reach her. Agnes promised to go to some medium after her sister passed out of the body to see whether she could come back or not, but she never went. Her mother says Agnes went one time but that was before her sister was conscious, and the one she went to did not tell her anything, so she never went back any more. This is the first opportunity she has had to try to prove her identity. She wants them all to know it is all right, that she is not lame in spirit, but is lame only when she comes back to earth-life, for the disease was in the physical, not in the spirit. She merely speaks of it to identify herself. Her name is Sarah Armstrong. She belongs in Great Barrington, Mass. Her husband's name was Jacob Armstrong. She had two husbands, because she says Jacob is in the body, but she has a husband in the spirit-world called Todd.

George Dillingham.

Here comes a large man, dark complexion, dark hair and dark eyes. He was an engineer and brings an engine with him. He does not run the engine now, he says, but brought it for a symbol, to identify himself. He has run a good deal on the New York and New England, and he is well known around the road, or was in years gone by. His name is George Dillingham, and he has a wife and two children. He has some sisters, he says, yet in earth life, who live mostly in Woonsocket, R. I. He was interested in Spiritualism when in the body; that is, he says he was not a Spiritualist as the folks call it, but he used to like to go to see mediums, and knew he received good from them sometimes. There was lots about it he did not understand, so he thinks this will be a good way to open the eyes of some of his chums, for they used to make a good deal of talk. He did not pass away on the engine, but went home, was taken sick, and died very suddenly with what the doctors called heart failure. He says his heart did fail him, but in spirit they called it apoplexy. He has not been disappointed on the spirit side, but sometimes wishes that he could come back and talk with the folks as he used to do, and if he ever can find an instrument that he can control personally, he would like to do so. You can put him down as George Dillingham, Woonsocket, R. I. He will also be remembered in Bridgewater.

Philip H. Bradley.

The next one who comes to me is a gentleman, not over medium height. He has a pleasant appearance, yet is a very determined-looking man. He informs me that while in earth life he was a student, loved to read, study, and look into all manner of things. He was interested in electricity and all progress. The only thing he was not interested in was religion; he says he never knew much about what the world calls religion, for he never belonged to any church. He was born a Roman Catholic; his father and mother were both zealous Catholics, good, honest people who enjoyed their faith. But as he dipped into literature, science, etc., he found no fault with the church, but found he could not conscientiously belong to it and continue his studies; hence he just did what he considered was honest and upright; in doing that he died a poor man, while if he had held on to this faith he might have rolled in the world's riches. He speaks of this, as a great many people criticize a person because he is liberal, and because he does not pronounce himself any one thing; but the man or woman, he says, who will take an absolutely independent position, and is honest in it, should have the credit of being a good, honest man, even if he is not a Christian and does not go to church.

He says that it is not what he came back to say, but he has been trying to prove to his friends that it is really he who speaks: "Just say to them all that I am still progressive, and I found when I got on the spirit side that the broader our views are, the more liberal and charitable we are to our fellowmen, the happier we are in spirit life." His name is Philip H. Bradley. He will be remembered in Chicago, Ill., where he was interested in dry-goods as a business, but was a student otherwise.

Jack Hayden.

Here comes a soldier boy. He says he is all the way from Cuba, and wants to come in contact with his people. He was interested in Spiritualism, and has a sister who is medi-

umistic. When he went away his people did not know where he went till he wrote them from Chikamauga, where he stopped when he went into the army. Then he went to Havana, and there he took the fever and passed away in a hospital. He has relatives in Boston, but went away to war from Philadelphia. He says he never lived much at home—liked to rove around. He sees now that he might have been of more benefit to himself and others if he had not had that desire, but he had it and could not help it. He has tried to control sister Mary two or three times, but it makes her feel bad. She sometimes thinks it is her own mind, and does not know whether it is or not. She requested him to come to the BANNER OF LIGHT séance room and see if they would not let me send a message through the paper, so she would be convinced that it was he, and he has taken this way to manifest. His name is Jack Hayden.

Andrew Smith.

A colored fellow comes up beside me and wants to know if I will speak for him. He says when he was in earth life white people sometimes helped him and he thought I would help him now. His name is Andrew Smith. He belongs in West Virginia, but passed away in New York. He was a waiter in a hotel, has two sisters in Brooklyn, but does not know where the rest of them are. He is anxious to communicate, for he never knew his own people, that is, the father and mother, but he knows them now in spirit, and wants the girls and his friends to know that he has not forgotten them. He used to play the banjo, for he brings a banjo with him, and he sings, not professionally, but socially. He says he passed away with pneumonia, after a short illness, and wants Sadie to know he has not forgotten her. He has been out of the body five or six years. There have been many changes, but he does not think he is forgotten. If this message is answered he will try to give them something more, or if they will go to some medium whom he can control, he will try to help them all he can.

Fred Cummings.

Fred Cummings is here. He has crooked eyes—cross-eyed, they say—and looks funny. He has dark hair, but his eyes are kind of blue. I suppose his mother thought he was just as handsome as the rest of the children; but he was an odd stick. That is what he tells me to say, because he used to have fits; and one time when he had one, it turned his eyes in. But he says he was loved just the same. He went to spirit life by getting hurt. He took one of those fits and fell down, and the hurt took him to spirit-life. He says he wants his mother to know that he is all right now, that he understands better and is able now to go to school. When he was in earth life he could not go to school all the time, because his mother was afraid to let him go out alone. He had what they call St. Vitus's Dance. He says his mother has wondered ever so many times if she could not hear from him. Sometimes she believes, and sometimes she does not believe; so he wants to tell her that he is all right, and that when she meets him in the spirit-world she will find her own boy—not the deformed boy that he had in earth-life.

Little Jessie comes with him, and his father is with him, too, in spirit life. His father went away a long time ago. He went out through an accident, too. It was before the boy was born, and the mother was frightened. His mother's name is Martha, of New Boston.

July 22—Elizabeth White; Fred W. Brown; Elizabeth H. Hawthorn; Grandma Casey; Fred Haskell; Sunflower (Mrs. Conant's guide).

A Letter from Abby A. Judson.

NUMBER EIGHTY.

To the Editor of the Banner of Light:

I am interested in the classic word, *norma*, meaning a law, a rule, or a model. A thing that is normal is so conformed to the law of its being, to those principles of its constitution that characterize its kind, that it becomes a true model for the others, and expresses its ancient or original type.

The Greeks were so imbued with this thought that perfection can be attained only by conformity with law, that *norma* as used by them might well be synonymous with the English word *beauty*. They carried this thought into the training of their youth. The young strove to make their bodies conform to the perfect type of well-developed youth. In pursuance of this, they made every member, every muscle do the thing that it was designed to do, and to accomplish this more perfectly, it was done rhythmically. A Greek youth was not considered educated until he could sing, dance, and play on an instrument with perfect ease, all at the same time. Of course this could only be done by making every power work in such conformity with law or the perfect type, that the whole action was in harmony. At first, they had to think of the law under which they were working. But with practice came ease, and when their development was perfected, they did all in accordance with law without conscious effort. The type they followed existed in the world of thought long before there was a Greek on the earth.

That the Greek perfection of form and of movement resulted from their conforming to the perfect type existing in infinite intelligence, is equally true in every department in which the human mind can engage. There is a perfect type existing in thought in every department of art, of literature, and of social relations. No human being made these archetypes or models. They existed (and their existence proves the existence of absolute intelligence); and it is the part of the human being to see these primal types of perfection in whatever engages him in life, and to conform his acts to the law to which these types owe their perfection.

To illustrate: A young lady has married, and is to become a mother. Long before human beings existed on the earth, there existed in the Absolute Soul the perfect type of what a mother should be. This young mother's own soul is the child of that Infinite. She has therefore in her being, latent it may be, the ideal of what she should become under the new circumstances in which she is to be placed. Let her, then, strive to bring before herself the type of a perfect mother, and make it her end and aim to re-create that model in human form.

The ideal prospective mother has a healthy body, made and kept so by the simple laws of health, as cleanliness in self and surroundings, pure air, enough exercise, proper diet, regular hours of rest. To give the newly-individualized soul which has already made its

home in her own beautiful (because healthful) body proper mental conditions, she will shut her nature from all unkind, resentful, jealous feelings. Truth will be the absolute law of her lips. Every virtue that she wishes her child to possess she will seek to realize, not only in her words and in her acts, but in her feelings and her thoughts. Let the seeds of impurity be implanted in her unborn child, she will not allow her body to be tampered with, under the seal of man-made laws. Strong in the sovereignty of a prospective mother of a human being, she will regard her body in which rests a living thing, as a sacred temple, which must be regarded as such by him to whom she gave herself in marriage. And if he too has come to realize in some degree the obligations of fatherhood resting on him, he will nobly do his part in offering pre-natal conditions that will make the coming child strong in body, clear in intellect, and pure in soul.

A course of action thus carried on by both parents will do much to give favoring conditions to the new-comer into this breathing world. But the work so well begun is only begun. For at least two years after birth the little one should have his mother to himself. No thought of further offspring should intrude. Let her be as free from outside cares as circumstances will permit. Let her not have the mental anguish of worrying about his care because she is herself forced to bear another one while she still has him in her arms. Let her be happy in her motherhood, so that in her he can find the sunny temper, the loving smile, the gentle caress, and the tender care that will go far toward making him a noble-hearted man or a gracious woman when the locks of his father and mother have become frosty with the tide of years.

Ah! how my heart aches for the little unloved children. How it is pained by the cross or jeering word, by the unkind jerk of the hand, by the rough shake of the tender little shoulder, by the hateful word which causes the childish brow to shrink and faint with pain, or the little brow to redden with resentment, and the little hand to clench with anger! If grown up people are going to frown, to swear, to speak savage words, to angrily push or strike, let them use these weapons with those who are grown up, and not with human beings who are smaller and weaker than they. The rough word that sinks into the plastic brain of a child gives a warp to that organ that may bring bitter fruit in the years to come. Children are true "sensitives"; they drink in and imitate the feelings of those with whom they are associated.

The other day on the sidewalk, I saw a girl of six leading her little brother. He had done something she did not like, and she jerked him and spoke unkind words. I looked down on the little girl, and smiled into her eyes without saying a word. She looked up at me, and after a moment she smiled too. As I walked away, I heard her speak lovingly and tenderly to her little charge, and I felt sure that baby would have a kind little sister all the way home.

In by-gone years I did not like to have children say "hello" to me. I thought it was not polite, and that they ought to say "good morning" or "good-evening," and not even that unless I spoke to them first, according to the old precept, "Children should not speak till they are spoken to." But I have gotten over that. Of course, "hello" is not very polished. But I would now far rather have a dear little child look up brightly and say "hello," calling me by name, than to have him look down or away as if he feared me. The funny part is that each child insists on a separate recognition of his personal self; so that I suppose I sometimes have to give the responsive "hello" as many as ten times, if the group is large.

But there is no exchange of compliments when I see a boy throw a stone at a dog. No, indeed. He is usually so touched by my picture of how that poor dog would have suffered if the stone had broken his leg, that he is quite willing to say that he will not do it again. Or, if he prove obdurate, he receives such condemnation from the rapidly increasing company to whom I appeal, that he gets quite ashamed of himself.

It is good to have the love of little children. One of the finest compliments I ever received was when a little Swede girl said to her playmate in a mud puddle, "Here comes the nice lady." Poor little Ebel! She has moved away, I know not where. In twenty years from now she will be washing Monday, ironing Tuesday, cooking three meals a day, and rearing a large family. She will always have a good heart, and though she will have altered so much that I should not recognize her, yet her name will be Ebel.

Letters of inquiry come about my widowed friend journeying to California in a wagon with her five children, described in THE BANNER OF LIGHT of June 17. A letter received to-day shows she has reached Zanesville, Ohio. They have had malarial fever, but are well again. Good old Harry is becoming weaker, and has fallen down twice. She gives him all the bread that she can possibly spare. She wants much to buy another horse cheap, and have Harry pull only every other day. She cannot buy a horse that will do for less than twenty-five dollars. I still have nearly five dollars of what has been sent to me by kind friends. I have written to her that when she finds the horse she wants, to stay where she is and write to me. I feel sure that our spirit-friends will impress some of our readers to aid us.

Grace Cumberland Valley is well. She is the noble mare my friend got in exchange for Maud, who is pretty, but only good for breeding purposes. The spirits brought the opportunity for the exchange. Harry likes Grace C. V., and keeps ever at her side when they are loose. Pauncetote, the big mastiff, is as good as gold and equal to a six-barreled revolver.

I thank all who have sent me money for my friend, and shall be grateful for all the aid that can be afforded. I try to send a little money every time I write.

Yours for humanity and for spirituality,
ABBY A. JUDSON
Arlington, N. J., July 13, 1899.

In Re Miss Judson.

To the Editor of the Banner of Light:
May I speak for one brief moment and tell you how much good Abby Judson's letters do to our home? The aged ones hail the coming of THE BANNER with joy, and eagerly read her letters. The young are also deeply interested and instructed, and even my little boy aged four years, often teases me to read something Abby Judson has written, as he says. We all love the paper dearly, and hope her holy sentiments may long be printed in its columns. The children's department is a valuable addition. Very sincerely,
MARY W. JENNE.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COOLVILLE.

Ques. (By A. B. Chase, Jersey City.) I would like to have an explanation through Mr. Coolville of this power (for it is a power, a most potent force) which is with a person so that when he speaks to or with others many will soon become sleepy, and have to sleep quite. The effects seem to be caused simply by the voice alone of the speaker. Doubtless there are only a few indeed who have this force in such measure. We read: "Jesus returned in the power of the Spirit." "The words that I speak unto you, they are spirit and they are life." "What could ye not watch with me one hour?"

A. S. We know that the power referred to is not quite as exceptional as our questioner seems to suppose, and we are quite ready to grant that it is in many instances a truly beneficent force which acts in the hypnotizing manner referred to, but though we can readily understand that many persons who require sleep fall asleep, and are therefore seemingly put to sleep, while in the presence of a good natural and spiritual healer, we do not teach that the phenomenon of sleep would or should accompany or follow an intentional or unintentional psychic treatment in all cases. To treat this subject with any large degree of fairness or fullness, it would be necessary to consider diagnostically the condition of probably nine-tenths of the population of large cities at the present time, where people work upon their nerves incessantly, and only rarely enjoy even at night the blessing of profound repose.

As our suggestion is the one form of mental treatment especially commended and endorsed at present by the medical profession, and by many intelligent people in all walks of life, it is important to note the large part necessarily played by the voice in the practice of suggestive therapeutics. The tones of the voice when quite natural and therefore spontaneously produced are the most direct expressions of inward thought and feeling, and are means whereby the secret intentions of a speaker are made manifest. Elocution to be truly impressive must never be stilted, and only those reciters who are entirely free from affected mannerisms really carry their hearers with them in the full sense of that highly expressive phrase. Whoever possesses a voice which induces sleep in his hearers is capable of doing excellent work in curing insomnia, which is a very prevalent disease in America, and one which is often extremely difficult to reach except by the purely hypnotic method.

Colleges and private teachers may instruct multitudes in the professional art of hypnotizing, but only a few students or graduates are very successful in hypnotic practice, because the voice of the practitioner plays so very large a part in successful practice. There is a wide difference, however, between the much advertised and often greatly feared hypnotic treatment which timid people dread, and the natural, spiritual influence of a restful, soothing voice, which is a perfect panacea for acute, nervous distempers.

It cannot now be long before psychical investigations and demonstrations will entirely revolutionize the popular error concerning sleep, which is to the effect that when we are asleep we are entirely unconscious, and therefore incapable of gaining any instruction whatsoever.

It may be logically consistent for avowed materialists to argue thus, but such statements are ridiculous when coming from people who boast of their knowledge of psychic law and claim even, as many do, that silent and absent mental treatments are of great avail. Once admit that there are other avenues of perception than the five bodily senses, and you need no longer feel that you have to keep awake physically to drink in the spirit or essence of music or a discourse. Conversation through the physical lips cannot be kept up when one of the conversers is asleep, but there may be far deeper and more profitable converse when two minds are holding communion in subtler ways than the senses wot of than when two mouths are pouring forth the ordinary speech of the external world.

The questioner to whom we are now replying is a healing medium when viewed from one standpoint, and a first-class hypnotist when viewed from another. By this we mean that in the same person these two elements can be successfully combined—the element of passivity, which renders one susceptible to spiritual influx, and the element of individual forcefulness, which enables one to give forth to others whatever one has received.

As to there being only very few who have any phase of spiritual force developed in large measure, this is a query we do not attempt to solve, because development depends in most cases largely upon continued exercise of a natural inborn gift or inherent quality. As to the meaning of the three scriptural texts quoted, we suggest the following interpretations as suggestive though not exhaustive. Concerning the first, we would say that returning in the power of the spirit, largely refers to a spiritual infilling occasioned by temporary retirement from the activities of the external world. During the summer vacation season special opportunities are afforded for interior replenishment, and nowhere can people enjoy such complete realization of spiritual strength as when, in the open country or on the sea beach they throw aside every care, and with open hearts and intellects invite spiritual illumination.

To the second text we would add the thought that the true meaning of a great saying never resides in its external, but as nutshells contain kernels which, though inside the shells, are widely different in all respects and properties from the shells which enclose them, so are the inner truths of spiritual revelation similarly different from the husk of the mere exterior sense or obvious meaning. The whole spiritual realm is expressed in the symbols of nature, and whoever looks below the surface will find the spirit. We need clairvoyance as a spiritual X-ray to see through the flesh or outward garb of a great saying to find its interior principle which will afford us spiritual instruction.

Concerning the third text, we would suggest a twofold meaning—first, the natural obvious one, almost universally accepted, viz., that Jesus yearned for human companionship and sympathy in his hours of greatest trial; and second, the theory first brought forward by our present questioner to the effect that the spiritual force in the garden of Gethsemane was such that the semi-developed disciples fell into a trance when brought into close contact with their Teacher's psychical effluvia. Subjects as large as the rather complex problem here presented cannot be dealt with in a summary, offhand manner, as though a few words of arbitrary say-so could exhaust them; they are fit topics for continuous study and diligent research. We hope our questioner will devote more of his time and thought to

practical healing than ever before, and we particularly wish to help him to rest assured that, in cases of aggravated nervous disorders, even those bordering upon insanity, he can render very valuable aid. In the field of Suggestive Therapeutics, as an oral healer, this enquirer can render a most benevolent work. It would be interesting to examine persons who have gone to sleep in his presence, particularly those of a highly sensitive temperament, with a view to ascertaining what visions they may have enjoyed or what impressions are with them on awaking.

Reincarnation.

BY C. G. OYSTON.

IN THE BANNER OF the 8th Inst. Miss Judson seems much exercised in mind over the great question of Reincarnation, and severely deprecates the promulgation of such philosophy, which she regards as injurious to Spiritualism. Let me, therefore, kindly suggest a few thoughts which may tend to modify her resentment somewhat and furnish philosophical reasons for the position occupied by those who recognize its absolute necessity.

In the first paragraph of the letter referred to, she inadvertently shows the superiority of Spiritualism to Theosophy when she says its interpretations are always the same. Now herein lies the very weakness of Theosophy, and if Spiritualism displayed the same characteristics, the seeds of decay thus implanted would bear the same fruit, and in time degenerate into dogmatic priestcraft, and thus seal its own doom.

Madam Blavatsky is the high priestess—the authority from whom there is no right of appeal. Theosophists reverence her and would no more question her statements than a devout Catholic would oppose and defy the Pope of Rome. Spiritualism has no authority, recognizes no finality of thought, consequently cannot become a prey to priestcraft so long as its advocates are true to themselves.

I fervently thank the spirit-world because they have thus prevented the ossification of our beautiful philosophy.

Instead of regarding reincarnation as a narrower line of thought, I recognize it as the keystone in the arch of the spiritual structure. Without its elucidations, I cannot account for the anomalies of life, and Spiritualism has not a definite significance for me. It may not appeal to the emotions, but it does reconcile itself to reason. I fail to see how the teaching of a plurality of physical existences can bring a train of evils upon the spiritual movement. The frauds, the charlatans, the fortune-tellers and mercenary wantons who, like barnacles, have attached themselves to the ship of Truth, are not philosophers—they cannot appreciate the profound significance of reincarnation—they are the rascals that have dragged our white-robed messenger in the mire. They are not reincarnationists for obvious reasons.

Won't your correspondent take a more liberal view of man's relationship to his fellows? The meeting of friends in spirit life will be but an infinitesimal degree of enjoyment, compared with other modes of experience, and as we cannot return until we have exhausted all possibilities of our previous incarnation there need be no nervous trepidation on that score.

How amusing it is to a thinker on this theme to hear speakers define reincarnation as the controlling of a medium by a spirit. No wonder such people cannot understand an abstract proposition in philosophy.

We are told that rehabilitation destroys memory. Now let me ask Miss Judson if she can remember in detail every incident that occurred on a certain day in the middle of last week. As she cannot do so, are we to infer that such incidents of experience were superfluous and altogether unnecessary? Certainly not.

Surely she would be the first to admit that the thoughts born of such incidents are embodied in spirit-life, and will meet her when she passes there; consequently, the effects of such experience are engraven on the tablets of the soul, and are a part of memory, which can never die or be destroyed.

Can your correspondent enumerate in succession every sight, sound or emotion she entertained during sleep last evening? Yet this was a spiritual experience, and will help to form the endless chain of memory.

Why did Miss Judson come to earth at all, to suffer, if only one incarceration is necessary? It was not her desire to come, but an impulsion from the spirit side of life determined her course, and will certainly do so again. We do not yet take kindly to this terrible struggle, but we must submit to the inevitable, or our progress would be at an end.

"Temple Builders."

Mr. Editor: I desire to call the attention of all the readers of your paper to the address by Judge John W. Wray, published on the first page of THE BANNER, issue of July 15. To my mind, this address is one of the most concrete, comprehensive, plain, direct and simple statements concerning Spiritualism, its phenomena, and the lessons to be drawn from it, that I have yet read or listened to.

There has not come to my eye so concise a statement for what Spiritualism stands and from which could be formulated all of the creed or articles of agreement on which the National Spiritualists' Association, or any other associate society, need to proclaim to the world their belief.

Readers, read carefully and thoughtfully this statement—this address full of good, sound common-sense; words most timely, and most fitly spoken.
EDWIN WILDER.
Hingham, Mass., July 15, '99.

Passed to Spirit-Life.

From her home in North Fairfax, Va., June 21, Mrs. S. A. WELLS, aged 74 years.
"Aunt Sarah Ann," as she was generally called, was a kind and benevolent woman, and a firm believer in Spiritualism. She has been a subscriber to the BANNER OF LIGHT since its infancy. Funeral services were conducted by Lucius Colburn.

From his home in Meritt Heights, O., June 20, CAPT. LEONARD B. CHAPIN.
He was born at Glen Falls, N. Y., in 1834, and came to Meritt with his parents at an early age. He was among the first to enlist in the Civil War, joining the Third Ohio Cavalry as Captain of Company B, and serving two years, until his health failed. His ancestral line extended to the Patriarch founder of the city of Springfield, Mass. He was the last of a family of four children. With the exception of a few years he has made his home in the town, and was widely known as one of its most prosperous and respected citizens. The funeral, on the 24th, was largely attended. Hudson Tuttle, by request made by the deceased some years ago, gave the discourse, which was full of the eloquent consolation the New Philosophy of life and death has for those who mourn. It is, indeed, a staff of strength to those who are left in the shadows.

From Bakersfield, Cal., April 17, 1899, S. M. BALDWIN, late of 312 F Street, Washington, D. C.
I am his son.
M. H. BALDWIN.

Banner of Light.

BOSTON, SATURDAY, JULY 29, 1899.

Spiritualist Societies.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a * have the BANNER OF LIGHT on sale.

Local Briefs.

BOSTON.

Hollis Hall, 789 Washington street: At morning circle, Mr. Hardy's little girl gave spirit-messages. She will be present next Sunday also. Those taking part afternoon and evening: Mesdames Tracy, M. K. Cutter, Fox, Capt. Winslow, Mr. Hardy and others. Mrs. Fox conductor.

Eagle Hall 616 Washington street, morning, afternoon and evening services participated in by Messrs. Woods, Hill, Archibald, Robinson, Newhall, Clark, Geo. Emerson, De Bos, Proctor, Bailey, Dr. Wydes, Mesdames Wilkinson, Emmons, Fish, Bishop.

Commercial Hall—Mrs. Nutter, Conductor: Sunday, July 23, services morning and afternoon. Those Mesdames who took part: Weston, Nutter, Smith; poem, Mrs. Taylor; Messrs. Nelke, Hilling, Quimby. Evening, Mr. E. W. Abbott delivered a lecture, followed with messages by Mrs. Mellen; song, Miss Paulina Marshall and Miss Sarah Whitaker; poem, M. Bird, Mr. Arthur McKenna.

Odd Ladies' Hall, 446 Tremont street, Mrs. A. P. Gutierrez president: Mr. Haynes opened the meetings; remarks and evidences, Messrs. Pye, Haynes, Westley, Winslow, Cohen, Dearborn, Tuttle, Nelke, Hersey, Ranklin; Mesdames Pye, Gutierrez, Smith, Belcher.

Massachusetts.

Malden Progressive Spiritualist Society.—Our midsummer services are well attended and will be continued through the summer Sunday evenings. Address by the President; music, Mrs. Barber; address and messages, Mrs. Demorest, of Pennsylvania, who received a warm welcome; address, Mr. Warner; address and messages, Mr. Cowen and Mrs. Bishop. Our Treasurer has the BANNER OF LIGHT on sale at all meetings. B.

Sunday, July 23, the fifth meeting under the auspices of the Veteran Spiritualists' Union was held at Waverley Home. A goodly number took advantage of the opportunity to have an outing and attend the meetings held at 2:30 and 4:30. Fine speakers and mediums were there, and the lady who presided at the organ added much to the success of the singing. All mediums and speakers are cordially invited to come and help in this noble cause. Every one is becoming interested; new faces are seen each Sunday. The money taken last Sunday amounted to twelve dollars.

Mrs. J. S. SOPER, Clerk.

The Arthur Hodges Spiritual Society of Lynn held services at 36 Market street Sunday evening. The hall was well filled with seekers after spiritual knowledge, many from the churches being present. Music by Mrs. J. B. Hayes and one of her pupils. Mrs. N. S. Noyes gave an invocation and an able address on "No Night There," which received well-merited applause. Mrs. L. F. Holden spoke on "The Life of Ingersoll," and gave many spirit-messages. Mrs. Lizzie D. Butler made well-chosen remarks and gave spirit-communications, all said to be correct. Next Sunday at 7:30.

John Banks writes from Lowell.—Sunday, July 23, we held a very successful meeting, with Mr. J. S. Scarlett on our platform. He gave a good, instructive discourse, "Evolution of Spiritualism," and many spirit messages that were convincing.

Camp Progress, Mowland Park, Upper Swampscott, July 23.—About two thousand people were present to enjoy the speaking and spirit messages given by the mediums present. The first meeting was held at 11 o'clock A.M., and Mrs. Legrand and Chase gave message treatment to twenty-seven persons. All acknowledged the power and felt benefited by the same. The 2 o'clock meeting opened by the quartet, "Building for Eternity"; invocation, L. D. Milliken, of Lynn; song, "Sweet Peace," quartet; remarks, Mrs. Hannah A. Baker, of Danvers; solo, Mr. Wilsey, of Beverly; remarks, Mrs. Jennie K. D. Conant Henderson; selection, "Just Over There," Dr. Wardwell, Beverly; remarks, Prof. Webber, of Boston; messages, Mrs. Demorest, of Lynn; song, Charles E. Legrand, of Salem; remarks, James Smith, of Cliffondale; song (by request), Mrs. Merrill, of Lynn; "Who Will Greet Me First in Heaven?"; remarks, Mrs. Dr. Chase, of Swampscott; singing, quartet; recitation, Mrs. May Edgecomb, of Swampscott. N. B. P.

Other States.

On Sunday, July 23, W. J. Colville addressed two large audiences in Casino Hall, 13th street and Girard avenue, Philadelphia, where the special summer services are proving a great success. The morning lecture on "Prophecy Dreams" was of great interest, and the evening topic, "Predestination," excited more than common attention by reason of a prolonged discussion of that theme in the Philadelphia Bulletin. The lecturer insisted that it was all in vain to advocate free-will in such a manner as to exclude human free-agency, and then insist upon moral responsibility. The only practical view of this tremendous subject must be that taken by those who confine their theory of predestination to the changeless relation between cause and effect.

The very much misunderstood Oriental doctrine of Karma is only an acknowledgment of law supreme in the universe, though many professed Theosophists have unwarrantably made it apply to individual lives in a most depressing manner. In summing up a very forcible statement of the reasons for holding a decidedly modified view of predestination, the speaker said: "There are profound universal mysteries which, with our present knowledge, we can none of us completely solve; but we are ever safe in inculcating such views of life as do manifestly encourage humanity to noble ways of living. Take away all thought of individual responsibility, and life is reduced to a dreary, meaningless automatism, and all incentives to endeavor evaporate into nothingness; but teach your children one and all that happiness and usefulness here and hereafter are graded upon discovery of law and compliance with spiritual order, then, though law is immutable and the decree of the Eternal is changeless, we are ever free to discover more and more of the law's provisions, and to become increasingly free actors on the stage of life's experimental spheres. Predestination concerns the unchanging order of the universe, not the conduct of the individual; but the relations which are eternal are so wise and so beneficent that through the law's incessant operation, all things work together for manifest good as their necessary outcome."

On Sunday next, July 30, W. J. Colville's subjects will be: 10:30 A.M., "A Memorial Sketch of the Life and Work of Col. Robert Ingersoll"; 7:45 P.M., "Socialism Impartially Viewed from a Spiritual and an Industrial Standpoint." Everybody welcome. Collections for expenses.

Nantico.—Mrs. N. H. Fogg writes: "We are having a good time at Nantico Camp. Miss Lizzie Harlow contributed many stirring

thoughts. Mrs. May S. Pepper had good audiences in spite of wet weather, and did not fail to interest them. Mr. Sandford Bronson is quite sick, but we trust he will be better soon. Mr. Heebae, medium, is on the ground, creating much interest. A large circle has been held in the pavilion, and at a grove meeting Friday all were made welcome. Miss Ruth Spaulding is on hand, and her efforts are much appreciated. Mr. K. A. Wilson has come and gone, but left behind much to think about. Mr. Dickinson, a psychometric reader, is with us. He joins in the conference discussions, which we all enjoy.

W. J. Colville's lectures on "Suggestive Therapeutics and Kindred Subjects," at his residence, 108 Queen street, German town, have drawn together very intelligent companies of thinkers, including several well known physicians. Many questions are asked and answered. The remaining lessons in the present course are announced for Saturday, July 29, Monday, July 31, and Wednesday, Aug. 2, at 8:15 P.M.

Atlantic City.—W. J. Colville has spoken to two fine audiences at that popular seaside resort, in the studio of the Messrs. Krehwieder, Virginia avenue, close to the Board walk. A first lecture will be given Tuesday, Aug. 1, at 8 P.M.

Usual circle held Sunday evening at Orient Hall, Portland, Me.; Mediums, Mesdames DeLewiss and Radlon.

A Trip to Oldtown.

Owing to many invitations from the Oldtown settlement of Indians to make them a visit, and as many promises to them to come, our party of five started from Boston. Prof. Chamberlain of Harvard College, Mrs. William S. Butler, Mrs. John D. Allen, Mrs. Florence White and Mr. Harold Leslie. After a very pleasant trip we arrived at Red Indian Village and were cordially and sumptuously entertained by Mrs. Koheler and her estimable daughters. Travelers, even for a short distance (especially by water), always feel grateful when they arrive at their destination, to find a warm welcome and a good dinner, and we were just like other mortals—hungry. We found the welcome—and the dinner, and we all did justice to the fine spread that had been provided for our kind hostess.

A picnic was made up. Our party, with others, started in twenty canoes, in charge of the Indians, and went seven miles up the Penobscot river, landed at Pine Grove, a delightful spot, that gives one the impression that it is God's own Temple, made to worship in. These children of Nature obey the great commandment, "Thou shalt have no other God but me." One feels a peaceful calm in the deep woods that cannot be expressed in words. We wandered about for a while, and then the bountiful lunch that good Mrs. Koheler and her daughters had provided was spread out under the trees, and a delightful hour was passed in partaking of good things, served on Nature's table, and in conversation. The Indians of Oldtown are very interesting to visit. The older people gave us many bits of information of the early days. Following the lunch, there was a canoe race by the Indian girls, for a Harvard flag. There were eight in the race. Two won the prize, which was presented by Prof. Chamberlain, the donor of the flag. After the race we saw some of the young children—maneuver with canoes, and it was something wonderful. Our young people who feel that they know just how to handle them could take lessons of these little ones, who are as much at home in their canoes as on the land.

When all the sports were over, and the day was drawing to a close, we started back to Oldtown, over the rapids, in canoes. There were eighteen in all—eighteen canoes all in line. I felt my time had come to go, when we came to those whirling rapids, in that little shell that one could almost blow over. I tried to think of all I had ever done, concluded it was useless, and resigned myself to my fate; but the Indians know the rapids, and I think they only are allowed to shoot them. When we started I drew a long breath, but in a moment I lost all fear—we went along as steadily as in the smooth water, and passed the rapids safely. Were not nature's own children conducting us? On reaching still water, the canoes drew up in line, and all united with Mr. Harold Leslie in singing the "Star Spangled Banner," and "America." It was grand. The echoes caught the words and repeated them from hill to hill until they were lost in the distance.

After landing and resting for a time, we visited the old chief, Big Thunder, called "the peace-maker." He is eighty years old. He entertained us with many reminiscences of the first tribe of Penobscot Indians and exhibited relics of past days. We could have lingered for hours and listened to his interesting stories of the past. We read in books of the early Indian settlers, but rarely have the opportunity to converse in person with one whose ancestors have all passed to the "Happy Hunting Grounds," to dwell forever with the Great Spirit.

In the evening we were given a grand Indian ball. The hall was finely decorated, and the music was good. We felt that young and old had done all they could to have us enjoy our visit, and we did enjoy every moment. When we left them we felt that our cup was overflowing with the pleasure they had given us, and we promised to visit them again. We returned home by the way of Maranacook, where Mrs. Wm. S. Butler has a summer residence. There we found an abundance of fish, but could not stay long to enjoy it, as some of the party were called home; but we shall all of us remember with great pleasure our trip to Oldtown.

Boston, June 25.

Ocean Grove.

HARWICHPORT, MASS.—Ocean Grove is one of the most beautiful spots on the borders of Massachusetts waters. What a desirable spot for thought and meditation! Beautiful waters, beautiful skies, beautiful songs of birds, and invigorating air.

In the forenoon of Sunday, July 16, we held meetings in the grove, but afternoon and evening the rain compelled us to seek shelter. The morning exercises opened with singing by Mrs. M. S. Ayer, Miss Minerva Bearse presiding at the organ. Then followed an excellent lecture by Edgar W. Emerson. His subject was "Revelations of Spiritualism." Mediumship, he said, is the foundation of Spiritualism. Death does not end all, but is the gateway to broader fields. Death is as necessary to our development as birth. We can walk in the valleys of earth life and at the same time say we have no fear. Whiteden locks are only the blossoms of immortality. Spiritualism has been an illuminator, an educator, a refiner and a purifier. Let us not be forever looking for fraud, but let us look friends and welcome them. Let us seek to make others happy, and we will be happy ourselves. A number of spirit messages were given and recognized at the close of the lecture.

In the afternoon Mr. Emerson took for his subject "Phenomena versus Philosophy." He referred to higher development, cold intellectualism, and touched upon rappings, slate writing, personation, materialization, etherization and body-building. All was much enjoyed by his hearers, as were the evidences which followed. Mr. Emerson is very much liked by the campers. In the evening we held a conference, several taking part.

Mrs. Ida P. A. Whitlock of Providence, R. I., was the next speaker. Her subject was, "What have we to give to the World?" "Not we," she said, "as a little band, but we as a great body of Spiritualists? The world in material, in mental, in financial and in spiritual affairs, seems to be disturbed. Have we anything to offer to render it assistance? The child's question is not 'What can I do for the world?' but 'What can I get out of the world?' If we believe the spirits it is our duty to receive from them instructions, and it is our duty to give to the world what we receive. Simply vegetating, simply taking pleasure, is

not living. That we have proof of the continuity of life is not enough. We should make use of what we receive for our own benefit, and for the benefit of others. What is imparted to us we should be willing to impart to others without measure.

Mrs. Whitlock in the evening gave a short talk on "Materiality." She has a warm place in the hearts of the people in this camp. There are not cottages enough on the grounds to accommodate the people who want to come here.

S. J. BRAIN.

Camp Canyon.

We are moving! Camp Canyon, in grand old Colorado, the home of giant mountains, crystal cascades, purest air and sublime scenery, is at last under the skillful leadership of Mr. George Taylor, of Denver, aided by his faithful co-worker, Mrs. M. Taylor, who has obtained headquarters which for admirable adaptation cannot be surpassed. It is situated in South Boulder Canyon, three miles from railway, twenty-seven miles from Denver, that thriving metropolis of mining, thrift, commercial activity and mental culture, four and one-half miles from Boulder, a city of twelve thousand inhabitants and the home of our State University.

Camp Canyon is certainly a panorama of the wonderful—boulders, cliffs and crags on every hand seeking to imprison the sky; Rockies, pouring their dissolving snows, whose whiteness merges in a foamy rush over the stony bed of the deep gorge; below, flowers fragrant, embalm on every hand. Among these are we! Our preliminary was on Sunday, July 9. W. E. Mansfield, a noted psychometrist, and Prof. Walrond gave able addresses.

Mrs. Louie Jeffries, from Topeka, Kansas, accompanied by her two little twin children, Daisy and Lilly, are among our special attractions. They are twin in size, feature, dress, graceful demeanor and artist ability. They are only nine years old; yet few, very few, can equal them in their chosen role. Their singing and graceful dancing charm every one. Their words and music are largely original, being prepared for them by their gifted mother.

We also have with W. J. Haakett of Pueblo, a healing medium.

We are very sanguine of success. We furnish tents, dinners, etc., for all who may desire; also conveyance to and from the cars at a merely nominal cost. It is the intention ultimately to found a cooperative home for radicals, where agriculture, fruit-culture and dairying may yield their quota of revenue. Detail is not yet definitely established, but four hundred and eighty acres begin. Each side of the Canyon, embracing a mile or more of mountains, has been bought for this purpose. We need funds for this undertaking. Will any one aid us in this grand work?

Colorado! Silver State!
"Mong all the others grandly great!
Mountain home and crystal sky,
Angels greet us, coming night!"

J. M. CLARKE.

The Second Annual Convention of the N. Y. P. S. U.

On Aug. 25 and 26, which is but a short time hence, the National Young People's Spiritualist Union will assemble in convention at Onset, Mass., there to give fresh impetus to the movement inaugurated by and on behalf of the young people, and it is necessary that their hearty cooperation should be at once exerted in order to make this convention a successful one.

I believe this is the first Spiritualist Convention to be held in Massachusetts; especially is it the first strictly young people's convention, and it may be some time before another such convention is held in the East; therefore advantage should be taken of this opportunity to attend a Spiritualist convention, and the movement should receive the hearty assistance of the young people in that vicinity. A large delegation should go to Onset from Boston, as the two days would be not only pleasantly but we believe profitably spent. The local manager, Mr. Walter J. Prentiss, is striving hard to make the event a marked success, but he needs assistance. Let all the young people interest themselves in this movement, take an active part in the work, and acquaint Mr. Prentiss without delay their intentions and willingness to cooperate with him.

The aim and object of the N.Y.P.S.U. is to foster the organization of Young People's Unions in every vicinity—to congregate the members for social, intellectual and spiritual development. The secretary, Miss Anna M. Steinberg, 506 12th street, N.W. Washington, D. C., will take pleasure in forwarding copies of the constitution of the national and local unions, thus giving to those who desire it, full information regarding this movement. These constitutions may also be obtained from Mr. Prentiss, who may be addressed at 314 Park avenue, Worcester, Mass., and after Aug. 1 at Onset, Mass.

At Rochester, N. Y., on the occasion of the Jubilee and at Lily Dale, N. Y., where the first annual convention was held, the young people showed their earnestness and enthusiasm by giving to the movement their united aid and cooperation, and we hope the young people of Massachusetts and vicinity will go them one better and make the second annual convention a decided success. The cooperation of our older brothers and sisters in this work will be sincerely appreciated.

L. C. I. EVANS, Pres. N. Y. P. S. U.
1352 1/2 Street, S. W., Washington, D. C.

CURIOUS BITS IN THE WHITE MOUNTAINS.

You may travel this country over, but there is no section more interesting in every sense of the word than is the White Mountain region of New Hampshire. Every resort within its confines has its own particular wonders or scenic attractions, many of them being strange yet decidedly interesting natural formations. Take, for instance, Elephant's Head in Crawford's Notch—the rock deposits forming the trunk, head, eye and ear of a gigantic elephant, which can be seen for a great distance. Then there is the Franconia Ridge, that most widely known formation the Profile, or Old Man of the Mountain, which stands guard over Profile Lake; and not far distant is the great Cannon Rock surrounding the mountain that name. Down at North Conway is the oddity, White Horse Ledge, and thus you will find in every locality some marked peculiarity that is wonderfully interesting. Mount Pleasant and Fabians are in the very heart of the mountain region, and a short journey in various directions will bring the tourist to Crawford's, Jefferson, Jackson, Bartlett, Sugar Hill, Bartlett, Mount Washington, and the view of the Presidential Range from hereabouts is exceptional. Every one visiting the mountain regions should plan to visit Mount Washington, for, besides the ride to the top of the mountain, which is a most sensational experience, there is a continuously changing outlook in every direction. Portland and Old Ocean are often seen on a clear day, while between lay those gems of lakes, Ossipee, Sebago, Moosehead, and many of smaller size sparkling like bits of shining silver. In other directions the eye catches glimpses of Berks of Maplewood and of the mountain peaks for miles around. When on the summit you are by no means confined to the platform surrounding the hotel, for there are a score of places within easy distance worthy of visit. Among them is the Lake of the Clouds, a goodly sized sheet of water, which is ever clear and cold. There is the great chasm known as the Gulf of Mexico, and in the Alpine Gardens grows a variety of mountain plants and flowers which for rarity and beauty would be hard to equal; but the most wonderful place of all is Tuckerman's Ravine. Here the snow lies a hundred feet deep, and through it, cut by the waters course down to the mountain side, is a series of beautiful arches, the spans being of sufficient size to admit a team, could one but reach them. The descent to the ravine is a most perilous one and only the most experienced mountain climbers ever attempt to visit it. The hotels of the mountains are models of comfort, and the scenery, and all visiting the region are assured a pleasant, healthful and profitable sojourn. You, of course, want to know all about the mountains, so send a two-cent stamp to General Passenger Department, Boston and Maine R.R., Boston, for the book "Mountain Folder," and if you will get an attraction book, both of which are replete with information of value to tourists; and for six cents in stamps will be sent a collection of beautiful half-tones entitled "Mountains of New England."



The Closing Day of the Spiritualist Training School at Maple Dell.

The closing exercises at the auditorium Thursday afternoon, July 13, were a decided success. Not only did the Spiritualists of Mantua and vicinity attend, but quite a number of citizens of different denominations were present and enjoyed themselves. The exercises were opened with a suitable congregational and devotional song, followed by prayer, Rev. Moses Hull. As the time was too short and a few of the addresses somewhat lengthy, a part of the program was omitted.

Mrs. Victoria Moore, one of the students, read a valuable essay on "Proper Education." Miss Edna Cole performed several beautiful selections on the piano and accompanied the singing with instrumental music. Miss Nina Cole read a practical essay entitled "Spiritualism and its Possibilities." Mrs. Ella Williamson enchanted the audience with her beautiful voice; her singing was heartily enjoyed. Mr. Niver gave a comic piece called "Inventory of the School." Mrs. Ellis presented an essay on "Mirth," also an address of thanks from the class to the teachers and professors. Mrs. Emma Abbott delivered quite an interesting essay on "The Influence of Music on Human Life." Mrs. Jahnke, the teacher of oratory and voice and physical culture, contributed much to the entertainment by her intimate delivery. Mrs. Mattie Hull made a fluent address to her class and the whole school upon "The Necessity of Mind Culture." Mrs. Mary Ingalls read an address of thanks from the class to Mrs. Jahnke for the zeal she displayed in the performance of her duties as teacher.

A vote of thanks was expressed by Mrs. Ellis to Dr. D. M. King for his kindness and devotion to the Psychic Class in delivering twenty-five free lectures to the school. Rev. Moses Hull made a strong appeal to all the classes and Spiritualists present to work the coming months for the increase of the number of students, which has more than doubled this year. Seven young girls, affectionately called "the daughters of the Camp," sang beautifully and executed mimic and physical exercises on the stage.

Dr. Nellie Mosier, medium, gave a dozen or more tests of her powers to describe spirits who had messages for their friends present.

What shall I say about our Dr. D. M. King, who for fifty years has worked unceasingly for the Cause of Spiritual Truth? He has done more than any other man in the State of Ohio to enlighten the people, not only about the knowledge of spirit-return and how to obtain said knowledge, but by his teaching he has shown how to live and make others happy. His knowledge of Psychic law and Parapsychology is the very key to the power to live a good and useful life here, and I have not only the hope but knowledge of a happy hereafter.

By THE OLDEST STUDENT, M. F. F.

Lake Brady, O.

Our last speaker was Will C. Hodges of Chicago, who has for thirty-one years promulgated spiritual truths. He does not claim any direct controls, though he frequently senses the presence of individual spirits, giving their thoughts to him, and also sees them clairvoyantly. One of his discourses was made up entirely of questions handed to him by persons in the audience. Several of his answers were well worth recording. To the question, "What is the best plan for an investigator to pursue?" his answer was, "Be honest. Don't go to a séance with your mind already made up that it is a fraud, anyway, saying mentally to the medium, 'I'll not believe when I do see them.' Study the science of Spiritualism, not with preconceived ideas, but be open to conviction. Take a good spiritualistic paper, and read up on the philosophy. Be patient in your investigations, and if you fail to be convinced ninety-nine times, the hundredth time this truth may be revealed to you."

Another question was, "Why are dark séances necessary?" Mr. Hodges called attention to the fact that darkness is absolutely necessary for many of nature's processes, from the development of a photograph to the production of a rose; light being positive, dissipated these finer forces, which would sometimes fall even when the best conditions were at work. "In that case," said he, "When mediums get nothing, they should give nothing. When nature fails to produce a rose, she does not palm off a burdock or a Canada thistle in place." He clinched his arguments by very eloquently describing the dark séance held by nature every twenty-four hours.

"Why can earth-bound spirits communicate better than those from the higher spheres?" was another question that called out practical thoughts. Said he: "They have more material to work with. They mingle with us, are still of us, and can manipulate the forces that surround us. We cannot go beyond our own limit to reach these higher forces, and they are obliged to penetrate this denser more earthly atmosphere to reach us."

Several questions had a bearing on reincarnation, but Mr. Hodges in his answers threw the idea into a very unfavorable light, either from lack of knowledge upon the subject, or possibly prejudice against it. His answers excited considerable comment, as many in the audience were inclined toward the idea of re-embodiment for the purpose of soul progression.

Our medium for this week has been Mr. George C. Day of Philadelphia. Though a stranger among us, Mr. Day has made many friends, and in his quiet, unobtrusive way has convinced many people of the presence of their spirit-friends. He was called away to officiate at the funeral of Edward Austin, of Cleveland, O. Our Cleveland friends were so well pleased with his discourse there that he was urged to make his home in the Forest City.

To the phases of phenomena already mentioned, represented at our camp, we have added that of independent slate writing by Mr. Harvey Chase; materialization, Mrs. May McCoy; and spirit-telegraphy, Mr. M. Henry.

Mrs. M. McCASLIN.

Lily Dale, N. Y.

Camp Cassadaga presents a very attractive picture. Nearly all the cottages are occupied. The hotels are filling up, and there is every indication of a good attendance this season. The audiences have been good, and the speakers thus far were Mrs. Clara Watson and Moses Hull. On this occasion they excelled even themselves. A reception was tendered them and Mrs. Hull, July 16, at Library Hall. The Camp opened very auspiciously, and bids fair to keep up its old time reputation. The best speakers, the best mediums and the best people come to Cassadaga. Every phase of the phenomena is represented. Everything possible is done to furnish profit and pleasure to all who come, and I feel safe in saying no one who comes will be disappointed.

A Card of Thanks.

I desire to express my thanks to those who kindly assisted me during a long season of suffering caused by a street railway accident, especially the BANNER OF LIGHT, the Boston Ladies' Aid Society and other friends whose aid and sympathy relieved mental anxiety, thereby making more favorable conditions for my recovery. In my lonely hours many thoughts have come to me, among which this: If Spiritualists in general would contribute to well organized societies such as I have named, how much better prepared they would be to meet the exigencies of individual cases. A note from each would make a goodly sum to disburse among the many in distress. My own efforts and utterances have been for the organization of all Spiritualists for the better promotion of the Cause. Happily I am restored to a fair degree of health, and hope by the element of power given through my mediumship to become active in upholding the Banner of pure Spiritualism. I am now able to care for myself, and with the help of loving spirit guides may yet be of some service to the Cause we love so well. To all who are my companions in suffering, I extend sympathy and best wishes for your comfort and relief.

Mrs. CYNTHIA H. CLARKE.

Boston, Mass. Address BANNER OF LIGHT.

The Temple Heights Spiritualist Corporation

Will hold its Seventeenth Annual Session at Temple Heights, Northport, Maine, commencing August 12th and closing August 20th. Program: Saturday, August 12, 2 P. M., lecture, Edgar W. Emerson, followed by messages, 12th, 10 A. M., lecture, Harrison D. Barrett; 2 P. M., lecture and messages, Edgar W. Emerson; 14th, A. M., lecture and messages, Edgar W. Emerson; P. M., lecture and messages, Mrs. Tillie U. Reynolds; 15th, A. M., lecture and messages, Mrs. Tillie U. Reynolds; P. M., lecture and messages, Mrs. Tillie U. Reynolds; 16th, A. M., lecture, Mrs. Ida P. A. Whitlock; P. M., lecture and messages, J. Frank Baxter. 17th, 7:30 A. M., Corporation Meeting; 10 A. M., lecture and messages, Mrs. Tillie U. Reynolds; 2 P. M., lecture, Mrs. Ida P. A. Whitlock; 18th, A. M., lecture and messages, Mrs. Tillie U. Reynolds; P. M., lecture and messages, J. Frank Baxter. 19th, A. M., lecture and messages, Mrs. Tillie U. Reynolds; P. M., lecture, Mrs. Ida P. A. Whitlock. Sunday, 20th, A. M., lecture and messages, Mrs. Tillie U. Reynolds; P. M., lecture and messages, J. Frank Baxter.

Reduced rates on the Maine Central Railroad from all stations to Belfast. Tickets can be purchased from August 11th, good to August 21st, inclusive. Parties from Boston and vicinity should take Boston and Bangor steamers to Northport. There they can be met by Capt. A. F. Elwell, or F. A. Dickey (if notified) and transported to Temple Heights. The steamer M. and W. D. Bennett, Captain, will leave Belfast every day at 10:30 A.M. (on arrival of morning train) for Temple Heights, touching all points to Camden. Returning, leaving Camden at 12:30 P.M. Reduction on fares during the meeting.

Thursday evening, August 17, a literary and musical entertainment will be given in the auditorium for the benefit of the society. "The Ladies' Aid Society of Temple Heights," will hold a fair and sale of useful and fancy articles, in the small hall adjoining the auditorium. Friends are invited to contribute articles for this sale.

Lodgings and board can be obtained at reasonable rates, at the boarding houses. Any desiring cottages or land for tenting purposes, can apply to F. A. Dickey, Northport, Me. Fresh vegetables, milk and other supplies, will be sold upon the grounds, daily.

Central New York Camp,

located at Freeville, N. Y., is now in session, and will be until Aug. 13. W. J. Colville will be with us Aug. 3 and remain one week. G. V. Cordingley will give platform messages during the session, and other mediums are now on the grounds. Mrs. S. A. Armstrong is filling the position of chairman with her usual grace and good judgment; she will also lecture some time during the season.

CORR.

The On-iset Wigwag Society

Opened meetings as usual July 15, and will continue till Sept. 15. Hours from 9 to 10 A. M., and from 4 to 5 P. M. daily.

MARY C. WESTON, President.

Spiritualist Camp-Meetings for 1899.

The reader will find subjoined a partial list of the localities and time of sessions where the convocations are to be held. AS THE BANNER is always ready and willing to give the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer, thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Open July 14; close Aug. 7.

Onset Bay, Mass.—July 2 to Aug. 27.

Lake Pleasant, Mass.—July 30 to Aug. 27.

Queen City Park, Burlington, Vt.—July 30 to Sept. 3.

New Era, Oregon—July 8 to 21.

Niantic, Conn.—June 25 to Sept. 9.

Riverside Park, Grand Lodge, Mich.—July 21 to Aug. 10.

Texas Camp Meeting—Oct. 1 to 15.

Briggs Camp, Grand Rapids, Mich.—July 2 to 30.

Nobleska Camp—July 14 to 25.

Lake Brady, Ohio—July 2 to Sept. 1.

Island Lake Camp, Mich.—July 16 to Aug. 31.

Maple Dell Camp, O.—July 20 to Sept. 3.

Vicksburg, Mich.—Aug. 5 to 28.

Lake Sunapee, N. H.—July 20 to Aug. 28.

Camp Progress, Mass.—June 4 to Sept. 24.

Camp Monroe, Ill.—July 1 to Aug. 1.

Verona Park, Me.—Aug. 4 to 29.

Temple Heights, Me.—Aug. 12 to 20.

Etta, Me.—Aug. 23 to Sept. 3.

Madison, Me.—Sept. 1 to Sept. 10.

Cape Cod, Harwichport, Mass.—July 1