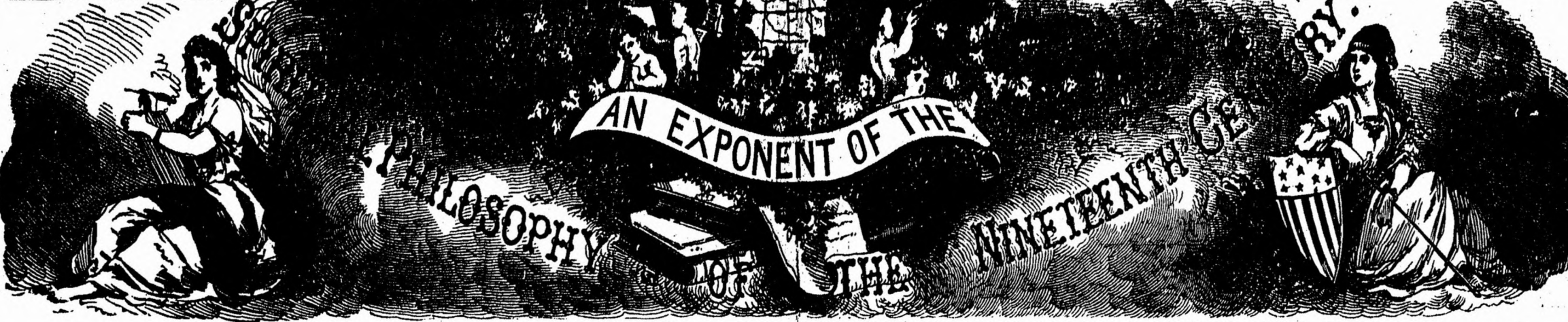


BANNER OF LIGHT.



VOL. 85.

Banner of Light Publishing Co.,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, AUGUST 19, 1899.

\$2.00 Per Annum,
Postage Free.

NO. 25.

BOHEMIA'S LAND.

BY CLEMENT SCOTT.

Which is the way from the crowded city,
To a land of shadow and silent peace,
Where women can love and men can pity,
And tears from sorrowing eyes may cease?
For the tolling town is harsh and hollow,
And hate points eastward, envy west;
Though many may fall, yet some will follow
To a home of dreams and the haven rest.
For the love of heaven stretch forth your hand,
And point the way to Bohemia's land.

Where are the fields and their emerald cover,
The wayside flowers and traveling cart,
The new-found love and the long-tried lover?
They are better by far than our feverish art,
We are sick unto death of jealousy's letter,
The secret dagger, the ceaseless strife;
There's triumph in fame, but freedom's better,
So give us a taste of wandering life.
The senses sicken as fancy's hand
Paints endless love in Bohemia's land.

Bohemia's ways are strewn with flowers,
Her children free from the revel of wine;
Her dust is slaked by the sweetened showers,
'Neath covering trees they toast and dine.
When care creeps close, why away they wander,
To seek whatever the mind loves best;
For hope endures when the heart sees yonder
A purer life and a surer rest.
How many despise, but how few withstand
The ceaseless joys of Bohemia's land.

To the fields away! for Nature presses
On tolling foreheads a balmy kiss;
There's nothing so sweet as her wild caresses,
No love more full to the lips than this.
God grant, my brothers, when all is over,
And holiday hours cut short by fate,
That the sense of flowers and scent of clover
May soften sorrow and silence hate.
Old Time soon measures the fatal sand,
And the curtain falls on Bohemia's land.

Evolution.

BY GEO. A. FULLER, M. D.

Some might say: Enough has already been said upon the subject of Evolution, and we are tired of it. But upon close examination we find that much that has been said is entirely foreign to the meaning of the term, and also that the grossest ignorance prevails as to its real import. I do not propose to enter into what might be termed a scientific exposition of the matter, but instead a popular (yet comprehensive) statement of the theory as advanced by the leading scientists. First we must define our term. In the Century Dictionary (that most wonderful monument of human industry and research) we find this definition: Evolution (Latin, *Evolutio* (n.) an unrolling or opening (of a book), (*Evolutus*, pp. of *Evolvere*, unroll, unfold.)

1. The act or process of unfolding, or the state of being unfolded; an opening out or unrolling.

2. The process of evolving or becoming developed; an unfolding or growth from, or as if from, a germ or latent state, or from a plan; development; as the evolution of history or of a dramatic plot.

And specially—among other definitions—we find the following: "The fact or the doctrine of derivation or descent, with modification, of all existing species, genera, orders, classes, etc., of animals and plants from a few simple forms of life, if not from one; the doctrine of derivation; evolutionism. In this sense, evolution is opposed to *creationism*, or the view that all living things have been created at some time substantially as they now exist. Modern evolutionary theories, however, are less concerned with the problem of the origin of life than with questions of the ways and means by which living organisms have assumed their actual characters or forms," etc.

Here we have concisely stated by the greatest living authority the definition of our subject, and the ground it must necessarily cover. We do not propose, at this time, to present a history of Evolution, or enter into any discussion as to who first presented the theory to the world. It is enough for our present purpose to know that the honor of first collecting and arranging the facts of nature so that some intelligible theory concerning them could be presented is due to Darwin, and is shared, at least in part, by Wallace.

According to Prof. Huxley, there are at present three distinct and separate theories of the universe maintained by different schools of thought, and are, concisely stated, as follows:

1. The universe always existed in nearly its present condition.

2. The universe has had a limited duration. That at some time in the past, the world, very much as we find it to-day, commenced its existence without "any precedent condition from which it would have naturally proceeded."

3. The present state of the universe of limited duration, "but it supposes that this state has been evolved by a natural process from an antecedent state, and that from another, and so on."

The first hypothesis is proven untenable by the facts of nature. It supposes that stability is a quality of the universe, and that change is not a marked feature of nature. According to this idea, no matter how far back into the past a man might be placed, he would find the old world pretty much as he sees it to-day. Of course, he would notice slight changes in the landscape, but the old oceans and the mountains would occupy nearly the same places as we find them to-day. That all the animals we now find on the world would be living even in those remote periods, and very similar to the ones we are now acquainted with; and the

plant-life of to-day would not differ in essentials from the plant-life of the long ago.

This theory is not tenable because Geology offers facts which controvert it. The mountains do not occupy the same places to-day as they did millions of years ago, and the seas and oceans have ever been changing, and the forms of animal and vegetable life have both undergone marked changes.

The second hypothesis has been derived from a study of the first chapter of Genesis: That the Universe was spoken into existence out of nothing by the Divine fiat. That in the space of six days were all things created, as follows:

1st Day—Light.

2d Day—Firmament, which separated the waters above from the waters beneath.

3d Day—Vegetable life—very similar to that now found on the earth.

4th Day—The sun, moon, and the stars also.

5th Day—Aquatic animals and every winged fowl.

6th Day—Every living thing after its kind, cattle and creeping thing and man.

We ask is this order of creation as presented in Genesis in harmony with the revelations of natural science? You will notice that Genesis declares that grass, herbs and fruit trees were the first forms of plant life created upon the earth. Dana in his Text Book of Geology in speaking of the early rock formations says: "If there were any plants, they were only seaweeds; for none but sea weeds occur in the overlying Lower Silurian formations." Dr. Mantell says: "A few feet mollusca, and polyparia are the first evidence of organic existence; these are followed by fishes, next reptiles, then birds and mammals."

You will notice that on the fifth day God created every winged fowl, every living creature that moveth, and great whales.

But Geology again contradicts this hypothesis. Dana says: "These most ancient of fossiliferous rocks contain no remains of terrestrial life. The plants of the period were all sea-weeds. Among animals, the sub-kingdoms of Radiates, Mollusks and Articulates were represented by water species, and by these alone. There is no evidence that there were any Vertebrates." We find the first evidence of the existence of reptiles near the close of the Carboniferous period, and birds first appeared with the dawn of Triassic. Remains of the whales are not found below the chalks. These animals, separated by millions of years, are associated by the ignorant Bible writers as though they were called into existence on the same day.

Again, we find beasts, cattle, creeping things and man associated together as though they were created the same day. Reptiles first appear in the Lower Carboniferous, cattle first arrive in the tertiary, and man near the close of this period.

How absurd, then, for us to spend any more time on this hypothesis. Turn away from the study of the text of the past—in man made books—and looking at Nature itself how glorious the picture presented. Here we find reign of law—the steady march of all creation toward perfection; in all things an upward tendency, prophetic of that which is to be. Here we have an orderly upward movement—no sudden transitions, no sweeping out with one rude brush of the hand all created forms of life to make room for the new—but instead the gradual dying out of old forms as they merge into newer types. As Huxley puts it:

"There is no trace of general cataclysms, of universal deluges, or sudden destructions of a whole fauna or flora. The appearances which were formerly interpreted in that way have all been shown to be delusive, as our knowledge has increased, and as the blanks which formerly appeared to exist between the different formations have been filled up. That there is no absolute break between formation and formation, that there has been no sudden disappearance of all the forms of life and replacement of them by others, but that changes have gone on slowly and gradually, that one type has died out another has taken its place, and that thus, by insensible degrees, one fauna has been replaced by another, are conclusions strengthened by constantly increasing evidence. So that within the whole of the immense period indicated by the fossiliferous stratified rocks, there is assuredly not the slightest proof of any break in the uniformity of Nature's operations, no indication that events have followed other than a clear and orderly sequence."

Thus we have succinctly stated the order of events in nature—the revelation of harmonious action and uniformity of purpose that needs must conduce to "orderly sequence."

Dr. Chas. Letourneau in that most able work of his entitled *Biology* says: "Not many years ago all naturalists or almost all, believed in the perfect immutability of the organized species, and, as every epoch had its special fauna and flora, it was necessary to recognize, with Cuvier, as in effect was done, a series of successive creations, of visible or organic changes. When God, irreverently compared to the machinist of an opera, whistled once, an implacable cataclysm annihilated all the living world; when he whistled a second time, but creatively, a new fauna and a new flora rose to life. Thus had things to go on at every geological epoch. From the trilobite to the mammoth every species had thus to be formed by magical crystallization."

And again: "The grand doctrine of organic evolution created by Lamarck, completed by Darwin, has come then to demonstrate the mutability of the organized species, and to furnish the genealogy thereof."

In organic evolution we find a hypothesis that presents an explanation of the progres-

sive changes organic life has been subjected to upon this earth.

Evolution when rightly interpreted leads back into the immeasurable ages of the past—all forms of life—all organic bodies until they are revolved into a condition of nebulosity. Accepting the hypothesis of La Place, this does not refer to life, but only the forms it assumes.

The theory of the original nebulous condition of the universe seems to be the most rational one presented by modern scientists. It is the generally accepted theory of the world's ablest astronomers. There are certainly facts which seem to point conclusively in this direction. Some of them we will present here. Geology seems to reveal the fact that the earth was originally an incandescent globe, irradiating light and heat in every direction. Dana says: "If the earth were originally a melted globe, as appears, altogether probable, the earth's crust is its cooled exterior."

Prof. Winchell says in his "Sketches of Creation": "All that we now behold must have been represented by a glowing, liquid nucleus, enveloped in a dense atmosphere of acid vapor. There were also day and night. The sun rose in the morning and sent a lurid ray through the dense, refractive atmosphere, and at night sank into the smoke that ascended from a burning world. The morning and evening twilight almost met each other in the mid-night zenith, so high and so refractive was the heterogeneous atmosphere. But there was no need of twilight. An ocean of fire sent up to the nocturnal heavens a glare that was more fearful than the poisoned ray of the feebly shining Sun." Here we have a most graphic description of the condition of the world in the long ago. But before that time it no doubt existed in a gaseous form. In time the earth passed through the fiery condition sufficiently to have a crust, and soon after life appeared. The facts of geology all seem to point toward this original nebulous form. Now our hypothesis goes one step further, and makes the declaration that at one time the entire solar system formed one united nebulous mass. In proof of this, we would offer some facts of spectrum analysis. Unaided the eye can perceive no difference in the light that comes from the heavenly bodies, and that from some artificial sources beyond variation in color and brilliancy. But when this light is examined through a prism how different! Then there are produced spectra, the appearance of which depend upon the substance sending out the light. Schellen says: "The different appearances presented by these images are so entirely characteristic, that to every substance, when luminous in a gaseous form, there corresponds a peculiar spectrum which belongs only to that particular substance."

Then it would follow that, having learned the spectra of different substances, "it is easy in any future investigation to recognize at once, from the form of the spectrum which a body of unknown constitution presents, the individual substances of which it is composed." By this means we have discovered "that vapors of the following substances, sodium, iron, potassium, calcium, barium, magnesium, manganese, tatarin, chromium, nickel, cobalt, hydrogen, and probably also zinc, copper and gold, must exist in the solar atmosphere, and these metals, therefore, must also be present to a considerable extent in the body of the sun." This proves a close relationship between the constituent elements of the earth and sun.

In speaking of the stars, Prof. Schellen says: "From all observations thus far made, it may be concluded that at least the brightest stars have a physical constitution similar to that of our sun," thus forming another link in the great chain of evolution that binds suns and worlds together in a common origin. Astronomy furnishes still further proof of the nebular hypothesis, in revealing the existence of many nebulae throughout space. The spectroscopic reveals to us the great, and might I not say stupendous, fact, that "nebulae actually exist as isolated bodies in space, and that these bodies are luminous masses of gas." If these nebulae now exist in space, may they not be centres from which future systems and worlds may spring? And may we not also be allowed to suppose such to have been the origin of our system and world?

As Herbert Spencer has most clearly expressed it: "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

We cannot conceive of anything without form—length, breadth and thickness are forever associating themselves with our conceptions of the universe. Yet a nebulous mass seems to be the nearest approach to that which is without form possible for us to conceive: Here we have an "indefinite incoherent homogeneity" of matter; and evolution would compel this to become "a definite, coherent heterogeneity." Thus, out of this apparently chaotic condition of things, worlds are born. The elder Herschel considered the irresolvable nebulae the primitive world—stuff—*discordia semina urum*.

According to the theory of La Place, the planets farthest from the sun are the oldest, and mercury the youngest; while the sun is the residual portion of the cosmical mass, and has not yet had time to cool off.

We have not time to enter into a full discussion of this theory and present all that is offered in its favor. We will simply say that it is pretty generally received by astronomers as an explanation of the universe as we find it.

There is no attempt to account for the origin of matter. It does not even speculate with that, but instead tries to explain the phenomena we witness in the universe by it. It simply states: matter exists in varied forms: how account for these variations? You will perceive then the field where evolution operated is self-limited. That it only attempts to account for the different forms matter assumes. It does not seek that which shapes these varied forms. Its work is simply amid the shells of the universe, and inasmuch as many of these shells are very beautiful, and offer us instructive lessons, is highly entertaining and conducive to our mental growth.

But what of life as we view it in the light of evolution? Science teaches us that life at first appeared as a new epoch floating upon the sea of the past, a mere speck of floating albumen. This albuminous substance was through the lapse of many years the highest form of life. Then the radiate, or ray-like animals made their appearance. Their bodies were mostly of circular forms. Under this head are included corals, sponges, star-fishes and Zoophytes, or plant animals. Next we have the Mollusca, or soft bodied animals. These are generally covered with a hard shell, as a protection to their bodies. While the "organs of sensation, of locomotion, of circulation, of respiration, and the nervous system are very imperfectly developed" in the radiates, we find them with a few exceptions highly developed in the Mollusca. Next we have the articulates or jointed animals. Their bodies are composed of a number of segments, or rings, "which are moveable upon each other." They are destitute of an internal skeleton, but have an external case. Under this head are included worms, crabs, lobsters, beetles, flies, etc.

The last and highest class of animals is the Vertebrata. Dr. Ware in his "Philosophy of Natural History," says, "They all have a vertebral column which is the basis of an internal bony skeleton; a nervous system comprising a brain contained in a cranium and a spinal nerve enclosed in the vertebral column, from which the nerves are distributed to the whole body; five senses; four extremities, or parts corresponding to them; two jaws moving vertically; and a heart circulating red blood." Under this division we have fishes, reptiles, birds, quadrupeds and man!

If we had time we might show how all these different classes are connected and blended together. It is only after long and patient research that one is able to distinguish between the lower forms of the radiates and the vegetable kingdoms. And the higher forms reach out toward the mollusca. The mollusks and articulates are intimately connected, and, lastly, the lower forms of the vertebrates are closely connected with the higher forms of the articulates. And the same may be said of the divisions in each group, the different forms reach out in most perplexing variety. This seems to be endless.

But some would have us stop our investigations in this most fertile field of inquiry before we reach man. But as Nature makes no distinction in his favor, and the laws of evolution are not changed or made to suit the preconceived fancies of certain theologians, we know no reason of halting in our onward march.

Prof. Louis Agassiz threw much light upon the origin of man by his embryological investigations. The whole embryological transformations in all the vertebrates are the same. The changes in the embryo through which man passes are not to be differentiated up to a certain point, and it is admitted that man resembles very closely the lower animals in the embryonic stages of his development.

Darwin compares the arm, fore arm, hand and fingers of man to the fore feet of mammals and the wings of birds, and shows conclusively that the hand, fingers, arm and forearm of man have been slowly evolved out of the lower forms of life.

A recent writer in the *Religio-Philosophical Journal* says: "Even paleontology, which a few years ago was cited against the theory, now confirms it, for many of the missing links have been discovered, and others are being found from year to year in such numbers as to destroy the force of the objections urged against the theory on this ground."

The idea of evolution is almost universally accepted now by men of science, and it has pervaded all the literature of our century, and has been from the very advent of Spiritualism accepted by its exponents in opposition to all the theories advanced in favor of special creation. But we would urge upon you the necessity of looking upon the spiritual as well as the material side of evolution. Mark you, the term evolution is used simply to show how "present forms of life have come into being," and does not offer us an explanation of the why of these things. Many writers upon the subject have completely ignored the spiritual side, which can offer the only explanation for the ceaseless change we behold in all nature. It is an underlying, unifying principle of life that causes the evolution of all things. Prof. Gray says:

"Nature is either the outcome of mind or mind is the outcome of nature. These are the only alternatives. The former has been more commonly held, at least till the beginning of the present generation. The question is, Has modern science proved the contrary? No."

Dr. Alfred Russel Wallace holds that the belief in the spiritual nature of man is not in any way inconsistent with the theory of evolution, but must be viewed "as dependent on those fundamental laws and causes which furnish the materials for evolution to work with." And again he says: "And for this origin we

can find an adequate cause only in the unseen universe of spirit."

Then all the manifestations of nature are but expressions of that being whom Emerson terms the Over Soul. All the lower forms of life point toward the coming of man, and do not point to any being beyond or higher than man, inasmuch as it finds in him infinite possibilities, and is working in man for the purpose of lifting to greater intellectual and moral attainments.

In conclusion we would quote from our favorite author, Emerson: "Every spirit builds itself a house; and beyond its house a world; and beyond its world a heaven. Know, then, that the world exists for you. For you are the phenomenon perfect. What we are that only can we see. All that Adam had, all that Caesar could, you have and can do. Adam called his house heaven and earth; Caesar called his house Rome; you perhaps call yours a cobbler's trade, a hundred acres of ploughed land, or a scholar's garret. Yet line for line and point for point your dominion is as great as theirs, though without fine names. Build, therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit. So in fact will disagreeable appearances—swine, spiders, snakes, jests, mad-houses, prisons, enemies, vanish; they are temporary and shall be no more seen. The sordest and filthiest of nature the sun shall dry up and the wind exhale. As when the summer comes from the south, the snow-banks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty which it visits, and the song which enchants it; it shall draw beautiful faces, warm hearts, wise discourse, and heroic acts, around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation—a dominion such as now is beyond his dream of God—he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight."

A Tribute to the Memory of Col. Robert G. Ingersoll.

The character of an Ingersoll doth not seek a heaven, for it abideth within, and sheds its influence of beauty and sweetness upon all around. The flowers laughed in very glee as he toyed with their happy faces, and gentle zephyrs lent their aid in giving him a lingering caress, as they showered their fragrance around him in recognition of a friend. The winds that swept o'er the hill and dale waited to him the harmony of the universe. The delicately attuned being drank in the grandeur of the strains that came from a source he did not question. The forest giants waved their mighty arms and in them he read a welcome. In every sapling lithe and strong, in every bursting bud was revealed to him a lesson, and strengthened a hope of futurity. Though his words held no rainbow of promise, they were the morning of light breaking upon a starless night. They are the line of light that foretells an endless day.

Though the sun may burst forth in splendor none will forget the herald of its brightness. His was a noble life, fearless and free. Though he found the rocks of life sharp, cruel and ragged, he braved all danger and beckoned to his fellowman to follow, and hung a light above each boulder, that was so piercing in its brightness that none need stumble and fall. The rays of light in their intenseness drove away the haunting shadows and left no mysterious darkness for grotesque spectral figures to frighten timid mortals. His the clarion voice heard from high upon the mountain cliff, telling to those in the valley below the triumph of success; telling of the wondrous view freedom gives to man. He found no hissing viper nor print of cloven foot, and laughed at all their fears. Again rang out the voice with magic in its tones, "press forward." His the helping hand the heavy laden loved; his the hand that swept aside the sword of flame that barred the Eden of the mind; his the hand that brushed aside the web that superstition wove around the tree of knowledge, and bade the world eat, wax strong and useful be.

Though he knew naught of future, a useful, healthful, happy present was enough for him. Reasoning, that if futurity did exist, it could not but be brighter for the living an earnest, honest, thoughtful, helpful present, and Infinity could not be else than just; and merit would receive its reward. His was the lamp of liberty that shall light the shores of time, and its rocky foundation will never be undermined by the waves of ignorance as they dash so wildly against it, then sink back into the dark and gloomy depths. His the breast that knew not fear (midst cannons roar or words of war) when pursuing the path "he judged as right. Who shall dare to rise and say this fearless reasoner chose not well? Who's the life to measure? Exotism! where art thou? Brillancy bow thy head in sorrow that thy leader is no more.

Given through the instrumentality of Nellie Kingsley Baker.—The Crank, Pardeeville, Wis.

"The receiver is as bad as the thief," is an old and true saying. In Spiritualism, may it not be applied thus: "Those who defend fraud, rascality and criminal practices of all kinds are as guilty of wrong doing as are the criminals themselves?" Respectfully referred to those who are maligning the BANNER OF LIGHT and its editor because of their consistent opposition to fraud and crime.

"The Christ Question Settled."

BY WM. EMMETTE COLEMAN.

In THE BANNER of July 15 Mr. D. B. Hill asks me to present any evidence of the existence of the Christian Jesus obtained through scientific methods. The term "Christian Jesus" is vague and uncertain. The orthodox Christian Jesus, the pre-existent Son of God, born of a virgin, the worker of stupendous miracles, and the redeemer of the world through his vicarious atonement, of course is mythical, while the man Jesus, around whom these myths and marvels have collected, has been found, by scientific methods, to be an historical character.

In past years I published various articles in the *Religio Philosophical Journal* giving proofs, on a scientific basis, of the existence of Jesus; and in Dr. Peebles' book, "The Christ Question Settled," I have presented a mass of facts in proof of his existence, obtained through scientific methods. It is unnecessary to add anything to the array of evidence found in Dr. Peebles' book. Those who will not accept the overwhelming evidence therein presented will not accept anything. They are "joined to their idols," and it is a waste of time further to pother with them.

My time is too valuable to be uselessly employed in attempting to convince those who do not wish to be and will not be convinced. What has been published in Dr. Peebles' work is sufficient for all reasonable, candid persons. No more is needed. So this article may be taken as my last word on the subject, unless something extraordinary should be presented imperatively demanding notice on my part. Any one has a right to believe that Jesus never lived, if he wishes so to believe, just as he has a right to believe that twice two is five, or that the moon is made of green cheese. But I have no time to waste on those electing thus to think about Jesus. When they get to the spirit world and find that Jesus and the apostles are resident therein, then, and probably not till then, will they see the error of their ways.

BIBLICAL SCIENCE.

This is an age of exact science. All things are being submitted to the arbitrament of the scientific method, and to the Bible has this method been rigorously applied during the present century. What may be called Biblical science has been in active operation for many years, and Biblical scientists have been and are at work in large numbers. The most important branch of this Biblical science is often called "The Higher Criticism," and the Higher Critics are the leading Biblical scientists. Every sentence, and every word in every sentence, in the Bible, has been subjected to the most minute, radical and careful examination and critical study by a host of these scientists—higher critics of various shades of religious belief, from orthodox to extreme rationalism. By the use of strictly scientific methods, the origin, dates of writing, objects, and meaning of every book in the Bible, in all its parts, have been thoroughly investigated by the ablest Hebrew and Greek scholars, the most learned and competent Biblical scientists.

Most of the Bible books are found to be composite writings, each written not by one author alone but by several, living at different times and writing from a different point of view. Thus the five books of Moses and Joshua (the Hexateuch) were written by four principal authors, besides additions by various redactors or editors. Isaiah is the work principally of two writers, one living nearly two hundred years later than the other; while the writings of various other persons, living at different times, form smaller portions of this composite book. The little book of Zachariah is written by at least three persons, living at different periods. These are samples of the results arrived at by the exhaustive scientific manner in which the Bible has been investigated and studied by impartial, truth-loving scholars.

THE NEW TESTAMENT AND BIBLICAL SCIENCE. The New Testament has been subjected to the same rigid, scientific analysis and criticism by the ablest and most competent scholars of the world, including a number of radical, free-thinking rationalists, untrammelled by pro-Christian bias. Applying the scientific method to the New Testament, every Biblical scientist without exception including the orthodox and the free-thinking, has affirmed the historical existence of Jesus and the apostles. I do not recall a single doubt on this subject in the writings of any Biblical scientist in the world. Indeed, such a doubt would be absurd in view of the results arrived at by the application of the scientific method to the New Testament books.

Among the assured results of Biblical science are these: At least four of the epistles of Paul are genuine, Romans, Galatians, and the two Corinthian; and in these contemporary writings there is positive proof of the historical existence of Jesus and the apostles. From them we learn that Paul was acquainted with the twelve apostles, including James, the brother of Jesus, the head of the Church at Jerusalem. Paul also speaks of other brothers of Jesus, all of them being married. Paul says that James, Peter, and John were the leaders among the apostles; that Jesus was crucified, having been betrayed by his enemies just after his last supper with his disciples, at which he instituted the communion service; and that Jesus was seen several times after his death by Peter, the disciples, and others; and that he (Paul) had also seen Jesus since his death. Here is positive proof, by contemporary evidence, established by the scientific method, that Jesus and the apostles lived and died in the first century.

A number of rationalistic, heterodox Biblical scientists and scholars have written lives of Jesus based on facts in the gospels, freed from myth and legendary supernaturalism. In Dr. Peebles' book I have given a list of many of them, including such untrammelled scholars as Strauss, Keim, Kuenen, Hecoykaas, Piske, Clodd, Hanson, Scott, Schenkel, Schlenger, and James, and the like. These lives have been expressed by the other great Bible scientists of every country, such as Baur, Zeller, Hilgenfeldt, Tiele, Wellhausen, Davidson, Mackay, Reville, Quakerel, and a host of others. No Biblical scientist anywhere could for a moment seriously entertain the thought that Jesus and the apostles never lived.

Their existence has been established beyond all doubt. "The Jesus Question" is "Settled."

SPIRITUALISTIC EVIDENCE OF JESUS' EXISTENCE.

The scientific method is absolutely required to determine the true character of purported communications from spirits through mediums. In no case where alleged spirits deny that Jesus ever lived is there a particle of evidence having a scientific basis that the statements so asserting emanated from those purporting to communicate. On the other hand, there are cases of spirit communication where there is evidence on a scientific basis of the genuineness and truth of the messages in which the existence of Jesus on earth and as a spirit is attested. For instance, in the book "Twelve Messages from John Quincy Adams," all written in the earthly handwriting of Mr. Adams by a medium, there is positive and overwhelming evidence of the existence in the spirit-world of Jesus and his disciples, as well as of their life on earth. Then, again, the one medium above all others who has been subjected to the most searching scientific investigation is Mrs. Piper; and it is on record that, in communications received through her from persons whose identity is regarded as thoroughly established, it has been stated that Jesus is a great and good man (not divine), now living in the spirit-world.

MY CRITICISMS OF ANTI-CHRISTIAN WRITERS STRICTLY TRUE.

As I said, I shall write no more after this on this subject. The gross personal attacks on me for what I have written in Dr. Peebles' book, including charges of slander, falsehood, calumny and misrepresentation, I deem unworthy of notice, emanating as they do, in a less degree, from a pseudonymous writer, styled "Charles Dawbarn" as "Man Ashamed-of His Name." The style in which

I express myself is open to legitimate criticism, but the subject-matter of my criticisms of certain rabid, unfair, anti-Christian writers, both in Dr. Peebles' work and in my previous writings for twenty years past, is literally and strictly true, without exaggeration or distortion; and it is as all-faithful as true by me. Above all else I love truth and loathe falsehood, and this detestation of falsehood and misrepresentation sometimes causes me to use strong language about the misstatements and untruths in some anti-Christian writers. The style may be at fault, but the facts, as stated by me, are all true and just. I never knowingly misrepresent anything, but ever strive to be scrupulously and conscientiously exact, accurate and truthful in every word I write.

CHRISTOS VERSUS CHRISTOS.

Some things stated in Dr. Wilder's article in THE BANNER of July 15 and 22 call for some remarks from me. I see nothing in his essay that, in any manner weakens the force of the array of facts presented in my paper on "Christos, Christus, and the Messiah" does not in the least affect the truth of the overwhelming mass of historical facts—facts, not theories—that I adduced in proof that Christos, not Christos, was the designation originally applied to Jesus.

The good Doctor quotes from Justin Martyr (about A. D. 150) that the Christians were called *Christiani*, or Christians, by the heathen, which appears to indicate, adds the Doctor, that their leader was called Christos. Now, the manuscripts of Justin's "First Apology," Chapter IV, in which this is said to be stated, have *Christiani*, not *Christians*; but some editors of Justin substituted *Christians* for *Christiani*, and this substitution is quoted by Dr. Wilder as if it was the undoubted writing of Justin. In this chapter Justin in several places says *Christiani* (Christians), and all through this book of his, and in his other writings, he uses the word *Christiani* hundreds of times. Dr. Wilder says that the use by Justin of the word *Christiani* indicates that their leader was called Christos. But instead of calling Jesus Christos, Justin calls him *Christos* hundreds if not thousands of times in his writings; and in Chapter XII of this same work he expressly says "Jesus Christ, from whom we have the name of Christians." Justin plainly says that the followers of Jesus were called Christians, after the name of Christ. In Chapter IV, Justin plays upon the similarity in sound between Christos and Chrestos (meaning excellent), in allusion to the blunders of those who confounded the two words.

Moreover, the Pagan, author Lucian, writing shortly after Justin, about A. D. 170, has a good deal to say about the Christians, and he calls them Christians, not Chrestians, showing that this was their general designation. So the Pagan Celus and the other "heathen" writers call Jesus by the name of Christos, not Chrestos. Lucian tells us that the change of letter in the word Chrestos, sometimes used for Christos, was due to an error of the ignorant ("Divine Institutes," Book IV, Chapter VII). It is evident that the names in general use among the early Christians were Christ and Christians, and that in a few cases only these were blunderingly and punningly changed to Chrestos and Chrestians. Even some Christians, being more familiar with the common word Chrestos, called their master Chrestos. But these were very exceptional.

ALLEGED INTERPOLATION OF CHRISTOS IN THE GOSPELS.

The statement that, in every place in the first three gospels where Christ is named, this is an interpolation or a change from Christos, is wholly untenable. Change Christ to Chrest in the Bible, and the book is unintelligible, nonsensical. Every book in the New Testament is based on the idea that Jesus is the Christ or Messiah. It is not alone the use of the word Christ, but the whole language of the books, the ideas permeating them, that proves this. Christ was the King of the Jews, the Redeemer of Israel. Herod asks where the King of the Jews was to be born, and slays all the children so as to kill the infant Christ, not the Chrest. John the Baptist announces the advent of the Christ, and recognizes Jesus as the Christ. Jesus was called the Son of David by many; that is, the Christ. Peter proclaimed that Jesus was the Christ, and Jesus charged his disciples to tell to one that he was the Christ. Substitute Chrestos for Christos in these and numerous other passages, and there is no sense in what they say. Jesus rode into Jerusalem as the Christ, and was greeted as such by the multitude accompanying him. Jesus told his disciples that many should come in his name and say "I am the Christ," and that false Christs should arise; but that he as the Christ should come in the clouds of heaven, at the end of the world, and judge mankind.

Jesus told the high priest he was the Christ, the son of God; and when asked by Pilate whether he was King of the Jews, he replied affirmatively. After his death, the disciples said that they thought that he would have redeemed Israel; that is, as the Messiah, the Christ. In the book of Acts Jesus is said to have been made Christ by God, to sit on his throne. The Epistles and the Revelation are all based on the doctrine that Jesus was the Christ, the Messiah. Interpolation or word-substitution is out of the question. Dr. Wilder says the term Christ was omitted in the superscription over the cross of Christ at the crucifixion. The inscription named Jesus as the King of the Jews, and this is synonymous with Christ. The Christ was the King of the Jews, and it was because he was claimed as the Christ that he was crucified, and the inscription placed on his cross. This settles the matter.

Dr. Wilder tells us that in 1877 he published an article in the *Religio Philosophical Journal*, giving reasons for doubting the existence of Jesus, and that no reply to it was made. I do not recollect this article; but I do recollect that after that date I published in the *Journal* a number of articles, giving substantial proofs of Jesus' existence, but I have no recollection of seeing any reply by Dr. Wilder to any of my articles.

TESTIMONY OF ERNEST RENAN.

Dr. Wilder quotes from Renan as a reliable author, "who tells incontrovertible truth." Renan wrote a life of Jesus, based upon the gospels, in which he accepts as true more in the gospels than I do. As Dr. Wilder doubts the existence of Jesus, he must regard Renan as untrustworthy, and he is deficient in critical acumen in accepting the gospel accounts of Jesus as largely true. The Doctor quotes from Renan, that nearly everything in Christianity that does not depend on the gospel was derived from Paganism. Note that Renan says everything that does not depend on the gospel, Renan agrees with me that the foundation of Christianity was Jewish, as narrated in the gospels, and that the accretions only are Pagan—just what I have repeatedly said. Renan certainly agrees with me, not with my critic.

THINGS COMMON TO CHRISTIANITY AND OTHER RELIGIONS.

Dr. Wilder instances various observances and tenets held by Pagan faiths, some in common with Christianity and some in common with Christianity and Judaism—namely these: as if in disproof of my statement that Christianity was primarily derived from Judaism, and that many of its essential doctrines, etc., were of Jewish origin. In the first place, most religions have things in common, not derived the one from the other. Human nature is essentially the same everywhere, and similar ideas and customs arise among various peoples independently of each other. All scientific experts in comparative theology recognize this truth, the proofs of which are so abundant.

Moreover, in naming the things derived by Christianity from Judaism, I did not say that these things, any or all, were original with Judaism or had not been derived from other faiths by Judaism. All that I said was that these things pertained to Judaism when Christianity arose, and that it was from Judaism, not Paganism, that Christianity obtained what it held of these things—Jewish, etc., were held by *cultures* other than Jewish, but Christianity, the child of Judaism, inherited them from its mother, and did not borrow them from Persia, India, Egypt or China. At a later date Christianity did attract to itself many

things from Paganism; but in its primitive origin its root and basis were in Judaism.

MITHRAISM.

As regards Mithraism our knowledge is more or less vague and scanty. As yet the subject has not received at the hands of competent scholars that careful, scientific treatment that other faiths have. Many untruthful statements about it are published. The only pretentious monograph on the subject, Lajard's "Culte de Mithra," is unscientific and more or less fanciful. This cult was in its essentials widely variant from Christianity. A few things they had in common, but radically they were strongly at variance. Read the summary of Mithraism in the "Encyclopaedia Britannica," Vol. XVI, page 530, and see how very different it was from Christianity. Reading this any one can see that the foolish assertion that Christianity was derived from Mithraism is unworthy of notice.

SOLAR MYTHOLOGY AND CHRISTIANITY.

It appears scarcely necessary to refute again the oft-exploded statement that the presence in Christianity of certain things having originally an astral or astronomical signification attest the origin of Christianity from astral or solar worship. In primitive times all religions had elements of solar mythology in them, and customs, observances and terms derived from the solar elements continued in existence almost everywhere long after the primitive solar mythology had perished. All archaeologists and sociologists know of "survivals in culture," customs, terms, etc., in vogue in civilized lands, in their origin related to and dependent upon savage, barbarous, mythical and legendary beliefs and practices long since dead and buried. So with the Jews at the time of Jesus, just as with us now, there were present various terms, customs, beliefs, which had their origin thousands of years before in solar mythology. But sun-worship had been extinct in Judaism some time before Jesus was born, and these "survivals in culture" among the Jews and early Christians, as with us at the present day, had not the remotest connection with actual solar worship among the Jews and Christians.

The statement that each of the twelve Apostles of Jesus was the genius of a zodiacal sign is destitute of the least semblance of truth. Most likely Jesus chose twelve disciples because there were twelve tribes of Israel. The reverence attached to the number twelve in ancient times was probably due to the fact that there were twelve months in the year, which fact was astronomical in its origin among the ancient Chaldeans four thousand or five thousand years before Christ.

SCIENCE DELITTED.

It is to be regretted that Dr. Wilder speaks so slightly of science and the scientific method. Observe this remark of his: "My sole interest is in the true and the good; but these are beyond the methods of common science." This is very unjust to science, and is the antithesis of fact. The sole end of science is the attainment of the true and the good. Science is systematized truth, facts, exact knowledge; and the scientific method is the use of the most careful, painstaking and searching means for the ascertaining of the exact truth. Science is the savior of the world; and the scientific method is the only one by which the real truth, the positive, the exact, the undiluted facts of nature and of history can be established.

San Francisco, Calif.

Spiritualism, the True Philosophy of Life.

An Address Given through the Mediumship of E. L. Coffin.

We claim your attention for a brief time, not as one who of himself has great wisdom to impart, but because the vast spiritual realm surrounding us has called to us to tell of the things we have realized, that may be of benefit to others. We of ourselves are nothing; but as a part of God's great plan we must do what our physical surroundings, guided by the great overshadowing Soul, bids us do.

That great overshadowing Soul says: "Live, live, LIVE so that every faculty will unobscuredly perform its mission, and it is called upon to assume a different form." So live that a pure, sweet radiance will encircle you, each radiant aura mingling with the aura emanating from all other, the radiance of all mingling with the radiance of the earth, that of the earth with that of the universe, and the universe with that of the mighty Infinite—incomprehensible, inscrutable, without beginning, without ending, containing all that is good and all that we call evil, making one grand, glorious unity.

Speaking of evil, what is it? Evil is but undeveloped good, and of itself is a power. All power is great if used for great purposes. Then evil is misdirected power. If evil be undeveloped good, misdirected power, seize upon it and utilize it for the benefit of yourself and others. If we have great faults, we have great virtues, because our faults are misdirected virtues. An energy that is out of harmony with nature is a fault or evil.

This energy is constantly striving to adjust itself to its surroundings. If backed by a knowledge of psychology, it is harmoniously adjusted without pain to the individual, but ignorance follows a great energy—evil or disaster is the result, and knowledge comes through bitter experience.

Spiritualists are so blessed as to be able to come in contact with the higher soul forces of the earth. From those soul forces they have the blessed privilege of learning the law of the great Principle of Life. To live means to accede to law. Law is harmony. Harmony is a blending without friction of each magnetic field. For we know we are magnets; every planet is a magnet, and the proper blending of all means harmony. It is not necessary that they shall all be alike. The greatest variety usually produces the greatest harmony. This Nature teaches us every day right here in our beautiful New England States.

We can "go forth under the open sky and listen to Nature's teachings." We can see the great sympathy of color on every hand, and realize that all are different and yet all make a glorious whole. If we listen we will hear the still small voice of Nature saying to us: "Be true! I have obeyed the voice of God and lived according to His law. Therefore am I at peace. So live thou, O man, that thou shalt be at peace. Be at one with the great law of life, for obedience to that law is the only path to happiness or prosperity in any walk of life."

To learn that law we must know our own souls. Let the angel world uncover the mirror that we may see the greatness of our own being. All things are within us, waiting to shine forth and light the pathway of life, so that living will be robbed of its terrors and possess all the sweetness of heaven. God and the angel world are calling to you to open your hearts to the Infinite Love that surrounds each and every one of us. It is yours, it is mine; partake of the bread of life and live. Rejoice in living, for it is glorious—glorious to know that we are carvers and builders of worlds.

For minds create. All minds are a part of God, therefore we are one with God. Have we been Godlike? What have we created? What works of art have we created in our mental worlds which are the forerunners of an actual world? Have we thought into existence perfect creations? Have we been artists? Are we artists? If not, then let us awaken and build worlds of beauty. The moment consciousness of our being takes possession of us, that moment are we responsible for the creations of our brains and of every thought we think; for by those thoughts is the universe created. We, with the God principle within us, are responsible for the condition of this earth. Therefore if we would have it sustained and grow in the beauty of holiness and grandeur, see to it that each and all of you put in your brick of truth.

The moment we are aware there is a mighty living principle greater than our conscious selves, that moment have we evidence of eternity; that moment are we told by that great law that we are a part of eternity, responsible for the use we make of this law of life. We need no other evidence if we listen to the

voice within us. It is there in every word; it speaks to us daily, hourly, every moment of the day, telling us that we are great, we are holy; created for a great purpose; a part of the great All, and must, must use that great self for the good of all. We are not alone, we never were alone, never can be alone; we are responsible for our brother, he is responsible for us—all are responsible for each one.

As we have said before, the evidence of continued existence is to be found within ourselves. There the knowledge is written so indelibly that it can not be gainsaid. There will be no fraud when we have learned to look within in our own souls for truth, for if each one is seeking his knowledge from the fountain of life all will be truth. Falsehood will have no place. The power or energy of life will be rightly directed. We will no longer demand of another what we do not demand of ourselves. We will no longer demand perfection in the months of the angel world till the angel world has entered our own.

The angels tell us to put our souls into our thoughts. The moment our souls speak, the whole angel world is speaking whether we are conscious or unconscious of it. Let the soul be drawn to the great Principle of Life. Let it dwell in that mighty peace. Forget self as one. Think of all as one. Is my brother great? Then, I too, am great. Is my brother lowly? Then, I too, am lowly. For he helps to make the whole, I help to make the whole. We are each a part of all.

If all this is true, then O, what a mighty responsibility is given to you and to me! What shall we do with it? It is beyond our comprehension, beyond our ability to carry. Yes, if we try to carry it alone, but we are not alone. It is only when we try to be alone that the burden is hard to carry. One drop of water cannot carry the vessel, but the ocean is unconscious of its burden. Hence, if we fit ourselves harmoniously into the great ocean of life we can join in the grandeur of the mighty deep and realize the peace and glory of being a part of the whole and being the whole.

The question now arises—How are we to be come conscious of the great soul force pervading all space? How are we to put ourselves in harmony with our surroundings so as to fulfill our mission in the truest sense here on earth? The angel world again answers, By love. Love is the great awakener of the human race, the great adjuster of all inharmony. It quickens the intellect, sharpens the perceptive faculties, makes us see into the soul of our brother as well as our own, closes the door of selfishness, bars out greed, avarice, scandal, draws to us the life giving stream in nature, thus making our bodies perfect, that they may do the work they have to do. There is no sickness except where inharmony dwells. There is no inharmony where our minds are attuned to the Love that is everywhere. Adjust every faculty to its proper use. Waste no valuable brain power in useless, destructive thinking or to use a well-known term worry.

Worry is one of the most destructive mental actions. It commits more crimes, causes more sorrow, more gray hairs, more wrinkles than any other brain action, and is without the most senseless. If we are worrying about something we can help, let us stop worrying and help it; if we are worrying about something we can't help, it does not belong to us; we have no business with it; we must not mind it, but save our brain force for the time when we can act. In a word, we are told that to obtain the blessings that will make life a joy, "Seek ye first the kingdom of heaven and all things shall be added unto you." "The kingdom of heaven is within you." When we become conscious of the reservoir of peace, knowledge and wisdom within ourselves, the world will not be all out of gear, our burdens will not be greater than we can bear, we will not be misunderstood, misjudged, ill-treated. It is only when things are inharmonious inside that the outside is at variance with comfort.

We hear that word *misunderstood* on every side. Let us stop for a moment and consider why almost every one is misunderstood. Let us hold a short conversation with ourselves: Do we understand ourselves? Why do we do that, that and the other? Why, we don't know. We don't understand ourselves. How can we expect our neighbors to understand us, if we don't seek to understand them? How can we understand our neighbors, if we don't understand ourselves?

The result of this self-talk shows us that we must come back to the three words, "Man, know thyself!" We can only know ourselves by obeying every law of God—not perverting it, but obeying it in all its simplicity. If we make a mistake we shall know it by the effect, for every effect is the result of a cause. After a principle or law has been thoroughly demonstrated have faith in it.

In Spiritualism we find all these questions demonstrated. We are shown how to keep ourselves in harmony with all, how to improve intellectually, how to grow in grace and the beauty of truth; in fact, it teaches us how to live and proves that we do not die. The truths of Spiritualism have been taught ever since the world began. They are demonstrated again and again within ourselves, so why should we doubt? Why not help the angels of light to draw near to us by having faith in the divinity of our own souls—faith in our ability to obtain the highest, the best and the purest in life?

Every religion is founded on spiritualistic truths, because the germ of truth is in every one. Some may have ceased to use the ears provided for an onward course, and are simply drifting; if that is so, if they do not see the necessity of action, of the proper direction of their energies, is it not your duty and my duty to place ourselves in position to show them the better way? Not by scorn, but by loving that they will realize that we are more blessed than they—that we have something that makes life a joy; something that smooths away the wrinkles of care and illumines the countenance with a peace that passes all understanding.

Live Spiritualism and the world will want it. Respect your blessing and the world will respect it. It is not time for us to do and to be, that the strength of love and energy will reach the whole universe. Let us then clasp hands with the angel world and point out the way by living spiritually and by making ourselves temples of truth.

Mr. Evans' Answer to Mr. Robinson.

To the Editor of the Banner of Light:

A copy of THE BANNER dated July 22, and containing a challenge from Mr. Robinson, was received by me a few days ago at my mountain home, Los Gatos, Calif.

In my last article touching upon Mr. Robinson I stated that I would not consent to being used as a tool for advertising purposes by Mr. Robinson or any one else, and therefore would not notice Mr. Robinson any more. But, for some reason unknown to me, this part of my communication was cut out by THE BANNER; and in view of this it has permitted Mr. Robinson's reply to appear, which might prove injurious unless answered by me. As this is my second letter touching upon Mr. Robinson, and this latter gentleman's "stealth," it will be easily seen that he has been permitted to have all the argument to himself.

Mr. Robinson opens his statement by saying that he offered his services to the "Psychic Club," and infers that I was invited to defend the true state of things. I will say in answer that I have never been approached by any member of said club, or invited, by mail or otherwise, to take part in any manifestations or exercises.

He next infers that I am getting almost advertisement in the spiritual press for my book as he. Mr. Robinson will pardon me for being under the delusion that spiritual mediums and speakers were entitled to more consideration than antagonists in the spiritual press. If there were no mediums and speakers there would surely be no use for spiritual journals. Subscribers of whom ninety five per cent. are Spiritualists pay for reports of interesting lectures and phenomena.

Mr. Robinson next tries to explain away Mr. Bradford's lance. Mr. Bradford can speak for himself. It seems a strange fact that in the experiments published the last few months a few loopholes have evidently been left for our

clever friend to drop into, and he is now, figuratively speaking, up to his neck, as will be proven to any one who will read the "Light of Truth" of about the issue of August 4th. A mate experiment was sent to that Journal on July 1st, accompanied by a sworn statement of the recipient—a gentleman well known in New York, which will cover all the points raised, or that can be raised by Mr. Robinson, or by any honest or dishonest skeptic.

Our friend next speaks of his jealousy as a great scientist. Probably Mr. Robinson considers himself such an advanced scientist that he believes all men are fools in comparison to himself, and that nothing can be true unless he, Robinson, sees it and passes judgment upon it. In reference to his challenge of one thousand dollars, I will state that if Mr. Robinson will bring to my office a certified cheque for one thousand dollars, with legally written conditions and binding agreement, he will no doubt have his money covered quicker than he desires. Newspaper challenges and controversies are generally a case of "tweeds die and tweeds die." My office is in New York. Mr. Robinson's home is in the same city.

I have accepted challenges by the score in sums from one thousand to ten thousand dollars, my agents being the Brisbane Psychological Society, Hons. John Allen, J. J. Owen, Wm. Weddop and others.

But our money was the only money put up, and I lost time and money in advertising inadvisedly several clever prestidigitators. I have nothing further to say for publication, and again refer Mr. R. to the certified cheque, agreements, etc., to my office in New York where plans and arrangements can be made. All students in psychic laws know that it is impossible for mediums to produce phenomena of their own will and volition, and that harmonious conditions are essential to satisfactory results. But I am willing to experiment.

During my vacation all letters can be addressed to me, care of J. Lawrence, 103 West Forty second street, New York.

Respectfully, FRED P. EVANS.

Psychomo Lodge, Los Gatos, Cal., Aug. 2, 1899.

A Pleasant Evening in Philadelphia.

On Wednesday evening, Aug. 2, a very interesting meeting was held in Casino Hall, 13th street and Girard Avenue, Philadelphia. Though it was a tempestuous evening, and the notice had been but brief, there was a decidedly large attendance. The exercises were interesting and varied. Captain Keffer, President of First Association of Spiritualists, presided and made some very pleasing remarks, during which he dwelt interestingly on good work accomplished in bygone years, and encouragingly on the outlook for the future. Mr. John Foster, a prominent newspaper man, spoke most encouragingly on the tone of the city press and the press of the country at large, and then recited very finely a serio-comic poem which called forth vociferous applause. Mrs. Renou-Palmer, an old time platform worker and a most eloquent speaker, gave an address in which she spoke of the importance of paying due regard to the social element in society work, and also paid a high tribute to the spiritual and philosophic teachings from which she had often profited in that pleasant hall. Mrs. Yeoman Derby sang two exquisite soprano solos, accompanied by Mr. Olive Lend-Amies, Secretary of Philadelphia, Y. C. T. U.; both these ladies have attended many of W. J. Colville's lectures, and taken a deep interest in the literature recommended.

Mrs. Barry, a prominent and whole-souled worker in the mediunistic field, made some delightful remarks, and accompanied the audience on the organ in the singing of several hymns. Mrs. Kirby of Boston, the well-known President of Faith and Hope Association, who is now summering at Atlantic City, made a short but very impressive address on the real nature of philanthropy, and recounted many inspiring instances of good accomplished through the benevolent instrumentality of the society which she so ably represents. W. J. Colville sang "Angels ever bright and fair," to the accompaniment of heaven's artillery (one of the grandest electric storms for which this summer has been so good).

A testimonial offering was then presented to Mr. Colville by Capt. Keffer, on behalf of many friends in Philadelphia, who expressed the fervent hope that the City of Brotherly Love was in no sense bidding farewell to a teacher who had very greatly impressed for good the thought of the community.

The lecturer who was thus kindly testimonialized gave the closing speech of the evening, the topic of which was "The Angels of Heaven's Messengers—the Hornet, the Ass and the Angel." Hornets were compared with the harsher discipline of life, which we rarely welcome, but when it is past we see it was a blessing disguised. Asses were spoken of in the most appreciative terms as pacific ministers, and as voices from lowly places which we cannot afford to disregard. Angels were then dealt with as the inspirers of all lower messengers, and when we see them as they are we shall know that they are behind all phenomena, and ever inviting us to become one with them in their celestial ministrations. At the close of the program a short time was delightfully spent in friendly greetings. In consequence of the excellent Sunday audiences during July, and the wish of the people for a continuance of meetings in August, public services are held in Casino Hall on Sundays at 8 P. M., when various friends of the Association officiate.

Southern California Harmonial Camp-Meeting.

The Harmonial Spiritualists' Association of Los Angeles, for several months past has been agitating the question of Camp-meeting, to be held somewhere in the county. It has held meetings and received from the people some money toward such a project, but not enough was received to warrant the undertaking. Recently, through the enterprise of a few persons within the association we are now able to keep faith with all who have contributed, and a camp-meeting is an assured fact.

The Executive Committee has secured the lease of one of the most accessible, as well as one of the finest groves in Southern California, for the holding of such meetings—Sycamore Grove, on the line of the Pasadena Electric Road, within the northeastern limits of Los Angeles City. The grove is accessible, also, by two steam railroads; fare only five cents. At least \$10,000 has been expended by the owner, upon the grounds, in buildings and improvements, booth, stands, water fountains, flower beds, and a large pavilion. The grove will be lighted by electricity. Hotel and tent accommodations on the grounds under control of the committee.

The Harmonial Association will close all of its hall meetings during the month of September, and will attend the camp. The scenery about the grove is very beautiful, and it is within two blocks of the celebrated Ostlich Farm. The Executive Committee will endeavor to arrange a program that will enable all who attend to have a feast of the first order.

All lecturers, musicians and mediums who would like to attend, will please put themselves in correspondence with the Secretary of the Committee, and no doubt satisfactory arrangements can be made for their accommodation. There will be no fee or dole or delays about the enterprise. The assurances of intellectual, musical, social and financial backing already received bespeak success, but the Committee will enlarge the scope of their enterprise with every new patronage vouchsafed.

We would like to come in touch with every Circle and Spiritualistic Society in the State, especially in Southern California.

Circulars and illustrated programs will be ready for distribution in due season.

Nettie Howell, Chairman Executive Committee, J. D. Griffith, Secretary Ex. Com., 1014 South Broadway, Los Angeles, Cal.

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is harmony in the sound of that voice to which Divine love has given utterance.—John Woolman.

Children's Spiritualism.

Written for the Banner of Light.
THE TRUE PHYSICIAN.

BY JULIA STEELMAN MITCHELL.

I heard the tinkling of a bell,
It seemed a very funeral knell,
For I was nervous, weak and ill
(Had just swallowed a bitter pill),
And felt that I must steal a nap,
When next I heard a gentle tap
Upon the inside office door.
I thought, Now John, the careless boor,
Has let that gaunt intruder in,
Just to annoy me with his din
About the plumbing; or mayhap
It is that missionary chap,
Hoping to beg a few dimes more.
I would not see him—felled to snore,
And turned my face against the wall;
But all in vain! I heard the call—
"Say, isn't 'ou hear me, Doctor Snell?
I've tumbled in; a awful spell—
A fit, I des—my doll has dot.
But 'ou tan cure her from 'at lot
Of Jars 'ou keep 'em tangles in.
Dit wite up twick—it is a sin
To 'et iss baby suffer so
Wive iss big break wite in her toel!"
I sat upright and tried to smile,
The child imploring me the while
For lozengers with "sudar" on,
For she'd been told down stairs, by John,
That candy-drops would cure the toe.
I wouldn't dispute, and told her so.
(For 't is a way we doctors have
Of lotting poisons do for saive,
If so the patient shall demand)
With interest I took doll in hand,
And asked, "Can baby physics take?
She has no mouth. I cannot make
Her swallow anything, my dear."
She answered quickly, "Now 'ook here!"
To my amusement and surprise
She opened mouth and shut both eyes,
Proving that man from youth to age
Is the genius and the sage.
I took the hint—it was no sin—
And dropped a sugared gum-drop in!
Then saw her ruby lips compress,
And heard her say, "There now, I dess
I'll sank 'ou, Doctor Snell, 'at 'ou
Did cure my suff'ren Baby Lou."
Quite satisfied she left me there,
Convalescent in a flacc chair.
(The drop she'd swallowed for her Lou,
Had somehow greatly helped me, too!)
A new pre-cipitation I wrote,
And one which all mankind should note.
Be it known that, for the most of our ills,
A child in the house is better than pills!

How Little Troubles Grow.

BY MRS. S. E. MACKLEY.

Charlie and Walter Smith were playing in the yard with their little neighbors, Harry and Willie Brown. They had a great heap of fine dry sand, and were having royal fun.

Charlie was making a mountain, and sticking it full of bits of cedar twigs, which he called trees. Then Walter made a great cave, which he said was full of bears, come down from the mountain.

Harry was making a railroad, and Willie a depot with a fine ticket-office, and he said they must have a telegraph line to go with it. So they were all very busy and happy.

Bye and bye Charlie got his mountain all done and stepped out to admire it.

"Oh! I say, you awkward thing, you are stepping on my railroad," exclaimed Harry, giving Charlie a vicious push that sent him over on his face, and filled his mouth and eyes full of sand. Then Walter slapped Harry, "to make up for it," he said.

Now Mrs. Smith was sitting at her work in a window of the house just opposite, and had been watching and listening to the children at their play.

She and Mrs. Brown had always been good neighbors. But she felt that her little boys had not been treated fairly this time, and she resented it, allowing many ugly thoughts about her neighbor to crowd into her mind.

Bye and bye, when the little boys had all gone to school, Mrs. Brown started out to do some shopping, and, by some carelessness, she left the gate half latched and did not observe it.

But old Mooley, the Smith family cow, who was grazing in the street close by, saw it, and thought she would treat herself to some of the fine grass which grew in the Brown door yard, so she pushed the gate open and walked in as independent as you please.

At any other time, Mrs. Smith would have gone right out, driven her cow out of the yard, and latched the gate, as she ought to have done; but just now she was entertaining a troop of evil little spirits, or bad thoughts, which are just the same, and they whispered:

"Just let the cow alone; you needn't know anything about it. Go into the kitchen and be at work. You are not obliged to watch her gates, and it will serve her just right."

So Mrs. Smith went as they told her, and old Mooley went on eating grass, until she had eaten enough; then she began sampling Mrs. Brown's pinks, and bit off some of the roses near the door. That is what she was doing when Mrs. Brown and the little boys came home at noon, and O! what a rumple there was then.

Willie cried over his pinks, and Mrs. Brown called the poor cow and her mistress many hard names. "I just believe she opened the gate herself on purpose, the ugly thing," she said, and then she threw a great stone at the cow and hit her just over the eye, cutting a deep gash.

Mrs. Smith ran out of her house, just in time to see old Mooley in the street with blood running down her nose, and to hear the bad names which her neighbor had called her.

She ought to have been quite ashamed of herself, for she knew she was to blame for it all, but she was not ready to own it yet. She pretended to be much surprised about what Mooley had done, and she and Mrs. Brown spoke many bitter words to each other.

At night, when Mr. Smith came home, she told him about the cow, but she did not say that she saw the cow go into the Brown's yard herself and refused to drive her out.

Mr. Smith was angry enough to see how badly Mooley was hurt. Before long he saw Mr. Brown coming along the road toward home, and he began at once to tell him how meanly Mrs. Brown had behaved toward them.

He was not very choice in his words, and bye and bye Mr. Brown, who really was a good man, and felt very much hurt at being so rudely attacked, began to get angry himself, and soon he struck Mr. Smith a hard blow between the eyes and knocked him down.

Then there was an awful time. Before any one could stop them they were rolling on the ground and beating each other, until Mr. Brown was severely wounded by having his head jammed against a stone, and was taken home insensible.

Mr. Smith was arrested and put in jail. Then everybody had time to think of what they had done, and, O, how sorry they felt!

For a few days it was quite uncertain whether Mr. Brown would live or not, and Mr. Smith felt that he was really a murderer.

But I am glad to say he did not die, and he told them to let his neighbor go free, and he thought that he himself was most to blame for striking the first blow. So that kind word stayed the evil tide.

When Mr. Smith got home, one of the first things he did was to ask his wife to go with him over to neighbor Brown's to ask his pardon for what he had done.

But Mrs. Smith said it was she who was mostly to blame, and she shed many bitter tears when she told them all how she had seen the cow push open the gate and go into the yard, and had gone away into the kitchen and pretended not to know anything about it. It was very hard to confess to so much folly, but she knew it was her duty.

They all told her she was very brave to do so, and thanked her for her good example.

Then Mrs. Brown said it was her turn; and she told them how ashamed she had felt ever since she threw the cruel stone at poor Mooley, and for the angry, impatient way in which she had spoken to her neighbors' children, when a few kind words would have sent them all happily back to their play, and no trouble would have come to any of them.

Little Harry, who had heard it all, hung his head, and said "he guessed if he had spoken kindly to Charley, and told him how he was spoiling his railroad, instead of pushing him, none of it would have happened."

So then they all looked very happy, and each mother said she would try to teach her own little boys to be always kind and gentle with their playmates, and never to quarrel, because they could all see how terrible a thing had nearly come upon them through one little boy getting angry, and pushing his playmate down.

THE SPIRITUALIST RENAISSANCE.—One of the most marked and time-honored peculiarities of the mass of mankind is reverence for authority. We are a race of idol-worshippers, and man in all ages has usually made his deities in his own image and likeness. Not only do we revere the creations of our own fancy, but we bow in humble submission at the feet of those whom we have endowed with the right to direct our mental processes. For its religion the multitude goes to the theologians, while its political opinions are molded for it by newspapers and politicians. Social causes everywhere are regulated by an arbiter of either sex, whose decrees are blindly obeyed even by those to whom society is not a fetish. The standard of virtue changes with the necessities of human experience, while our ethics and morality are just what certain "professors" declare they should be. Our "knowledge" of the laws of health is based upon the opinions of physicians, and when we do distinguish between right and wrong it is generally on the authority of the legal fraternity. In almost every attempt to move in a new direction the masses find a bellwether indispensable.

This slavery to the authority of "great minds" is a superstition, and many attempts to justify and defend it have been made. The world does not owe its saviors until they have been first rejected by the scribes and Pharisees; but a new movement requires only the indorsement of these intellectual potentates to receive the applause of the populace. Yet the history of the human family shows very few instances in which the officially "great" were the pioneers in its forward steps. Obscurity of birth and mediocrity in worldly wisdom have ever been the concomitants of seership—a quality that pertains only to those whose knowledge is enlightenment, pure and undefiled. "All questions of social and moral reform," said Lincoln, "find lodgment first with enlightened souls who stamp them with their approval." And such souls are seldom conspicuous according to human standards.

While there is no truth in the universe that depends for its potency on the authority of any book or the cictum of any individual, yet to gain acceptance by the ordinary mind it must bear the authoritative label of some person or institution of eminence. This is especially true when dealing with facts the cogizance of which involves the exercise of something more than the five physical senses; for there are minds so constituted that no amount of mere evidence could convince them of the existence of anything beyond the grasp of the group of faculties that we possess in common with the lower animals. By the multitude, however, the conclusions of "great minds" are accepted without question, and this is often the real source of popular ignorance.

There is a chance, therefore, that the claims of Spiritualism will shortly be placed on a more acceptable and enduring foundation than they have hitherto enjoyed, because several university professors in this country and some of Europe's leading scientists have avowed their belief in "spirit return." Prof. James H. Hyslop of Columbia University asserts that, through the organism of Mrs. Piper, the famous Massachusetts medium, he has received scientific proofs of the soul's immortality. Yet his every fact has been known and proved by tens of thousands of less distinction during the last half century. But the Spiritualists have been handicapped, not only by their lack of affiliation with the "great," but by their failure to apply the scientific method in their investigations. Inability on the part of many to interpret the significance of their discoveries has also contributed largely to the stagnation of their movement in some quarters and its total decadence in others. There has been very little apparent progress along this line of research during the last twenty years, chiefly for the above reasons. But now that certain leading intellectual lights have publicly indorsed the basic claim of Spiritualism it is probable that the thousands of thinking minds who have timidly withheld their affirmative convictions on this subject will come out into the open and declare what they know to be the truth. Their "respectability" will no longer be in danger.

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celebrate that very period which some seemed to so deeply deplore. After the vote under Government auspices and with the Government Whips had been taken that evening, they would be able to write large over the portals of the House of Lords and the House of Commons: 'Here dwells a race of men who are afraid of women.'—The Humanitarian.

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Tartar doctor finds himself without his drugs and medicines he is not in the least embarrassed. He writes the names of the needed drugs on a slip of paper, and these, being rolled up in little balls, are swallowed by the sick man. "To swallow the name of a remedy, or the remedy itself," says the Tartar, "comes to precisely the same thing." It may be added, such cases are not unknown to the medical faculty in more civilized regions—hence bread pills!—Ez.

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In the afternoon the weather was very rainy, and we had to go into the Temple. The ladies' handwork was again shown here, for beautiful streamers of yellow and white and evergreens were festooned over the hall, and many beautiful cut flowers were placed upon the platform. The speaker of the afternoon was Mrs. Louise K. Harnett of New York, whose subject was "Woman of India." Mrs. Pratt stated that she had received a letter from Mrs. C. Fannie Allen expressing regret for not being able to be present, and sending greetings to the Congress. The quartet opened the session with singing. The speaker said in part: "Social and religious life of Hindu woman. It is my privilege to present to you the Hindu woman, and perhaps you will be obliged to change your preconceived idea of the women of India. I am presenting to you the real Hindu woman. It has been said she is a creature without a soul, shut up as in a prison, without even religious advantages; such has been the picture that is usually presented. Even in cultured Boston, among the educated people, it has been said to me, 'you can say what you want to, and all you say may be true, but the women of India have no souls.' All forms of Hindu religion are based upon the existence of the soul of every human being, and therefore there can be no difference between the soul of man or woman; there is a great difference in having a soul and being a soul; every woman in India knows she is a soul, and takes time to become acquainted with her soul; and this is true of the uneducated as well as the educated; everything pertaining to the cultivation of the soul is of interest to them. Religion is a subject of the most interest to the people of India. Their God is always accompanied with a Goddess; one is dependent upon the other, one is useless without the other; they are represented to be equal, and have qualities suited to a perfect whole. The motherhood of God is an idea established in the intellect of every Hindu man and woman. They have a beautiful ceremony called a worship of the Motherhood of God. In every household flowers and garlands are wreathed, and they place them over the necks of the women of the household, old, young and girls, and say a prayer in regard to the worship of woman. The worship of the Virgin is a recognition of woman. All literature pays a great deal of attention to the worship of women; the rights of women are well defined. Education is compulsory both for girls and boys, and if they are too poor, and have to work, the States pay them the amount of wages they would receive, so they can go to school. And this was made possible by a woman.

"The Hindu idea of marriage precludes the idea of sensual passion. Marriage is not the means of social advancement. They must be spiritually as well as materially mated. Unhappy marriages are almost unknown in India. After marriage, when a wife is to become a mother, she lives for the existence of the child, and leaves all the duties of the household, and so is able to draw the holiest and highest influences to develop the child. Chastity is set before the father. Adultery committed by a father is punished by banishment; but the woman receives a much lighter sentence, because she is the weaker. Divorce is unknown; they realize the law that they must learn to forgive each other; because they believe if this is not learned here, they will have to return to earth and live their lives over. We long for the time when beautiful ideas of the East can be harmonized with the ideas of the West."

This session closed with a solo by Mrs. Foster. Friday the meeting opened with singing by the quartet, after which Mrs. Kate B. Stiles read a poem, "The Good Time Now," she then took for her subject, "The Rights of Children." The rights of women have so long been discussed, we would talk awhile upon this other subject, and we feel if we could realize the rights of children and accord them their rights, we would not have to talk so much of the rights of women; we believe in the rights of woman, and believe the time will come when womanhood will mean more than wifehood and motherhood, when woman will have the right to select her own employment and be equal with man; we must begin with this before the birth of the child; the child must be rightly born—and I wonder we do not consider and speak out more often in regard to this subject. The time will come, we hope, when this will be taught from every pulpit and platform in the land; we will then have children that are welcome in the home, and not born of passion; the child is often only the reflection of the moods of the mother. A child has a right to demand of us patience, love, tenderness and courtesy. I believe it is a crime to strike a child a blow; a person who strikes a weaker person is a coward. No child should be forced to attend school until it reaches the age of seven years; it should be left free to develop its own instincts. We should not force children into employment they have no fitness for. True education is not cramming the mind; it is to draw out of the child that which is within the mind. We believe every thought of the father has an effect upon the unborn babe. This is not a topic that interests the people, but we have not to take more interest in the prenatal condition of the child.

In the afternoon the session opened with singing by the quartet, after which Mrs. Lucette Webster gave a very fine recitation, "Laska." This was well received. Mrs. Mary Seymour Howell spoke upon "The Dawning of the Twentieth Century." "We stand this afternoon in the dying light of the nineteenth century and the dawning of the twentieth century. Look back fifty years, and from the tallow candle we have developed the electric light. We can talk with our friends across the water from New York to London. We are able to ride upon railroad trains, with as much ease and comfort as though we were sitting in our own parlors. This progress has not come easy, these radical changes have not come from the conservative minds, but from the progressive, and in all progress woman has stood in the van and has pushed steadily onward, and the stone wall of opposition is nearly crumbled away. Ever since woman took her first step in her own hand and thought for herself a bright star has shone in the land. The destiny of the world lies in the heart and brains of the woman. Truth shall make you free, and people are beginning to understand the true meaning of liberty. Liberty is the greatest gift God ever gave to a human being." She spoke of the time she cast her first vote, and of the pleasant way the ladies were received at the polls in Albany, N. Y. "We want to join our voices with man's for liberty, which has been sung as a bass solo for so many years. We love the men so much if we had the ballot we would never have a war. Arise and shine for your light has come, and the glory of the Lord has shone upon you."

Saturday morning the session was opened with singing, after which Mrs. Abbie Morton Diaz spoke upon "The Four Great Hindrances to Civilization." "I presume because I am a descendant of the Pilgrims I am so interested in this subject. Principle is not human ownership in human beings; the true issue is political economy. There are many hindrances in the way, and they must be got out of the way so as to reach this sublime end. People who don't believe in anything new constitute the first hindrance. The reason of this is they imagine the new established under existing conditions. The new brings its own conditions. Truth is progress, progress is the natural law of the world, and we must not put anything in the way of progress. Every individual soul of itself comes in contact with good, and is accountable to himself. A reign of evil is rank heresy, because that would make evil reign over good."

Teach the child to distrust evil by wise methods through the power of thought. Science recognizes the power of thought to overcome evil. A mother can use the power of thought in the prenatal condition, and thus be able to overcome hereditary evils. Surround the mother with beautiful music, everything elevating, so as to bring forth a beautiful child. We hear so much of mother's clubs but I have failed to yet learn of a father's club to talk over the responsibility of fatherhood. Everybody believes human nature is bad; and yet millions are paid to support a religion that is based upon human brotherhood.

"In making laws every interest must be represented, and if woman cannot have a voice, how are laws to be made to protect the home—and it takes the whole of anything to be perfect. If human nature was bad, we would respond to the bad; but no one ever responds to badness. Children respond to the good. If we are created in the divine image, and the infinite life is always present with us, how dare we say we are bad? If we are made in his image, and it is working in us for all good, how dare we say human nature is bad? If you tell people they are bad and vile, you take away the responsibility of goodness. Now if we had held up heaven as an attainable place, and believed in the responsibility of goodness, and made no allowance for evil, what a difference it would have made in the world. Let us, then, hold up human goodness. People have mistaken character for human nature; you cannot mistake nature, but you can the quality; you can cultivate nature and bring forth the greatest results. Our working ground, then, is to build up character; every possibility is in the human child; what we must do is to develop the best and highest attributes of the soul. We must reach the fundamental principles of life. I believe the true education is to teach, the science of motherhood and fatherhood."

Mrs. Marie Foster closed the session with singing. In the afternoon the weather once more cleared, which made it possible for us to have our closing session in the grove. All nature looked its best, and the large audience showed plainly that Mrs. Mary E. Lease was still a favorite at Onset. After selections by the quartet, Mrs. Lease was introduced, and a storm of applause. She took for her subject "The New Woman," and spoke substantially as follows: "The statement will scarcely be doubted when I say the mental growth of woman has kept pace with man. You cannot degrade woman without degrading man, or advance man without ennobling woman. The history of life has always been written by men, but the time is dawning when the story of the world will not be written with tears of blood, deeds of cruelty and warfare. Woman will lead the world onward to peace and prosperity. To-day the people are coming under the spell of the mighty idea of evolution, and the phrase 'New Woman' is a familiar one. It is used by many as a slang phrase, as though 'the new woman' meant some kind of a monstrosity. This is an erroneous idea. To-day we are confronted by new conditions, which demand all the wisdom of the age to meet the requirements they put upon the race. The new woman is beginning to realize the sense of her undeveloped powers. Once woman was willing to efface herself; everything belonged to her husband. Now the time has come when woman realizes that she is equal to man in everything except physical strength. The new woman is a cause and a result. The basic cause of woman's degradation, mentally and physically, is founded upon her enforced dependence upon a man. Formerly there were only a few industries open for woman, and woman was forced to lean upon man. Now, the nineteenth century has opened all opportunities for woman, and has transformed her from an appendage to an individual. The New Woman is a potent factor for the uplifting of the world and the unfolding of the race."

The quartet sang, and Mrs. C. P. Pratt, Chairman of the Congress, dismissed the large audience in a most pleasing manner. Great credit is due to the following ladies, who form the committee of the Congress, for making this one of the most pleasing features of the camp: Mrs. C. P. Pratt, Mrs. G. A. Fuller, Mrs. Miller, Mrs. Smith, Mrs. Robbins, Mrs. Wyman, Miss Maggie Vaughn.

Thanks are extended to Mr. Peabody for the loan of his beautiful potted plants, and to all the ladies who generously contributed out flowers. Remember that N. S. A. Day is next Saturday. About five thousand people were on the grounds Sunday.

THE BANNER is a good thing to send to your friend. Why don't you subscribe for it? The officers at Onset praise THE BANNER for its fine reports of the meetings and those of other camps, and ask you to subscribe for it. H. D. Barrett, Thursday. HATCH.

From the Far West.
I. Holton, Ashland, Oregon, sends a list of twenty new subscribers, and writes: "I am over eighty-two years old, and have taken THE BANNER since its second number; it was coming to us while we were crossing the plains in 1890. We had quite a time getting up this club, and hope they each will become what I consider myself, a life subscriber."

A FACT THAT IS INDISPUTABLE.
The position that New Hampshire has attained as a summer resort is that it is the foremost in the country, and every foot within the borders of the State is a part and parcel of the vast wonderland, the beauty and like of which does not exist. That part of the State known as the White Mountain region, perhaps, as much as any in favor as an abiding place, and to reach it by any of the numerous routes one passes through a succession of scenic surroundings that are ever charming and diversified, and, once in the mountains, one realizes then the grandeur and impressiveness of the peaks and their many attractions.

Though not widely known, Dixville Notch presents a variety of attractions that are not found in any other section of the Granite State. The mountains hereabouts are rough and rugged formations, and with the beautiful lakes, cascades and waterfalls which abound in the region, there is a series of charming pictures in every direction, of which you will never tire, and which delights and pleases the most critical, while the elevation, nearly two thousand feet above the sea level, secures for it a temperature that is ever exhilarating. The heart of the mountains might well be said to beat at Fayston and Mount Pleasant. From here one gets the best view of the Presidential Range, and from these points one may make short tours to Jefferson, Bethlehem, Maplewood, Profile House, Crawford, Jackson, Sugar Hill, or to the summit of Mt. Washington, and to reach each of these places the tourist finds that he is surrounded with famed natural attractions and curiosities like "The Flume," "The Basin," "The Old Man of the Mountains," "Elephant's Head," "Echo Lake," "Silver Cascade," "The Notch," and a thousand other very interesting oddities of nature.

The accommodations for the summer sojourner in the mountain region fairly rivals that of the great hotels of the big cities, so complete are the details, the larger mountain hotels being in themselves small cities, with every convenience, including thoroughly equipped gas, electrical, water and sewer systems. The methods through which the guest finds enjoyment, besides the popular game of golf, include baseball, tennis, croquet, mountain climbing and coaching, while each hotel has its own orchestra, and concerts and dances are daily occurrences. If you are going to the mountains, you want to know about them, and a very complete guide is Book No. 4 of the Pictureque New England series, published by the Gen. Pass. Dept., B. & M. R. R., Boston, and which is sent to any address, together with a tour book, replete in traveling information, upon receipt of a two-cent stamp, while for six cents additional a portfolio of 32 mountain views is included.

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Briggs Park, Grand Rapids, Mich.

About seventeen hundred persons journeyed out to North Park on the evening of Aug. 6 to see the finish of the Briggs Park Spiritualist Camp meeting. The closing exercises were attended with the blaze of glory which has gleamed through all the program of the month, and has made the way seem more plain and open to the faithful few who engineered the project at its beginning, for ensuring the permanence of the event, with the help of the large army of converts.

The lectures in the morning and afternoon were given by Dr. J. M. Peebles, and were so wide in range and comprehensive in outline that they covered pretty much all of the ground embraced in an outline of Spiritualism in general. (Some devout Catholic placed up on the speaker's stand a bottle of "holy water," hoping to confuse the mediums. It is needless to say that it was an utter failure, for Dr. Peebles seemed at his best, and the descriptions were accurate in each case.—T. J. H.) The evening service was composed chiefly of tests given by the large number of mediums which the management has assembled for the closing week.

The managers believe that the interest shown by Grand Rapids in the meetings is indicative of a general advance all along the line of Spiritualism, and to cater to the obvious want of another camp-meeting next year, have determined to repeat the experiment with increased facilities next season. They are enabled to do this by the generous support given the session just ended. Between thirty and forty thousand people have paid for admission to the grounds, and the number of campers permanently in the grove has averaged over thirty. Nearly all of these are either mediums or clairvoyants, but the main body of campers next year is expected to be formed from the class who came rather for the purpose of instruction. The street car company intends putting a few of their hard-earned dividends into furnishing the Spiritualistic visitors with a cement walk from the station near the pavilion to the camp-meeting grounds, and the contract of wiring the grove for electric lights has already been awarded the Edison Company. A large auditorium will be erected next spring.

In retrospect, one of the features of the meeting has been the entire absence of any disorderly element. The occasion of a policeman or even a watchman on the grounds has been unnecessary, and cases of intoxication have been so rare as to amount to practically an immunity from all annoyance from this source.

The campaign of Spiritualism will not cease with the passing of the camp meeting, but will continue through the fall and winter. A course of lectures has already been arranged, and all the prominent mediums in the city will participate with outside talent in keeping Grand Rapids fully awake to her opportunity.—Grand Rapids Herald.

Lake Brady, O.

C. H. Figures is now platform medium. His scene Sunday was one of exceptional interest. There has just been organized a new association to buy and control Lake Brady. A. A. Butler of Brecksville is President, Mr. George Abbott and Mr. S. Hoiles, both of Alliance, are respectively Secretary and Treasurer.

The Dramatic Association of Lake Brady made a very successful presentation of Mrs. McCaslin's new play, "The Shadowed Household." It was its first production, and was highly spoken of by all present. The attendance was exceptionally large from surrounding towns, and the management has decided that a good play well rendered will receive patronage to justify its production.

Mrs. Carrie Weatherford has just closed her engagement here. She has given several splendid lectures, besides extemporaneous poems, songs and life readings, with dates in some cases from early childhood. We wish her the best of success wherever she may go.

Mrs. M. McCASLIN.

What Say Our Readers?

W. C. Barrett, Winchester, N. H., sends another list of subscribers and writes: "Some have already expressed regret that the Message Department has been discontinued; in fact it is universally hoped here that it will be resumed at no distant day."

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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The Directory is a Hand-Book of the movement in Maine. It tells where each Camp and Society is located, dates of meetings, names of officers and members, and other valuable information relating to the condition of the Associations, and the Cause at large; also the addresses of mediums, and of those who compose the different Societies. It is neatly and artfully bound in board covers and gilt letters, and worthy of a place on any table. Price—One copy, 25 cents; five copies, \$1.00.

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OR,
Dick Turpening's Confession.

BY LIDA BRIGGS BROWNE.

CHAPTER II. (Continued.)

The mother was so overjoyed that she did not dare risk meeting her household that night, knowing full well her face would tell the tale of joy she wished to hide at present for his sake, till he was out of danger, so she immediately retired, and the other members of the family knew not of her visitor.

The next day Mr. Jones and family called on Mrs. Tremaine. A buxom girl of fourteen, the farmer's daughter, opened the door for them. The greeting was warm and cordial. A long conversation in the parlor was indulged in by the elders, while the children were anxious to see the place, the animals, the little pool of water in the meadow where Susie Wilkins and her brother Tom went fishing. The farmer and his wife were introduced to the visitors, whom Mrs. Tremaine said it did her heart good to see once more, also that they were going to take the Simmons' cottage near by. A happy day was spent by the entire party.

On going back to town the children remarked what a nice lady they had visited, and how they should love her. The youngest child especially took to the lady, and Susie said to her parents after the party had gone, that "Little Robbie was the very image of Mrs. Tremaine."

"Nonsense, child," replied her mother, "how fanciful you are."

A week later the family was settled in the new home, and the children commenced going to school. Mr. Jones presented his letter of recommendation to Judge Thompson's brother, and secured a position in his brokerage and real estate office at a comfortable salary. Everything seemed to run smoothly. He met no one who recognized him as George Tremaine, and in their happiness days grew to weeks, weeks to months, and months to years, till four peaceful ones had glided by. The neighbors all remarked how smart Mrs. Tremaine was getting, what interest she took in church affairs, and what a warm friendship existed between her and the Jones family, but here the matter dropped.

As Mr. Jones was crossing the ferry one evening on his way home, he noticed in the crowd a man who eyed him strangely. Memory flew back to the school house of years gone by, when he was drawn into a quarrel with a bully, who was teasing a small boy. The face of this man was the same, only grown older. He had threatened at that time to get even with him if it took years. "I don't like his looks anyway," thought Mr. Jones, "and I will get out of his way." He went to the front of the boat ready to jump off as they neared the dock, and board the first car. But the man was not to be avoided so easily.

"If I mistake not this is George Tremaine," said the stranger as he touched him on the shoulder. "How are you and when did you return from your hiding-place?"

"You are mistaken," replied Mr. Jones. "Good evening."

"Not so fast, if you please. I would know you anywhere from that scar on your cheek I gave you years ago when you meddled with my business. You need not feel so proud, if you do wear finer clothes than I do. I never robbed a bank." A crowd was gathering around them, and a policeman inquired what was up.

"This man is annoying me," said Mr. Jones. "He mistakes me for some one else."

"Come with me," said the policeman to the stranger. "You are creating a disturbance and stopping travel."

"Oh, I'll pay you for this," gasped the man as he was led away.

The encounter affected Mr. Jones more than he would admit to his wife; he could hardly sleep that night. Each day as he went back and forth to his work he feared meeting this dreadful man again. His nervous system seemed to give out entirely. His employer asked the cause of his worry and inattention to duties, and he could only reply that he was subject to headaches lately, and needed more open air exercise. This was readily granted, and he was sent to attend to outside business. It helped matters some, but he always feared meeting his enemy, and would start at every voice or unexpected occurrence.

One day he saw that sinister face among the throng, and knew he was watched, and that it was only a matter of time when the truth would be known to the world. What should he do? He could not leave his loving wife and mother and fond children to flee again to the wilderness, nor take them with him. No! No! Better face the enemy. He could prove nothing, but it would cause sorrow and disgrace to those he loved.

"Oh! that some one could prove me innocent!" he murmured. "Oh, that I had not muddled my brain with their wine which robbed me of my reason!"

CHAPTER III.

He had at last been unable to sleep nights, and had formed the habit of going to his library and reading some good book way into the wee, small hours, to take his mind off himself. His dog Rover, now growing old, would lay crouched at his feet, and the sound of the clock on the mantel or distant rumble from the city would be all that he heard.

One night he read extra late, till his eyelids dropped, and he said to himself: "I will turn out the gas and take a nap in this big chair and not disturb my wife." How long he slept he knew not, but, on awakening, the grate fire had gone out. The room seemed light, however—a peculiar illumination, something resembling bright moonlight, though he knew there was no moon that night. It puzzled him. His eyes roamed round the room in search of the cause. He started. "Who is that at my desk?" he thought. "Am I still dreaming? He is a cheeky fellow to sit there so much at home. How did he get in with the doors all locked? I wish he would turn around!" Something seemed to keep him riveted to the chair, he knew not what. The dog seemed spellbound, also. His head was erect, his eyes dilated, but, strange to say, he did not consider the intruder as an enemy, for he was wagging his tail in a satisfied way. He looked toward the desk again, and rubbed his eyes. "Why, where has the fellow gone to?" he said aloud. "I heard no one move. Am I bewitched? The fellow seemed writing, and he had a familiar look about him in some way. Where have I seen that form and contour of head before? Well, I'll not bother my head about it now, for I am awfully sleepy, and I need all I can get." So he reclined back in his chair, and when he

again awoke the daylight was streaming in the windows.

Mechanically he walked towards his desk, thinking of his curious dream. Could his eyes deceive him? There, in plain sight, was a sheet of paper, written on and signed by the name of Dick Turpening. "What," exclaimed Mr. Jones, "What is this? Am I going mad?" He took the paper to the window and read words that set the blood bounding in his veins. Light illumined his countenance. His eyes grew bright, and his whole frame alive and active. He hastened joyfully to his wife, and together they read these words:

"To Whom it May Concern: I, Dick Turpening, am alone responsible for the death of Banker De Land, just twenty years ago to-night. Tom Reed and I planned the robbery, and George Tremaine was our innocent tool. We only wanted him to wait outside the bank to warn us of danger, but events took place whereby, to save ourselves, I had to shoot the banker. Tom and I made haste to get away with the strong box, forgetting entirely George, who was left to bear the entire blame and disgrace. If any one doubts this statement, he can find our plans drawn up in my handwriting in room 14 of the old Mansion House, near the depot. Search in the back of the bureau for a knob which, if pressed, will disclose a hidden drawer filled with papers. We occupied that room, and we alone knew of the secret spring. The strong box we carried away the cash in can also be found in a hollow tree not far from the cross roads that intersect a mile west of this city. I write this to vindicate an innocent man, and relieve my own soul from the torment and anguish that have been my lot. Sorrowfully, DICK TURPENING."

Below in a postscript were these words: "Forgive me, George, I never meant to get you in such trouble, and hope my confession will free you from all blame."

"Oh! George," exclaimed the wife, "can it be true? How I wish I could thank your shadowy visitor. You must go this very day to that hotel and make a search of Room 14. Take Mr. Vinton with you; he is a sincere friend of ours, and will be a good witness, as he is well known and highly respected."

A call was made on this gentleman, who was told the outlines of what was wished of him. Together they went to the hotel, which was the one Mr. Jones and family had gone to on their coming to the city four years before.

The landlord recognized him, but when a request was made that they be shown to Room 14, his face assumed a grave expression.

"That room has not been used for years," he said. "It is in an old wing of the house occupied as servants' quarters; but I can show you to a sunny, pleasant part, and give you a room befitting your requirements."

"We would like that particular room, and have our own reasons for such a desire," replied Mr. Jones. The landlord turned pale and inquired: "Why do you wish to make an investigation? Who told you that room was haunted?"

"I did not know that it was," responded Mr. Jones. "Tell me about it."

For such a slip of the tongue, the landlord chided himself, but now had to explain. "I knew nothing of it, else you may be sure I never would have taken the place when it was up for sale six years ago. The truth is that we hear strange noises there every little while, as if some one was walking the floor, and a servant said that once she heard a moan as if some one was in anguish. Each time we made a search of the room, but no one was there, and the doors and windows were all fastened as we had left them. I cannot get a servant to go in the room to even clean it, and they will not go down the corridor leading to it after nightfall. But why do you want to enter it?"

"I will explain later if I find what I think is there," returned Mr. Jones. "We will never divulge what you have told us unless you consent, but in turn we demand secrecy from you. Show us the way to the room. The sun shines brightly, and the three of us need not be afraid to venture there."

The door was soon unlocked, and disclosed an ordinary room with only a bed, bureau, washstand and a few chairs all covered thick with dust. Mr. Jones scarcely stopped to notice the surroundings, but went immediately to the bureau, which he turned around to the light, and sure enough there was a little knob protruding on the side which would not be noticed by an ordinary observer. This he pressed. It did not yield to his touch at first, having become rusty, but on extra effort being made it moved, and a secret drawer was disclosed.

The two companions looked on with wonder and surprise. Mr. Jones did not stop to answer questions, but turned the papers over till he came to the one he wished. Here in plain handwriting, *fac simile* of the one he had in his pocket, was an outline of a plan to rob the bank, with drawings showing the position of safe, windows and doors. He was happy; with these papers he could prove his innocence.

They adjourned to a room below, where Mr. Jones told the men of his experiences, and how for years he had rested under a ban of suspicion which could now be cleared away. He requested them to accompany him that night to the spot designated by the letter that the strong box could be found, and they agreed, the hour of 9:30 being set for them to meet at the cross-roads.

To his home Mr. Jones repaired, and his affectionate wife was soon in possession of the account of their search. An explanatory note of his absence was sent to his employer, as he knew his face would tell a tale, and he could not settle his mind down to business till the suspense was over.

At the agreed time the three men met with lanterns to guide them in their search. Every tree near by was investigated without success. As they were turning away disappointed, one of them stumbled across a log that must have fallen during a recent storm. "Let us look at this stump, and if not here we will give up the search for to-night," said Mr. Jones. But they were rewarded, for hidden away under dried leaves of many a summer was discovered the strong box. A few small coins were found in it, having been left in their hurry to get away, no doubt. The hinges were rusty and the wood worm-eaten; but still it could be identified as that belonging to a bank from its size and shape.

They bore it back triumphantly, and the whole city did not contain a happier man than that night than George Tremaine. He determined to go by his true name hereafter, and tell the whole world of his discoveries and how obtained. He would sail under false colors no longer, but take once more the honored name his right, and clear it from all suspicion.

CHAPTER IV.

The discovery was made none too soon, for the very next day two men called at his house early and said they were officers, who came to arrest him on charge of bank robbery and suspected murder of Banker De Land. They were surprised at the cheerful mien of their prisoner, who accompanied them willingly, and said he could prove his innocence. Bail was furnished and the day of trial set for the 15th of the month.

As George Tremaine walked the streets he was looked at askance, and many of his former friends ignored him entirely. The gossip had a choice topic to chat about, and his early history and every little act of his recent life was talked over and over.

"And to think that he has been right here under our very eyes and we not recognize him!" remarked one old woman. "I noticed how often Widow Tremaine went to their house and how happy the children seemed with her, but I never suspected they were akin. Wonders never cease, and that proud Miss Maggie will now have to come down a peg or two," said another.

Indeed, the blow fell on the young lady more severely than on the elders, who knew his innocence; for she had been keeping company with a young man who had now ceased calling since her father's arrest. The mother had tried to console her by saying that if he would desert her now, before time was given for her father to vindicate himself, he would make a poor husband, and that it was best they should part; but Maggie could not see it in that light as yet. She had been the belle of her set, and to be snubbed now seemed hard to bear.

The day of trial came. The courtroom was crowded. Many came out of curiosity, and a few out of sincere regard for the prisoner, whom they always respected, and they hoped he could clear himself. Much interest was shown when the family of the accused took seats near the judge's stand, and ladies in the gallery remarked how unconcerned the wife and widow Tremaine looked. "As if they were glad he had been arrested," remarked one.

A hush fell on the assembly as the case was called. The preliminaries were gone through with, and the man who had dogged the footsteps of the prisoner and caused his arrest was put on the witness stand. Malice and hatred shrouded on his countenance as he told of recognizing George Tremaine on the ferry boat, and how he had ascertained his address and informed the police. He was questioned minutely, but knew nothing of the robbery when it happened, as he was out of town, and only knew of it through the newspapers. He thought it a duty he owed his country and society at large to make known his discovery and bring him to justice. Other witnesses were called, people who remembered the affair but could give no evidence, *pro* or *con*.

After much delay and legal quibbling the assembly were edified by seeing George Tremaine placed on evidence. Not a sound was heard save the ticking of the large clock on the wall. A hushed expectancy was on all.

"Your name," said the judge.

"George Tremaine," replied the prisoner, "but better known as George T. Jones."

He was asked to explain why he had fled if he was innocent, and in cool, clear tones he related his story in simple style. He told how he was persuaded to accompany the men, not knowing their errand, but just out for a little adventure; how he had been drinking, and could not remember clearly what had happened; how, rather than bear the disgrace, he had made his escape and fled to the mountains with the girl he made his wife; how they had lived there in quietude for sixteen years, till the moonshiners had discovered his cabin and brought him out in the world, where an old schoolmate recognized him, and induced him to return home to his widowed mother, who mourned him as dead; of his life since returning, till recognized by the man whom he had quarreled with when a boy, and who had caused his arrest through revenge.

The audience sat spellbound. It was like a novel. When asked by the lawyer to explain the statement he made when arrested, that he could prove his innocence, he told of his sleepless nights, of the habit of reading late, of the shadowy visitor who sat at his desk writing; how the dog had even noticed the stranger, and of the finding of the manuscript on his desk in the morning, which he read. He related going to the hotel with his friend, Mr. Vinton, the discovery of a secret drawer, and of the papers which he produced; also how the three of them had gone to the cross-roads, and discovered the strong box in the hollow tree. As he took his seat a ripple went through the crowd. "It is marvelous," one said to another. "He must be innocent."

Mr. Vinton and the landlord both told their story, which corroborated all the prisoner had said. Bank officials identified the strong box. The judge summed up the case, and the jury retired, but soon returned with the verdict, *not guilty*.

As the case was dismissed, and friends were gathering around to congratulate George Tremaine, a voice was heard above the rest: "I demand the arrest of the man who was George Tremaine's accuser. He is wanted in Kentucky for horse-thieving!"

An officer placed his hand on the shoulder of the one designated, with the remark: "You are my prisoner." The man attempted to get away, but to no avail, and as no one would give him bail he was locked up in a cell. On proof, he was afterward condemned to spend the remainder of his life in prison, as he had several indictments to answer for. But with him we have no further use, only to record that, by trying to injure another, he got caught in his own trap.

It was wonderful how many friends our hero had, now he was vindicated. He was courted and feted by all. Some of the most exclusive invited him to their homes, and Mrs. Tremaine soon found herself quite a society leader. As a girl she was noted for her beauty, and the charms of youth had only put on a fuller bloom, and had not faded. Miss Maggie had her turn in ignoring the young man who deserted her during their trouble, and now being past nineteen summers, took her place among the debutantes, and had more than her share of society.

The elder Mrs. Tremaine was supremely happy; she could now acknowledge her son before the whole world, and sing his praises. The boys were given extra advantages, and stood well in their classes and among their schoolmates. Susie Wilkins could not refrain from remarking to her mother: "Did I not tell you Robbie looked like Mrs. Tremaine? You could not see it, but I could."

The story of Mr. Tremaine's vindication

spread far and near, and much speculation was made as to how the shadowy visitor could have written that letter, and so accurately told the truth.

THE END.

A Letter from Abby A. Judson.

NUMBER EIGHTY-THREE.

To the Editor of the Banner of Light:

Some have said that all that exists at all has life, that air, stones, water, worlds are alive. Their language implies that all such things are tenanted by individual, conscious souls, which express themselves through such objects as were named above. We cannot agree with this view, perhaps because we mean something different by the term life. Life, to our mind, implies change. These changes are produced from within, and do not occur merely because some power moves it from without. In this view, a world is not alive in itself, though it makes a home for countless living beings. It is true that a world turns on its axis, and also goes around its sun. But it does not so turn and move because its own conscious, individual life is thus expressed. The old theologians said it turned and moved because God effected this by his will. The older scientists said it made these motions in obedience to gravitation combined with centrifugal force. The newer scientists say that the power expressed by a greater whirl keeps it spinning around its sun, while a lesser subordinate exertion of vortical power keeps it spinning on its axis. Whatever view be taken, theologic or scientific, the motions of a world are affected from without, and it cannot be regarded as possessing an individual life.

In like wise a crystal keeps its shape in accordance with forces which control its atoms, and has no more life than a stone, the grains of which are held together by another force, which we call the attraction of cohesion.

But it is wholly different with animal and vegetable forms of existence. In them we see changes, produced not from without, but from a hidden, mysterious source within the creation, and we say with delight, "This is alive!" Some orbs in the sky are called "dead worlds." We hear this said of our moon. But the moon is as much alive as is the earth or Venus. It is only that it has reached the stage where life can no longer be supported as it is on the earth. Still, as the power of Nature seems to be boundless, there may be forms of life even in these "dead worlds," just as there are creatures who live on the bottom of the ocean where the pressure of miles of water excludes every particle of air. But life under such conditions may be of a low order.

Though a higher life than its present forms once existed on the moon, before its rotary motion ceased, we are of the opinion that the life on a satellite is never of so high a grade as that on the planet to which it belongs. If this be true, then Nature must produce on the sun beings far higher or more complex than on any one of the planets; while beings on the central sun, around which our sun and its retinue of worlds revolve, must be of an order that would seem to our limited ken as virtually infinite.

Scientists think they have proved to their satisfaction that no life exists on the sun. But all they can rightfully claim is that life demanding the same conditions as terrestrial life does not exist there. As said before, Nature is fully capable of adapting forms of life to any conditions; and the very conditions that would make our own life, for instance, impossible on the sun, may be the very ones necessary for the existence of a far superior order of beings.

All the above is conjecture. We are only sure that life exists, that nature can adapt its forms to every conceivable condition, and that there is boundless scope for the development of each individual soul, though it cannot of course go into upper forms until it has thoroughly exhausted all the evolutionary possibilities in the lower forms. A child cannot enter the intermediate grade until it be thoroughly versed in the primary, nor can he do good work in the high school till he be entirely at home in that of the grammar school.

There is something very delightful in life itself, whether it be simple or complex, animal or vegetable, human or animal. And, other things being equal, our pleasure in it is increased by the amount of vigor displayed. The greater the vigor of the child, the greater the joy of its parents. "Feel his legs. How hard they kick!" cries the proud and delighted mother. The baby's life is mostly animal, but as time passes on, and the same vigor and strength of life is displayed in its mental and its moral achievements, the pride and delight of its parents is ever on the increase.

But children who have filled the waking hours of their parents with ecstasy have suddenly sickened and died. The limbs that ran and played so untrillingly are palsied in death; the little arms that squeezed the father's neck so lovingly can stir no more; the merry laugh and the ringing voice are hushed forever; the precious little shoes and clothes and toys, the photograph, and the heart-breaking little mound in the graveyard, are all that are left to the agonized parents. What was once a present joy has become an aching memory. "You loved your child too much, so God has taken him away from you," says the minister.

Just here, when human need is the sorest, comes in Spiritualism, with its blessed truths and its promises. It says: "You think your child is dead. He is not dead—he is alive. You think he is far away from you, living with angels who have wings, and are teaching him to play on a harp. He is not far away. He is often near you. When you sit, mother, in the twilight, he is with you on your lap, his head on your shoulder, his little mouth close to yours. When you sit in the evening, father, and, weary of reading the newspaper, lean back in your chair, the little one climbs on your lap, puts his arms around your neck, and whispers, though you hear him not, 'I love you, papa.' And bye and-bye, when the time comes for you to go, little hands will fondly lead you to the new home in the spirit-land."

How we love life! How we love to see its manifestations! We have an especial liking for climbing plants, because they show such eager aspiration, such willful determination to reach toward some support, and, having reached it, to twine around it in the one way that marks the law of their being. The drought here was so excessive that my garden was backward, and it took the flowers a long time to bloom. Now the morning-glories are as beautiful as last year, and their glory is enhanced by the Cleveland ones sent me by Mrs. Clifford of "The Lyceum." These are wonderfully fine, the flowers large, blue with a white border, and deep pink in the centre. They

have a bed to themselves, and I wish our readers could see them climbing to the high central pole, gracefully hanging from the top and mantling the green leaves with twenty or thirty lovely flowers.

A Spiritualist lady in Newark gave me scarlet runner beans, which deck the fence of the back yard. They twine the same way as the morning-glories, and their red is magnificent, while the beans are dark purple. While I try to keep the grass green in front I have most of my flowers in the back yard. It is more secluded, and one feels very close to mother Nature when watching and tending things that grow.

But vegetable life is not enough for me. I have little animal wails, once homeless, starving and miserable. They are now plump, trustful and very loving. And the best part is that the children of my neighbors are becoming more gentle and tender through what I tell them and by what they see me do. Precept is good but example is better.

Those of our readers who are interested in Mrs. Elizabeth Potter, struggling to reach San Diego, California, in a covered wagon, with her five children, will be sorry to know that Harry, the faithful horse, who helped pull them from New Jersey to Indiana, has passed to spirit-life. Poor fellow!

"By the roadside fell and perished,
Weary with the march of life."

The people pitied them so much that they gave them another old horse named Jim. Grace, the strong mare, holds her own. The last letter was written at Greenfield, Indiana. A letter from me had been deferred by another attack of malaria, which came near preventing me from writing the last BANNER letter. She found herself in front of the post office in that town without enough money to buy a postal card. But a kind man let her son have a dime. So she wrote me, and asked me to write her at Indianapolis, twenty miles further. There she will find a dollar from me, and I trust she has ere this what I sent to Dayton, which she was to have forwarded to her. My food is plain, but I have enough. I can never eat without thinking of her, her five children, her two horses, and her faithful canine protector, and trust that they are not hungry.

Kind William Tucker and his friends in Wheeling, West Va., gave her substantial aid when she passed through their town. We are delighted with his "Gnadenhuetten Echoes," published in THE BANNER of Aug. 5. At the risk of being thought egotistic, I must subjoin some lines he wrote me lately in a letter. They brought the tears to my eyes:

"When Death shall close life's fevered dream,
And I draw near the Stygian stream,
Should I Miss Judson's form desecry,
Then would I know that Heaven was nigh."

Yours for humanity and for spiritualism,
ABBY A. JUDSON.

Arlington, N. J., Aug. 4, 1899.

The Spiritual Development of Man.

RY E. C. D.

Man, in his primitive condition, is endowed with the characteristics of the animal, but with an instinctive element of the spiritual, which only reaches its highest state of perfection through the development which years, progress in learning and in knowledge of his capabilities bring about as a natural sequence of advancement along these lines. We need but look back to the earlier periods of the history of men's lives, as recorded of old, to see that the spiritual conditions received a large amount of attention; but at that time, in the ages long ago, things, or happenings, pertaining particularly to the spiritual, were not understood as they now are, in the light of careful scientific investigation, and so were duly attributed to the supernatural, and as something altogether outside man's jurisdiction, and beyond his capability of understanding.

We cannot now take time to review the development of the growth of knowledge of the spiritual in man's make-up; it is something which is recognized as a most important part of the world's system of organic life as being the centre, the very foundation of it in man, and in animal life, too, some assert, although that yet remains to be proven, and it is the recognition of this, that the great advance and rapid strides made in all lines of what is best, whether in art, science, religion or mechanics, are so largely due.

We are now beginning to understand even more fully how much may be done along the lines of influence, mind influence, or telepathy, which is but another phase or form of spirit-influence, embodied or disembodied, as the case may be, and in the unfolding and better knowledge of this wonderful power will be found the source of many things hitherto misunderstood and consequently misrepresented.

As a result of the education of the masses upon the higher planes of education in all branches, the understanding of matters pertaining to the spiritual, and the interest aroused, is based upon an intelligent appreciation of the true values of investigations pending, and the great importance of aiding those making researches in an earnest desire for truth and truth only, by sympathetic thoughts and a sincere interest in the results attained, is better understood.

The interest in the development of the spiritual in and through mankind is becoming so widespread and general that the outlook for a very high order of the spiritually minded may safely be predicted in the future, and there will naturally follow an elimination of much that now predominates toward evil or misleading tendencies. Pessimists will most surely be compelled to change their mode of conversation and be converted to the truth, which will finally prevail in the continued growth and advancement toward better living and thinking.

Passed to Spirit-Life.

From the home of his daughter, Mrs. Hattie P. Truda, Worcester, Mass., July 26, after many months of failing health, MR. SETH HALL, aged 84 years.

For over forty years he has been an earnest advocate of Spiritualism, upholding the belief, wherever he went, was a man of sterling character, respected by all who knew him.

From Kansas City, Mo., July 19, 1899, MRS. MARTHA W. HILLIKER, wife of ex-Mayor Hilliker, of that city. She was one of the old pioneers of Kansas City, having come here in 1858, with Mr. James H. Welch, her first husband, by whom she had one child, Emma. She passed away in 1890, possessed of considerable property. Her second marriage was to Mr. Frank Barman, and jointly they kept the "Barman Hotel," well-known to the traveling public during the seventies, but changed hands soon after Mr. Barman's death. In 1874 the deceased was married to R. W. Hilliker, then Mayor of old Kansas City, Kan., and now a prominent manufacturer on the Kansas side. She was born in New York, reared in Ohio, and had seen sixty-six years of earth-life. She leaves one child, Mrs. Emma Scott, and a large circle of friends, who will miss her earthly presence. She had been known as a Spiritualist for more than forty years, and was a liberal supporter of the more than radical type, according to the request—no prayers or hymns, but progressive music. Remarks were made by Col. Van Horn, former editor of the Kansas City Journal, and Dr. Bowker. So closed the earthly career of our beloved sister, sustained in her last moments by the Spiritual Philosophy, of which she had been a fearless advocate in active life. LORETTA MANN HAMMOND.

Banner of Light.

BOSTON, SATURDAY, AUGUST 19, 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.

Commercial Hall—Mrs. Nutter, Conductor. Sunday services Aug. 13. Morning circle was well attended. Invocation, Mrs. Irwin. Those who assisted throughout the day: Mesdames Irwin, Grant, Weston, Smith, Wheeler, Millan, Messrs. Amerize, Dunbar, Krsinski, Turner, Tattle, Brooks Leavert, Nelke, Hilling, Badger, Webster.

Sunlight Hall, 820 Washington street.—Meeting in the evening, Mrs. Fox, Conductor, assisted by Mesdames Tracy, Smith, Messrs. Arnold, Hillings, Jackson and others. Mary Lovering, pianist. Evening meetings only till middle September.

Odd Ladies Hall, 446 Tremont street, Spiritual meetings Sunday, Aug. 13. Circle opened by Mr. Thompson. Afternoon meeting opened by Mr. Hall, evening by Mr. Haynes. Those taking part throughout the day were Messrs. Pye, Thompson, Hall, Hersey, Cohen, Clarke, Nelke, Haynes; Mesdames Dale, Alexander, Gutierrez, Carlton, and very interesting remarks by a stranger.

Massachusetts.

The Arthur Hodges Spiritual Society, Lynn, held regular services at 36 Market street, at 7:30 Friday evening. Appropriate music, Mrs. H. J. Hamill; Mrs. N. S. Noyes gave a sublime invocation and one of the best lectures a Lynn audience has heard for a long time, on "The Power and Influence of Thought." Mr. Fallgreen spoke, and Mrs. L. F. Holden made interesting remarks, the latter giving spirit messages.

Lowell.—Sunday we had a large audience to listen to the good words of our medium, Mrs. Jones. Next Sunday Mr. A. A. Seavern of North Scituate.

Other States.

Mrs. M. A. Brackett reports that the summer meetings held in the circle-room of Orient hall, Portland, Me., have been very successful, and the society anticipates taking the larger hall this fall.

Camp Progress, Mowerland Park, Upper Swampscott.—Sunday, Aug. 13, Mr. and Mrs. Smith of Cliffside were very good in brief remarks; Charles Abbott was closely listened to in both address and song; Mr. Estes of Lynn gave some good spirit messages; the quartet sang "When the Dear Ones Gather at Home"; Mr. Milliken gave an invocation and excellent remarks; H. H. Warner made a brief but able address on "Eternal Progress"; Mr. Gibbs of Boston rendered a fine vocal solo; Mrs. H. A. Baker of Danvers made a short address; Miss Amanda Bailey sang "Shadowland," with fine effect; Mrs. L. A. Prentiss of Lynn gave a number of good messages; short addresses were given by Mrs. Edgewood of Swampscott and W. A. Hale of Boston; Mrs. Merrill of Lynn, and Mr. Gibbs of Boston sang "Eden Land" in a beautiful manner; W. A. Hale sang finely, and the quartet sang "Something Sweet to Think of." Mediums and friends of Spiritualism are gladly welcomed to Camp Progress every Sunday. Mrs. H. O. M.

Lake Pleasant.

The annual midsummer session of the National Spiritualist Association was held at the Temple on Monday. Mr. Harrison D. Barrett, President of the Association, was present and occupied the chair. Mrs. A. S. Waterhouse, in behalf of the Camp-Meeting Association, extended a hearty welcome to the representatives and others present. Mr. Barrett then spoke somewhat at length, giving the aims and objects of the Association, and the great benefit arising therefrom. Capt. E. W. Gould read an article from manuscript, and there was further speaking by Mrs. N. H. Dowd, Mrs. H. C. Mason and Mrs. Mattie Beckwith Lewis. Mrs. Mason kindly assisted in the music.

At the afternoon session the attendance was large, and the meeting one of much interest. Rev. Frank E. Mason of Brooklyn spoke of the "Brotherhood of Man" as applicable to every-day life. As a practical illustration of the benefits of organization, he said:

"Previous to the year 1890 I was a mechanic. I worked at the bench, but I began thinking and talking along these higher ethical lines, and it was not very long before I was asked 'down to our house this evening,' to give a talk. Finally I received a call to become pastor of a church in Brooklyn absolutely independent of all outlets of all religious sectarianism. I started out nominally as a Christian Scientist, but in about fifteen or eighteen months I was repudiated by the Christian Scientists; about twenty-five members withdrew from the church and formed a new one. From that time up to within the last few months the new church was disorganized; that is to say, there was no head to it. We came to the conclusion a few months ago that the church must be organized. We had been running along in this haphazard way, and things went at cross-purposes; we found ourselves in financial straits; so we set about to organize, and it took us a number of months to find a suitable heading that would be so universally broad that everybody could subscribe to it. Finally we decided upon the following: 'It is our desire to unite with this church for the purpose of demonstrating the science of life and furthering the brotherhood of man.' Friends, when I left the church on the 23d day of July, we had money in the treasury for the first time in nine years! Some years we were \$300 in debt, and some body would have to wipe that debt off. Since the organization we are totally free from debt. Of course, we necessarily believe in organization. . . . I should most certainly say that organization is the supreme thing in life from the standpoint of the Creator or the standpoint of man."

Others who spoke were Mr. George T. Lamont of Leominster, Mrs. Loe F. Prior, Mrs. Clara F. Conant, J. B. Hatch, Sr., Miss Lizzie Harlow and Mr. Barrett. The session was considered an eminent success, the sum of one hundred dollars being contributed for the benefit of the Association.

Tuesday morning a conference was held at the Temple. Speaking, Mrs. Loe F. Prior, of Atlanta Ga., Mrs. M. Beckwith Lewis, Mrs. Carrie E. S. Tving, and Albert P. Blinn.

The afternoon service was opened by the Ladies' Schubert Quartet, singing, "I Stand in the Great Forever." The address was by Rev. Frank E. Mason, who spoke for an hour to a large audience. Subject, "The Science of Life."

He said in part: "Life is a science, and all of the cosmic laws are universally operative, and may be demonstrated by man. There is no supreme hierarchy in this universe, who has a supreme claim here. Man is all a deity and can be, when he understands himself. The one who relegates to the sky all of the best elements that obtain in the universe, prostitutes himself, and lives in a state of impoverishment. The man who concedes to himself the powers, privileges and prerogatives of God, becomes the embodied God."

"If we consider the best thing of life given to spirit, the most rational religion is that of self-reliance, for man is justified in getting as quickly as possible the best he can."

"Intelligence is man's savior, and ignorance is his only devil, and the moment man equips himself with the God qualifications he becomes supreme."

"There are no miracles, secrets or mysteries in nature, and it is too absurd to be ridiculous to ascribe powers to hypothetical beings in mythical realms. Man is all he can make himself and life is all he can fill it with. There is no one watching over the destiny of man. Man makes his own heaven and his own hell, according to the bent of his thoughts."

"We know more to-day than Matthew, Mark, Luke or John ever dreamed of being, and there is no reason why we should go back eighteen hundred years for religious data. The notions of the moment are better than the traditions of the past. We have no use for the past. The present contains enough to sustain the present. The future is the storehouse of our ignorance, where we relegate the things which should obtain. When man gets through extolling the future and dedicating mythical duties, the present will contain all there is in life. Hoping will give place to having, and man will no longer be a mendicant, but a monarch. He will no longer be a vassal to tradition, nor a pensioner upon hopes."

"The church teaches that the sanity of God is established by the idiocy of man, but it is religious rot, for God is not a being in the sky, but the climax of man's own intelligence. Man's weapon is his mind. He has no claws, fangs nor tusks, and with his mind man may fully defend himself against every objectionable trespass."

"The secret of life is to use your own mind, to develop yourself and to quit paying the pope, the priest and the pastor for doing your thinking for you."

On Wednesday the Veteran Spiritualist Union held a midsummer meeting in the Temple. Mr. Albert P. Blinn, one of the Vice-Presidents, presided, opening with remarks; singing, Mrs. Hattie C. Mason, who also spoke briefly; speaking by Mrs. Martha Beckwith Lewis. The afternoon exercises were as follows: Singing, Ladies' Schubert quartet; speaking, Mrs. J. S. Soper, Miss Lizzie Harlow, Mrs. Carrie E. S. Tving, Mrs. L. J. Butler, A. P. Blinn, J. B. Hatch, Sr., Capt. E. W. Gould; Mrs. A. S. Waterhouse; singing, Mr. Harold Leslie. Some fifty dollars were raised for the benefit of the Home. The session was well attended and much interest manifested.

Thursday A. M. Conference in the Temple; speaking by Dr. W. O. Perkins of Boston, and others. The afternoon session was opened with singing by the Schubert quartet, "The Old Folks at Home," and "Annie Laurie." Notwithstanding a hard rain had set in, the Temple was filled to hear the Rev. Frank E. Mason of Brooklyn, this being his last lecture in the course.

He said among other things: "The man of Galilee was the only man who ever vindicated man upon a spiritual basis. He claimed all of the divine privileges and prerogatives for himself, proving the universality of the divine laws, and their universal operation by man, by all mankind. For any law that will operate for one man will operate for all. There are two ways of spelling throne—thrown and throne—and man either sits in the throne of this universe or he is thrown. The God merely illustrates a state of mind capable of running itself."

"God is no particular person, but the divine standard of man, of yourself. Man, as we see him to-day, is a botch, crockery teeth, bald-headed, cork legs, glass eyes to substitute the members and organs his ignorance has deprived him of. If God created man, he succeeded in making the greatest botch in the universe."

"Discord, disease, poverty, pain and death are the phenomena of ignorance. These things will not exist when man realizes his perfect nature. Man must be fundamentally perfect or he will forever remain imperfect, for no logic or law can predicate perfection from imperfection. Therefore, the secret of life is to eliminate from the mind those distorted and corrupt conceptions of man which crystallize into abnormal conditions upon the body."

"The race of individualism is from the barbarian to the Christian man, and each may incarnate any type of being he elects to be. The concentration of the thought upon the higher forces the body to conform to the renewed mentality. 'As a man thinketh, so is he' is the biblical confirmation of this assumption."

"Nature is infinite, and the secret of harmony is to so combine her infinite conditions as to produce harmony or heaven. We may combine notes in music to produce discord, or concord. We may combine elements that are obnoxious to taste and smell, or we may combine them to produce good results according to our intelligence. A right combination theory and thoughts constitute the science of being."

"A right conception of man produces a harmonious body. An artist could never paint a picture of Jesus so long as he had Judas in his mind. Man can never reclaim himself from pain, poverty and disease, so long as he calls himself a 'worm of the dust.'"

"The Christian pulpit defames man by prohibiting him to maintain the highest standard of man. Man must be placed upon a level with God, the supreme standard of being."

"We are too critical of each other, and not sufficiently careful of our own lights and acts. For ten years I have been looking for a man who had intelligence enough to mind his own business, and when I find him I will point to him, and I will say: 'Behold the lamb of God, who taketh away the sins of the world.'"

Friday morning, address by Mrs. Lewis. In the afternoon, Mrs. Carrie E. S. Tving was the speaker. She said in part: "In essentials, unity. In non-essentials, liberty. In all things, charity." Mrs. Tving said that the above was one of the declaration of principles of the large organization of agriculturists known as the "Patrons of Husbandry," but she thought it would apply to Spiritualists and every other society whose aim was the betterment of humanity. That the civilization of the present points to the absolute necessity of organized effort, and that as Spiritualism embraced all reforms, its believers should recognize these rights to unity be great factors in liberating the people, not only from unjust legislation, but from judicial killing our "treatment of criminals," and for a firm stand in regard to the enfranchisement of woman. She affirmed that only the united effort of the liberal minded would bring about such results. She spoke of non-essentials as the things mostly talked of, and said that the time spent in trying to find out what name to bestow upon the power known as God rightly used, in some united effort for humanity, would prove the spirit of love and truth within us, and, and, and, we might not call it God, the action would be labelled good. "In all things charity." She spoke at length upon the time spent in criticism of others, the mistakes made, as to moral standing, the propagating of that which had its birth in a vivid imagination, and the ruin and wreck all along the way, and begged that Spiritualists have a higher regard for their religion than to talk of the angels in one breath, and have the next breath used ruthlessly in tearing down the reputation of a brother or sister.

The Ladies' Schubert Quartet was greeted with a full house, at its annual concert on Friday evening. The following was the program: Mattie A. Mazoun, soprano; Jennie B. Worcester, alto; Winnie C. Butler, contralto; Anna L. Whitcombe, second contralto, assisted by Mrs. Elizabeth Johnson Hassell, reciter; Mr. Westcott, flute soloist; Mr. H. Simonds, mandolin soloist; "Heaven," Daniel, Schubert Quartet; reading, Mrs. Hassell; duet, "Moonlight on the Rhine," Messrs. Mazoun and Butler; "Sunset," Van De Water. Schubert Quartet; piccolo solo, Mr. Ross; contralto solo, "Home Memories," Miss Whitcombe;

mandolin solo, Mr. Simonds; "Doan ye Cry my Honey," Schubert Quartet; reading, Mrs. Hassell; "Venetian Boat Song," Schubert Quartet.

NOTES.

The Scalpers exhumed their box of treasures at midnight on Monday. Flags were raised with a salute and other ceremonies.

John William Fletcher of New York, once prominent as a speaker here, is in camp for a brief stay.

Recent arrivals among the mediums: Mrs. Carrie E. S. Tving, Mrs. May S. Pepper, Ira Moore Courless, Mrs. Mary Edie Huntton.

On Sunday evening a musicale was given by Prof. and Mrs. Severn of New York. The program was very select.

The attendance this year is of the old time kind. There are more mediums than ever before. Lake Pleasant has taken a new lease of life, and the interest is weekly increasing.

The Business Men's Association to the number of three hundred and fifty came on Thursday.

Aug. 13.

Verona Park, Maine.

Interesting meetings have continued through the week. Monday with us is a day of rest from public work. Tuesday morning Mrs. Reynolds read an excellent poem entitled, "I Will Be Worthy of It," and based her remarks upon that thought. "The more we cultivate our natures the better influences we shall have. We believe in prayer when it comes from the inner depths of our finer nature. Spiritualists generally are prayerful people in the sense that nature prays to the Infinite. If we are true to ourselves we shall be worthy of all love and confidence."

The succeeding lecture was preceded by an invocation, followed by a practical poem, "Under Nature's Banner," in which it was said "He did his level best." If we all do our level best we shall have a heaven on earth. Our religion teaches us that as we sow we shall reap, and if we follow the instructions given by the angels, we shall be the happiest and most exalted people on earth. By our works alone can we be known. We are prone to go about with our eyes closed and our ears stopped. Many of the beauties of nature are unobserved; many of its harmonies unheard. We build as we live, daily sending up such material as we manufacture to enter into the construction of our spirit home. How important that we furnish good and sound material, free from unsightly scars and blemishes, that must stand out in view of all beholders, causing us sad regrets."

Wednesday morning a social meeting was held. Mr. Snow of Malden, Mass., read a thoughtful paper on "Nature." The visible expression of the All Father. Nature comprises the universe. Darkness does not rule the light. We need trials to perfect us. Mind has three attributes—emotion, thought and will; all work together; they are distinct from one another, but cannot act separately. It is better to be joyful than to be sad. Joy hastens digestion and quickens circulation, and gives vigor. Hypnotism is a power exercised by a superior mind in or out of the body."

On Thursday the two services consisted in the answering of a variety of questions handed in by the audience. These questions pertained to the various phases of life on earth and in spirit, and were answered by Mrs. Reynolds's spirit guides in such a manner as to clear up many hidden things, and reveal in a clear light spiritual truths of great significance to those who were in need of more light. All were interested and greatly benefitted.

Friday, Aug. 11, a party of ten or twelve, among whom were Mrs. Reynolds, Dr. A. A. Kimball and wife, and some of the officials, drove out to a beautiful pond, where there is a fish hatchery and grand natural scenery. In some places the ground was literally blue with choice clusters of large blueberries; these, with a delicious picnic dinner, provided bountifully for the material needs. At the camp, Acting President F. W. Smith, assisted by Mrs. Pettengill and Isaac Wellington of Malden, Mass., entertained the audience apparently to their entire satisfaction.

Saturday A. M. was children's day. Mrs. Reynolds's little Indian control, Winona, gave each and every child a character reading all in rhyme, in which the disposition, leading traits of character, adaptability for business and susceptibility to spirit influence were ingeniously pointed out, and listened to with deep interest. In the afternoon Mrs. R. gave another address. In the evening the grounds were beautifully illuminated with Chinese lanterns, candles and fireworks, and the scene was charming. The hotel is well filled and its occupants are much pleased with its management."

Sunday, the 13th, the address of Mrs. R. was a message to a soul present in deep sorrow, and its pathos, tenderness and good advice touched every heart who had seen grief and tribulation."

It is sad indeed when one is taken and one left, yet often great benefit results, for the beckoning hand is extended, and the bereaved is comforted and led into a knowledge of the continued life and a demonstration of that undying love which causes us to forget sorrow and trials in a measure, and look up with a new hope and a greater courage for the duties of life here."

But few persons have grown to that place where they can truly feel that God is love. The knowledge makes us spiritual, and when our hearts are full of love there is no room for hatred. Love should be the creed of Spiritualists. When our dear ones pass over the mystic river they want rest from material things; hence we should not mourn and be unrecalled. It is a libel upon the Infinite to say that he can join together in wedlock two souls who are unadapted to each other and cannot harmonize. It is not reasonable that a pure, angelic woman should be made to yield and obey the demands of a brutish man, and no such union should be chargeable to the overruling power."

At the close of this lecture many very correct and significant tests were given by the speaker. This was the final discourse for this season. She has won the respect and good wishes of all who have seen her smiling face or heard her refined voice and language. Sunday afternoon J. S. Scarlett gave his first discourse upon the grounds. Mr. Scarlett is earnest and energetic in his speaking, and brings out his ideas in a plain and emphatic manner. The people were much pleased with his practical address. He said the Church is growing scientific. The very moment a man begins to doubt he begins to grow."

The fight to day is not with the church so much as with materialism. Some scientists declare that all is matter and force; but how can a beautiful song or the love of a dear mother be the product of matter and force? There must be something else behind these. When we read the grand old rocks away goes the old theory of creation. Come on, you material scientist, and revise one line of the grand old bible of Nature written by the hand of the Infinite Father. He never launched the thunderbolts of vengeance against his own children. Following this able lecture several tests were given by Mr. Scarlett. F. W. SMITH.

Clinton, Ia.

The meetings at Mt. Pleasant Park continue to increase in interest and attendance. The hotel and cottages are full almost to overflowing; but few vacant tents remain, and still they come.

E. A. Tisdale closed a successful engagement on Friday, and left for Vicksburg, Mich. The blind orator made a deep impression upon our people, who testified in a practical way to that effect by voluntarily presenting him with a substantial sum of money which he feelingly acknowledged in a few eloquent words.

Geo. P. Colby arrived on the grounds all the way from the City of Mexico, and began his engagement with us on Sunday the 6th. The morning lecture was delivered by President Pack upon "The Power of Thought," and was an up-to-date scientific exposition of the subject along practical lines. The lecture furnished a subject for more discussion than we have yet had upon the grounds."

Mr. Colby spoke from subjects presented by the audience and handled them ably. During

FISH OF ALL KINDS, NO MATTER HOW PREPARED IS MADE PERFECTLY DELICIOUS BY THE USE OF LEA & PERRINS' SAUCE. THE ORIGINAL AND GENUINE WORCESTERSHIRE. BEWARE OF MANUFACTURERS WHO ATTEMPT TO SELL A WORTHLESS IMITATION. SEE SIGNATURE. JOHN DUNCAN'S SONS, AGTS., NEW YORK.

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the latter part of his discourse he was entranced by one of his guides known as the German Doctor, who, though speaking with a German accent, delivered a stirring and eloquent speech in response to the question, "Of What Utility is Spiritualism?" Mrs. Maggie Waite followed with one of the most thorough and convincing séances we have ever had upon these grounds. The audience was large and appreciative.

Our Conference meetings are largely attended and are of more than usual interest. The many excellent speakers among the mediums and visitors conspire to make these gatherings unusually entertaining. Mrs. Lepper, Mrs. Lowell, Dr. Davis, Dr. White, Dr. Andrews, and others too numerous to mention, take part in edifying the people. Our splendid choir continues to delight our audiences and to add to its laurels with its fine music. SCRIBE.

Etna Camp-Meeting, 1899.

The Twenty-second Annual Session of the First Maine Spiritualists' State Camp Meeting Association will be held at the Camp Ground, Buswell's Grove, Etna, Maine, for ten days, beginning Friday, August 25, closing Sunday, Sept. 3, 1899. Location, transportation, etc.

The grounds are pleasantly situated between the County road and the Maine Central railroad, not far from the Etna Station. They contain over one hundred well built cottages, a large auditorium, hall, stores, boarding house, etc. Local trains stop at the grounds. Half rate tickets will be sold on the M. O. and E. & A. Railroads from Monday, Aug. 2, to Sept. 3, inclusive, good to return Aug. 25 to Sept. 5. Sunday excursions from Bangor, Dover and Foxcroft. These trains stop at the grounds. The "paper train" from Boston also accommodates those from the west desiring to be present Sundays. Sunday excursions from Greenville and way stations may be provided for later.

Admission, day tickets ten cents. Season tickets twenty-five cents. Board and lodging on or near the grounds at reasonable rates. Stabling can be obtained near by. There is always plenty of room for tenters. Food, groceries, milk, vegetables and refreshments are sold on the grounds at moderate prices.

For program or further information address the Secretary, H. B. Emery, Glenburn, Maine, or if more convenient any of the following officers of the Association: President, A. F. Burnham, Ellsworth, Maine; Vice-President, Fred Hall, Bangor, Maine; Treasurer, L. A. Packard, North Newburg.

Directors, J. M. Davis, Newburg Village; H. H. Simpson, Etna; E. F. Clapham, West Sullivan; Mrs. Belle H. Smith, North Newburg; Mrs. L. M. McKenney, Levant; Mrs. Georgia Field, Dexter.

PROGRAM.

While the following program will be practically adhered to it is not a hard and fast schedule. Should occasion demand the order of exercise will be changed as may be deemed necessary.

Unallotted sessions are left to be filled by Maine speakers and mediums or as the management may determine. Aug. 25—10 A. M., opening remarks by the President and others; 2 P. M., speaking by Mrs. Ida P. A. Whitlock of Boston. Mrs. Whitlock is also a medium, and will give messages and readings frequently. 7 P. M., social meeting. Aug. 26—A. M., lecture, Harrison D. Barrett of Boston; 2 P. M., to be supplied; 7 P. M., social meeting. Home speakers and mediums are specially invited to take part in the morning and evening meetings. Sunday, Aug. 27—9 A. M., social meeting; 10 A. M., lecture, Mrs. Ida P. A. Whitlock; messages; 2 P. M., discourse by H. D. Barrett; 7 P. M., social meeting; Aug. 28—A. M., to be supplied; 2 P. M., Mrs. Ida P. A. Whitlock; 7 P. M., members of social societies are invited to take what their organizations are doing. Aug. 29—A. M., memorial services, conducted by Harrison D. Barrett; 2 P. M., lecture, Mrs. Ida P. A. Whitlock; 7 P. M., social meeting. Aug. 30—Another opportunity for members of local societies to explain their work and achievements; 10 A. M., to be supplied; 2 P. M., speaking, Moses Hull of Buffalo, N. Y.; 7 P. M., social meeting; subject, "The Magic Charm of Etna Camp ground." Aug. 31—9 A. M., social meeting; 10 A. M., discourse, Moses Hull; 2 P. M., lecture by Harrison D. Barrett; messages; 7 P. M., annual concert.

Sept. 1—8 A. M., annual meeting of the Association at Buswell's Hall, for election of officers and other business; 10 A. M., to be supplied; 2 P. M., lecture, Moses Hull; 7 P. M., Children's concert; committee, Lyander McLaughlin and Nellie Chase, both of Hermon Pond. Sept. 2—10 A. M., to be supplied; 2 P. M., discourse, Moses Hull; 7 P. M., social meeting. The fraternal and social side of Spiritualism. Sunday, Sept. 3—9 A. M., social and fact meeting; 10 A. M., discourse, Harrison D. Barrett, followed by messages; 2 P. M., discourse, Moses Hull; 7 P. M., farewell meeting.

Maple Dell, Mantau Station, Ohio.

This Camp was opened for its twelfth session on the 30th of July. Hotel Minnetonka and Auditorium had been previously painted, and the place, with its many cosy cottages, looks better than ever before. So far, we have had beautiful weather, and everybody present is healthy and happy.

Hon. O. J. Kellogg preached the opening sermons, with music by the Troy Cornet band. The people of Mantau and surrounding coun-

try came en masse. Pittsburg and Cleveland each send good delegations.

We have also been served by F. D. Dunakin, who expounds spiritual truth in quite a masterly manner. Chairman Stanford was called home on account of sickness in the family. We have with us a number of talented ladies, among whom are Mrs. Iona Baker and daughter Eva, who are fine vocalists.

A summer school is now here, under the auspices of Dr. D. M. King, professor of anthropology. Music, voice, oratory and physical culture by Miss Edna Cole, Mrs. Iona Baker, Miss Eva Baker, Miss Victoria Moore and Mrs. Emma Abbott; German by the writer.

Next Sunday, Mr. Sprague and wife; good lecturers and mediums will be here. Prof. Allen Bidwell and W. J. Kerastetter gave us several very interesting lectures and stereopticon views, and the campers enjoyed spiritual and intellectual treats without money, as no entrance fee was charged. M. F. E.

Ingersoll Memorial.

The camp at Lily Dale seems never to have entered and thus far enjoyed a more prosperous and promising season. Twenty years of well-directed effort have resulted in the ideal camp, with a platform so broad that all systems and subjects that look to the growth and betterment of the world are freely and courteously elaborated by a congress of thinkers such as is seldom convened in our lame and limping civilization.

Wednesday afternoon, Aug. 9, was set apart as a memorial to the great agnostic, Col. Robert G. Ingersoll, a large and interested audience being present. The exercises were prepared by the orchestra in the "Miserere," from *Il Trovatore*—an apt selection, beautifully rendered.

Prof. Lookwood was announced, and spoke of Col. Ingersoll as a "citizen, a soldier and a patriot." "He was born under harmonious circumstances. He was not only carried the banner of emancipation during the war, but a greater, grander banner for the mental emancipation of human-kind. The criminal never had a more able advocate. Humanity found in him one of its truest friends. He performed his duty well, and always carried a heart open to philanthropy, and no man ever made a greater effort for the uplifting of humanity. He drew the sword of reason in defense of the rights of the citizen as no other man ever did," and closed his splendid effort with the impressive words, "a great soldier and a magnificent citizen."

Mr. Whedon spoke to the text of "Husband, Father and Brother," and said: "He was one of the saviors of the race, and a nobleman."

Dr. Ravlin of California, formerly a Baptist clergyman (but who eschews the prefix of Reverend), followed in an impassioned speech on the "Philanthropist and Friend," and said: "His life belonged to the American people; he bravely met every enemy, and at last he sweetly met the enemy of death. Lincoln proclaimed liberty to four million people, and he to seventy million."

Mrs. Cora L. V. Richmond gave a short talk, in her usual quiet manner, on "Ingersoll, the Spirit" in which she said: "There are only two things that can die—the body and error."

J. Clegh Wright, in closing the interesting exercises, spoke with thrilling eloquence of "Ingersoll, the Emancipator," and the fact that Mr. Wright enjoyed a close personal friendship with Col. Ingersoll added much to his impressive utterances. He began by saying: "The history of civilization is the history of inspiration. Ingersoll's was a stalwart mind. He was scarcely paralleled by any thinker of the past. Greater minds we have had, but he was a poet, an orator, and his vibrations filled you, for he came to worship worth," and closed by uttering the great truth: "You cannot advance the human mind beyond the power of its intellectual digestion."

Aug. 10. ASHBEL G. SMITH.

Movements of Platform Lecturers.

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

Societies desiring the services of A. E. Tisdale for the fall and winter months may address him at 617 Bank street, New London, Ct.

W. J. Colville left Freeville Monday morning, Aug. 14. He is now at Vicksburg, Mich., from which large and flourishing encampment he goes to Onset to fulfil a brief engagement there, beginning Wednesday, Aug. 23. Letters, etc., may be addressed care Dr. Geo. A. Fuller, Onset, Mass.

Ira Moore Courless, test medium, is stopping at Hotel Lake Pleasant for the season, taking a complete rest, outside of a few séances given at the Temple under the auspices of the Lake Pleasant Association. Mr. Courless has signed with the Church of the Fraternity of Divine Communion of Brooklyn, N. Y., for another year, this being his third season.

Dr. Wm. A. Hale, lecturer, medium for descriptive messages and vocalist, would be pleased to correspond with societies desiring his services for the season of 1899-1900 for the few dates remaining unfilled. Terms reasonable. Address 588 Columbus Avenue, Boston, Mass.

Mrs. Mary C. Von Kanzer writes that she has closed a successful engagement with her home society at Hamblin, N. Y., for which she has officiated since the first of May, closing last Sunday in June, and is now lecturing twice every Sunday, following the same with spirit messages, and a test séance on Wednesday evening for the First Society of Spiritualists of Rochester, N. Y., which meets in Mozart Hall, on St. Paul street, just off Main street. October and November she will speak and give messages for the First Society of Spiritualists in Washington, D. C. She has a few open dates in 1899 and 1900, and would like to correspond with societies and camp associations for the coming seasons. Officiates at funerals when convenient and desired. Address Fulton, N. Y.

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May 13. NEW YORK

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OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT OF MARCH 25, 1899. Apr. 1. If