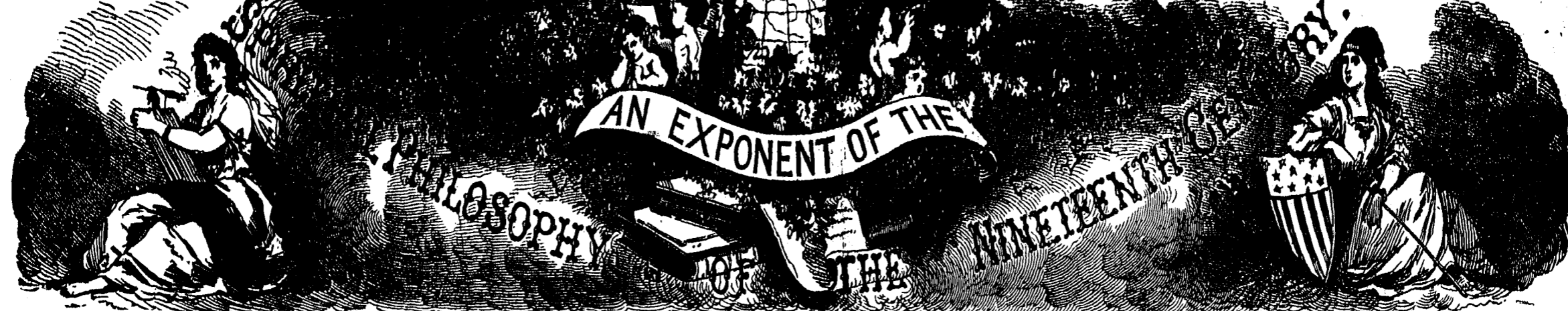


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NO. 26.

WHAT I LIVE FOR.

BY G. F. BANKS.

I live for those who love me,
And for those who know me true,
For the heaven that smiles above me
And awaits my spirit, too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me
And the good that I can do.

I live to learn their story
Who've suffered for my sake;
To emulate their glory
And follow in their wake;
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crown history's pages
And Time's great volume make.

I live to halt that season
By gifted minds foretold,
When men shall live by reason,
And not alone for gold.
When man to man untied,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live to hold communion
With all that is divine;
To feel there is communion
Twixt Nature's heart and mine;
To profit by affliction,
Grow wiser from conviction,
Reap truth from contradiction
And fulfill each great design.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And awaits my spirit, too.
For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance
And the good that I can do.

Dublin, Ireland.

The Greatness of the Minute; Or, the Higher Forces.

A Lecture Delivered
DR. E. D. BABBITT,
Before the Theosophists, at the Odd Fellows'
Hall, Los Angeles, Cal., May 23, 1897.

It may seem like a paradox to talk about the greatness of little things, but I propose to demonstrate to you that the least things are the mightiest in their nature, the greatest, the most ubiquitous and the swiftest agencies in the universe.

As atoms have been my life study, I would like to talk a little while about them, and, in doing so, it will be necessary to make a number of statements without giving full demonstrations of the same here, as I have already presented these matters somewhat extensively in my published works.

The existence of atoms can be demonstrated with the precision of a mathematical problem, and their very form can be approximately given. Atoms are the pebbles out of which the universe is built. The whole realm of external nature and a still larger realm of invisible nature are composed of atoms. Atoms constitute the material universe, but it can be shown to those who go deeply into the study of atoms, that there is an absolute necessity for a substance which is still more subtle and all-searching than atoms themselves—a substance which penetrates all things and yet is intangible. This substance we call UNIVERSAL SPIRIT. Spirit fills every inch of vitalized space and all the infinite millions of suns and systems that constitute the universe.

Without spirit, these atoms which constitute matter and are the formulating principle of all human beings and all worlds, would fall into hopeless ruin. On the other hand, without matter, spirit itself would be a dead and formless ocean. Thus, matter alone has no power and spirit alone has no power. The study of atoms and the laws of force makes this subject much more clear than it can be made by my remarks this evening. This duality of matter and spirit rules everywhere. To constitute mind we must have spirit on the one side and a physical brain on the other, assisted by intermediate ethers. Some one-sided people declare that all power lies with spirit, matter being a kind of a nonentity, while the materialist will aver that matter is all in all, human life going down at last in everlasting darkness. To the person who, like Plato, considers ideas the supreme entities and material things non-entities, I will promise to adduce as many cases in which material and bodily forces influence the mind as he can adduce to show that mind influences the body. I will take a slice off from his occipital lobe and he will become blind. I will take a slice off from his frontal brain and he will be unable to think. I will give him alcohol or ether or hashish and he will become a fool or a brute. A diseased liver, stomach and solar plexus will sometimes make him crazy; a diseased heart will convert him into a coward.

On the other hand if he deny the power of spiritual forces, I will adduce cases in which violent fear and anger will poison the secretions of the body, as, for instance when a mother caused the death of her infant in a few minutes by nursing it after great danger and anger; also when a person feeling the grandeur of his soul forces commands disease to depart, and it goes. A lady in Philadelphia, one of my students, after suffering twenty deaths as she said, at the hands of her physicians, and being told that she could not live a day longer, declared she would live, and being well supplied with those psychic forces that are so swift and

powerful, got up almost immediately and went about her business. That is one example in which the greatness of the minute and refined was made manifest. Thousands of cases healed in this way could be adduced.

But to return to our subject of atoms, without which nothing could exist in this world or any other world. These atoms are amazingly small, but as wonderful as they are small, Houdin declares that the number of atoms required to make a large pin-head must be about eight sextillions, and the scientist Thompson makes an estimate which is nearly the same. I beg of you not to attempt to count this number, for if you measure off a million every second, it will take two hundred and fifty million years to complete it.

Again, another great little thing is the brain cell. These cells exist mostly in the reddish gray layer of the external brain called the cortex. This is the realm of sensation, of emotion, of thought, of perception, of reason, of spiritual exaltation; in other words it is the Godlike part of man which enables him to weigh and measure the universe around him. This wonderful cortical part of the brain which does such things, is only from one eighth to a quarter of an inch in thickness, and yet according to C. Francke, it possesses four million million cells, or according to the American notation, four trillion! These cells are stocked with power during sleep, the night workers laying up in them a precious store of refined elements which during our waking or thinking hours are burned out. If we do not have plenty of sleep, we use up this precious cell-power during the daytime, our thoughts become more cloudy, and we become more irritable and nervous. But even the *London Lancet* has found out that the sleep of opium and other narcotics is poisoned sleep. Why is it so much worse than the natural sleep? Because it congests the brain, throwing a mass of blood upon the nerve channels and the cortex, which blocks them so that the fine ethers that build up the brain cells cannot get to them. What a wicked thing thus to cripple the mighty power of mind which is manifested in these marvelous little cells. The use of opium practiced so much by some physicians, is apt to become a habit with the patient, in which case it is often but the beginning of the end. The late Dr. Lozier of New York, one of the pioneer lady physicians of this country, told me that opium produced not only its well known horrible effects on the nervous system, but made liars of people. I think people can be fast enough without any such help, and I believe we can get far safer nerves than opium.

Before going farther I wish to state that there are other marvelous elements and forces connected with mental action as well as physiological and psychic action. A great deal is said about force as one of the mysterious principles which no one can define or understand. Now I think it is a very simple thing, and I will see if I can explain it so that every person in this intelligent audience can know exactly what it is, because force is one of the great realities of the universe, and should be understood. Let us turn, then, to nature, and see how force works in the whole realm of the known world. In the case of a water wheel the force is water, which is a fluid. In the case of a windmill the force is air, which is another fluid. In the steam engine the force is steam, which is still another fluid. Now I will challenge all men to show me a single force in the known or visible world which is not a fluid. I am standing before an intelligent audience, and will pause a moment to see if any one here can tell me of a force in all the known realms of nature which is not a fluid. Try now; for, unless my basis in this matter can be destroyed, I shall make an application which is of tremendous moment, as bearing upon the whole world of matter and mind, and overthrowing the theories of nearly every scientist of the day. (Several members brought up cases, but they were found to be inapplicable.) Then I shall formulate my law, namely: All forces are fluids. These fluids have weight as well as motion, and they produce their effects by flowing against or through the object to be affected. But does this apply to the unknown and invisible part of the universe? Certainly, for the universe is in harmony with itself; in other words, it is a unity. In fundamental principles a part is like the whole, the invisible like the visible, the unknown like the known. Now see what we have come to. As every force is a fluid, electricity is a fluid, light is a fluid, magnetism is a fluid, nerve force is a fluid, heat is a fluid, mental force is a fluid, psychic force is a fluid, and every conceivable force is fundamentally a fluid, and these fluids must have weight. What folly to call magnetism, light, etc., *imponderable*. The magnetic whirlwinds from a single electro-magnet have been made to lift and draw ten thousand pounds. Could you conceive of a whirlwind's uprooting a tree if the air had no weight? Now we have been building on nature, and no man will dare to contradict nature if he knows what he is about.

I have spoken to you about the brain cells, and stated that they are the seat of intellect and sensation. But do you not see by the principle I have just demonstrated that there must be a flow of fine ethers through these brain cells to produce mental action, otherwise the cells themselves would be dead and worthless. You may say that spirit is the quickening power. That is always understood, and it is not necessary to speak of it in our general illustrations. But spirit is almost infinitely fine, and it is necessary that there shall be grades of ether, as a kind of connecting link between spirit and the coarser grades of matter. In fact, every clairvoyant can see radi-

tions of different colors from every part of the head, and even from the rest of the body. Insensible perspiration is caused by countless streams of force that go forth from every part of the body, thus eliminating the effete elements.

Psychometry shows that the forms of all objects are radiated outward and impressed upon all surrounding objects, so that the psychometer can read the very soul of everything he touches, tell its innate character and the nature and history of all surrounding objects or persons. Mr. Dawbarn, formerly of New York, now of this state, was asked by a gentleman to psychometrize a letter from a lady in whom he was interested. Among other things about her, Mr. Dawbarn said she was an opium-eater. The gentleman doubted this, said he had never seen any signs of it, and later he wrote that her parents utterly denied the matter. Still later, however, the gentleman wrote that he was married to the lady, that she had been an opium-eater for years, and that he would have given \$50,000 if he had heeded the psychometer's warning. Prof. Denton's psychometers would take a little covered piece of lava from Hieroglanceum or Pompeii, and without knowing anything as to what it was, would give the history of those cities, and would realize the terror of their inhabitants as they were being buried by the burning lava from Mt. Vesuvius, until they felt like screaming with the excitement. Yet this was a history of more than eighteen hundred years ago, and all this was read from a piece of matter the size of a bean. Nature can write a volume on a morsel of matter of the size of a pea, more accurately and a thousand times more quickly than man can do it on a hundred pages. Dr. J. R. Buchanan and Prof. Denton have shown the world how the soul of things can be understood. Psychometry in the future is destined to unravel a world of fraud, and bring villainy to justice. I will mention one more fact of psychometry. A Mrs. Dr. Hayden, of New York, in whose mansion I had my office for some time, was hired by the Globe Insurance Co. to act as a psychometer at a salary of \$3,000 a year. In a single case she saved the company \$10,000, as follows: A gentleman applied for a \$10,000 insurance policy, and the examining physicians pronounced him "as sound as a bullet." Before making out his policy, however, they gave his autograph, on a little slip of paper, to Mrs. Hayden. She told them he would die in less than eight weeks. They begged him to wait eight weeks. In seven weeks and two days the man fell dead in front of his own doorstep. In another case she told them not to insure a certain person, as he was despondent and would commit suicide. They disregarded her warning and had to pay \$10,000, as he fulfilled her prophecy by suiciding. Does not psychometry prove the greatness of these minute forces?

I must barely touch upon Hypnotism, or more properly psychoma.

I differ somewhat from Mrs. Besant on this subject, as, although in some cases damage is done, in many times as many cases, in my experience, a beneficial result is effected. Liebaud, of France, says he has hypnotized three thousand children, with some advantage in every case. Sometimes boys who seemed to be hopelessly reckless were entirely revolutionized. Drunkenness, fearful nervousness and sometimes insanity are cured in this way. A business man in New York said he believed that he had cured fifty men of drunkenness, or dipsomaniac tendencies, by sending his magnetic forces into their brains and thus creating a feeling against liquor. To be sure, a strong-willed person with selfish propensities may project his forces into another's brain and sway his or her mind unrighteously, but a low grade of mind has not nearly the hypnotic power that a noble-souled person has. I must just hint at the philosophy of psychoma or hypnotism. The great Charcot, of Paris, and Liebaud and Luys, also of France, and Kraft-Ebing, of Austria, have made a vast series of experiments in this line, but do not seem to have reached the principle of the matter.

This is my explanation: In every human brain there is a reservoir of psychic forces. The psychic grade of ether is exquisitely fine, and gravitates naturally to the upper brain, pushing the parts upward at the region of veneration and spirituality. This psycha moves with lightning speed, and at times can hold the animal ethers in absolute control. When it holds the sensor nerves all sensation ceases, and a limb can be amputated or a tooth pulled without pain. When it holds the motor nerves all power of motion ceases. A high brain in which the spiritual and other religious forces are strong, has greater psychic power than a lower brain, and is not the kind that will try to psychologize one's money away from him or injure him in other ways. A good hypnotizer, is one who has a good stock of psychic force, and a strong will-power to enable him to project this force into other brains. The people of India, going, as they do, nearly nude under their powerful sun, have doubtless the greatest power of psychic control of any people on earth. Their psychic power is greater than their philosophy.

It is easy to see, then, how a psychometrist can project his thoughts into another brain which is sensitive, and, for the time being, rule there.

Psychaura, to those who can get en rapport with it, imparts a wonderful power, enabling one to psychometrize all objects or to see clairvoyantly or to hear clairaudiently or to send a wonderful curative force, not only into other people but into other parts of one's self; and, perhaps best of all, will enable one to

kindle up the higher spiritual forces in another's brain.

Auto hypnosis, or self psychology, is a grand achievement. Get into a quiet state and think intensely of some distant point until you are almost lost to the world around you. This will draw more or less of the interior psychic nature into predominance. Then is the time to will. Will that certain diseased parts of the body shall become strong and well; will that you shall gain a calm control of your nerve forces and a kindly spirit toward your family, as well as toward all mankind.

But I must close my talk with you to-night by a mention of solar forces and color forces. The greatest power of the external universe to us is the sun. It vivifies the whole animal as well as the vegetable world, and wakens the magnetisms and electricities of all nature. If all sun force were to be suddenly removed from the world we should all die as quickly as if struck by lightning. What a crime against ourselves to be forever shutting away the sun from our bodies or from our rooms. To live in shadow like that of deep valleys, as in those between the Alps or the Andes, is to develop scrofula, tumors, goitres, and the form of idiosyncrasy termed Cretinism. Sunlight stimulates the intellect as well as the physical forces, and in the future I am convinced that every important school and every college will have what may be called the solar gymnasium, in which the students will practice their exercises in nearly a nude state under the softened rays of the sun.

My study of atoms and the laws of force has revealed to me the chemistry and therapeutics of all the colored rays that constitute sunlight, and thousands of experiments have confirmed me in my principles.

Here is the Solar Spectrum, or the rays of the ordinary white light as divided off into its component colored rays by passing them through a prism. Sir Isaac Newton divided them off into seven degrees of color, called the red, orange, yellow, green, blue, indigo and violet, which he considered primitive. But there are thousands of degrees of color force in the solar spectrum, all of which are primitive, i. e., incapable of further division. These Fraunhofer lines signify different substances in the sun. Sir David Brewster counted over two thousand of these lines, and each line signifies a special grade of color power. Newton's seven degrees of color are very good from matching the seven notes of the musical scale which make the octave. You see that above the violet the color rays are invisible, being too fine for the ordinary external eye, while below red they become too coarse for vision.

Prof. Stokes, however, has discovered that the solar rays extend ten times as far above the violet as the whole length of the spectrum itself, so there must be different octaves of light and color which the ordinary eye cannot see, just as there are different octaves of sound in music. The first upper octave has sometimes been termed fluorescent, being revealed in part by fluorin and other substances. This octave is really the odyllic grade of light and color, which Baron Reichenbach discovered, and includes the X ray that we hear so much about. This grade of light is so fine as to penetrate opaque substances, and thus render them more or less transparent, being twice as fine as ordinary light. The next color octave is the psychic light, which is four times as fine as ordinary light, and constitutes the interior and mighty influence by which a more magnificent universe is revealed, compared with which the outer universe is hardly worth looking at. This psychic force becomes predominant in our lightning calculators and other persons who think with amazing swiftness. Woman possesses more psychic force than man, and this accounts for her quick intuitions and for her being longer lived on the average than man, for fineness is power in the higher sense of the term.

Color is the measure of the universe qualitatively considered. The three divisions of red, yellow and blue are a very simple and convenient arrangement, all red substances or colors being heating, also animating to the blood; all yellow forces being luminous and animating to the nerves, while blue forces are innately cooling, electrical and quieting to the blood. Violet is especially soothing to the nerves.

The mazzarine blue glass transmits a large amount of violet as well as blue light, and hanging it in a sunny window will convey a soothing, nervous influence, which will be most grateful to a system that is nervous and excitable.

Gen. Placanton of Philadelphia, many years ago, got up the blue glass craze, but all one-day systems will go down, and ought to go down. For some cold, dormant systems, blue glass would be exactly wrong.

Amber colored glass, or yellow orange, is fine for kindling the nervous system; purple is fine for the digestive system, etc.

I have arranged a new system of color-charged substances, constituting a kind of a celestial materia medica. I have shown you already that light and its color forces must be real fluids or substances, and I have collected the color rays a thousand times by using colored bottles, or what I call chromo lenses. These chromo lenses are double convex and hollow, and are of different colors. When filled with water and held in the sun they become complete lenses, and can be focused on any part of the system. Then we let the same lenses hang in the sun awhile, and the water becomes exquisitely medicated, so that when drunk, two or three swallows at a time, out of the amber colored lens, it will be nerve animating and laxative, or out of the blue lens, cooling, soothing, anti-inflammatory and astringent, or out of the red lens, animating to the

blood, etc., the power being according to the color. The cures made by these solar medicines have often so transcended what can be done by the whole known materia medica as to astonish the druggists and convert many physicians to our cause.

In closing I have given you some reasons why I glory in the fine forces, which are the greatest things in the universe and the underlying principle of all force.

Fine forces reach nerves and mental action, which are master principles of power. Coarse elements reach these only in a roundabout way imperfectly.

Being thus fundamental the cures wrought by them are more enduring.

Fine forces are more safe. Alcohol creates seventy-five diseases; mercury, according to the medical books, fifty-one diseases; the sun forces have no poison element. They are more pleasant. A magnetic hand gives a pleasant thrill as it moves over the body, and a solar sweat bath is much more pleasant and effective than a Turkish bath. They are much more penetrating and powerful. Sun-baths, for instance, frequently curing diseases that have been pronounced incurable by the medical profession.

Let us usher in the era of refinement, then, for the upbuilding of man, himself the most refined part of the universe.

Organization Based on Principles.

BY CHARLES E. DANE.

To the Editor of the Banner of Light:

I am heartily in accord with Prof. J. S. Loveland in regard to his "Elementary Principles of Organization," printed in THE BANNER of May 27. There is not an organization in the world to-day that rests on a solid foundation but has a set of principles or a few fundamental truths upon which to base its existence; and I do not fear contradiction when I say that we as Spiritualists should have an organization with a set of principles that should be an honor to our philosophy. Spiritualists to-day are like a flock of sheep that have gone astray and are without a shepherd. In unity there is strength. If we study the temperance societies, the Salvation Army, and all secret societies, we shall find that they are banded together for a purpose; and one of their main desires is to grow strong, and be a power for good and a help to humanity. Our Cause has grown in the past fifty years, but has it grown as much as we would like to have it? If not, who is to blame for its slow growth? In a great measure we as Spiritualists have failed to do our duty; we have not been willing to accept any advice at all, and we have lived our religion or philosophy as best suited our fancy. We have claimed to "know it all," and be content to remain in the valley of ignorance; and we have made no attempt to climb upon the mountain-top, where we might secure light and knowledge with which to strengthen our glorious Cause. It is all some of our societies can do to hold their meetings seven or eight months during the year, and pay expenses. The National Spiritualists' Association can aid them very little on account of lack of funds.

It is a burning disgrace to our glorious Cause that the National Spiritualists' Association should be in the condition that it is financially at the present day. (Would it not be a grand idea for Spiritualists to place a set of principles in their constitution and by-laws that would attract the attention of thinking men and women? The National Spiritualists' Association needs members, but it needs money as well. Within the past year hundreds and thousands of young men came forward and banded themselves together with one principle in their mind—to fight for the liberty of their fellow-men. Some of those boys have come back to us; some sleep 'neath a tropical sky, some in old ocean's depths. But the Star Spangled Banner floats victorious over the land to-day.)

Cannot we, as Spiritualists, come forward to the front, and stand firmly for purity and honor, and, when we do, victory will be ours, and the hypocrites, frauds and charlatans will be defeated, and our pure white banner will be unspotted. Spiritualists, awake! you who think that Spiritualism is only a pretty toy with which you may amuse yourself, open your eyes! Even now others have stepped in and are destroying that which should be your "pearl of great price." The days are going by. The veil is growing thinner that hides our loved ones from us. Soon we shall step across the threshold. Let us work while we can. Let us make Spiritualism in the next fifty years a mighty power in the land.

What are our principles?

1. We believe in spirit return.
 2. We believe in the progression of the soul after the death of the physical body.
 3. We believe in the brotherhood of man.
 4. We believe in justice to all.
 5. We believe in the unfoldment of all that is pure and divine within man.
 6. We believe in immortality.
- Will these six principles be a disgrace to us if we make them known to the world?

Let us remember Adelaide Proctor's earnest words:

Rise, for the day is passing,
And you're dreaming;
The others have buckled their armor
And forth to the fight are gone.
A place in the ranks awaits you,
Each man has some part to play.
The past and the future are nothing
In the face of the stern to-day.
Rise! for the day is passing,
The sound that you scarcely hear
Is the drum marching to battle.
Arise! for the foe is here!
Stay not to sharpen your weapons
Or the hour will strike at last
When, from dreams of a coming battle
You may wake to find it past.

WHILE WE MAY.

BY OKORHE KLINGLOK.

The hands are such dear hands!
They are so full they turn at our demands
So often they reach out when we are
So often they reach out when we are
So many times they do
So very many times for me, for you,
If their fond wills thine, for you,
We may well bend, not break.

They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow or quick or out of place, but dear,
Because the lips are no more here.

They are such dear familiar feet that go
Along the path with ours; feet fast or slow,
And trying to keep pace, if they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some need,
Or crush a poor hope until it bleed,
We may be mute
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way.
We will be patient while we may.

So many little faults we find.
We see them, for not blind
Is Love. We see them, but if you and I
Perhaps remember them, some by-and-by
They will not be
Faults, then—grave faults to you and me,
But just old ways—mistakes or even less—
Remembrances to bless.
Days change so many things—yes, hours;
We see so differently in suns and showers.
Mistaken words to night
May be observed by to-morrow's light
We may be patient, for we know
There's such a little way to go.
Summit, N. J.

She Held Them in Her Heart.

BY L. NELSON TAFT.

A lily alone in a desert. A lily fair, fresh,
glossy, fragrant. But alone, ah! so alone. And she
sighed softly. The Great Overheart heard
her sigh and felt her loneliness, and sent a gen-
tle, sparkling shower to comfort her. The lily
rejoiced and held high her fragrant, glossy cup.
The shower filled it to the brim, and the Great
Overheart sent a softly murmuring zephyr to
whisper to and caress her. She bowed her head
sweetly and meekly before him and the gentle
shower's crystal gift was poured at her feet, all
but three sparkling diamond drops which still
remained in her snowy heart. A tiny, blue
forgetmenot blossomed where the gentle
shower's crystal gift was poured.

The Great Overheart sent other gentle, spark-
ling showers to fill her fragrant, glossy cup,
and other softly murmuring zephyrs to whisper
to and caress her, and many times she bent her
head sweetly and meekly before the zephyrs,
and poured the gentle shower's crystal gift at
her feet until a litte, silvery, sparkling, mur-
muring rill flowed down the valley to seek the
beautiful river and the great, wide, wonderful
glorious sea.

Each time she poured the shower's crystal
gift another flower bloomed. First it was
the tiny, blue forgetmenot, then the rich, pur-
ple heartsease with the golden heart, then the
sweet, wild rose, then the golden buttercup so
full of sunshine, then tender blades of green
and the soft rich velvet of the moss.

And the lily bent above her treasure, oh!
so sweetly and tenderly, and as she bent above
them they were all reflected within her snowy
heart; there were the three sparkling diamond
drops, the tiny, blue forgetmenot, the rich pur-
ple heartsease with the golden heart, the sweet
wild rose, the golden buttercup so full of sun-
shine, the tiny, tender blades of green so green,
and the rich, soft velvet of the moss.

Nevermore to be alone, oh! so alone, but
soothed, comforted and richly endowed by the
beautiful gifts from the Great, Loving Over-
heart.

I looked again—and it was not a lily, but a
little maiden fair to see, with soft, tender violet
eyes, and the sunshine and the rainbow
tangled in her hair; and she too sighed softly
because she was alone—ah! so alone in the
Great Desert of Life.

And the Great Father heard her soft sigh
and felt her loneliness, and sent a laughing
boy with merry blue eyes and curls of sun-
shine to cheer her. The little maiden looked
upon him tenderly, and said: "Sweet, stay,
oh! stay with me"; but he laughingly shook
his head, crowned with the curls of sunshine,
and bounded away, down the valley. The
little maiden looked after him wistfully till
she could see him no longer; and she mourned
for him and was very lonely—but she held him
in her heart.

The Great Father sent another soul to cheer
the little maiden. This one was a little larger,
with soft, loving, brown eyes, merry, dancing,
brown curls, and shining, star like, twinkling
feet. He looked lovingly into the tender, violet
eyes, and said, "I love thee." The little
maiden said, "And I love thee; stay, oh! stay
with me." The soft, loving, brown eyes looked
into the tender, violet ones a little longer; the
merry, dancing, brown curls danced awhile be-
side the hair that had tangled the sunshine and
the rainbow, and the shining, star like, twink-
ling feet twinkled beside hers a little, and
then he said again, "I love thee, but I must
myst away down the valley." He kissed her
softly, the loving, brown eyes looked back,
but the merry, dancing, brown curls danced,
and the shining, star-like, twinkling feet
twinkled down the valley. But as far as she
could see him, he was always looking back.
She mourned for him, and was very, very
lonely; but she ever remembered him as look-
ing back, and she thought perhaps sometime
he will come back—so she held him in her heart.

The Great Father sent another, a little older,
with hazel eyes and raven hair, who was manly
and protecting, and he smiled proudly and
said: "Thou art the prettiest little maiden I
ever did see. I will stay with thee awhile." He
looked kindly upon her and she was very
happy. But one day he grew harsh and cold,
and grievous and frightened her. Then he said,
"I will away down the valley." Tearfully
she watched him out of sight, mourned for
him, and was lonely. He had grieved her so she
did not wish him back—but still, she held him
in her heart.

The maiden grew tall and slight and fleet;
the violet eyes were still tender; the sunshine
and the rainbow still tangled in her hair, and
the Great Father sent many others to comfort
her.

And the next who came was large, broad,
stalwart, brave and tender, with soft blue eyes
and light brown hair. He lingered near the
maiden many years, with many a kindly word
and helpful deed. At last he said, "Sweet,
wilt thou go with me?" But she shook her head
sadly, saying, "No, not with thee." And he
went away over the mountain and over the
snow—but she held him in her heart.

Another lingered near who was slender, ten-
der and steadfast, and one day he said, "Sweet,
wilt thou go with me?" She looked at him sadly
and said softly, "No, not with thee." And he
went away over the hill on the farther side—but
she held him in her heart.

Another came with bright blue eyes and hair
of gold. He lingered near the maiden gladly;
she joyed to have him linger; and almost she
had said, "I will go with thee." But he grew
fiery and impetuous, and said, imperiously,
"Sweet, thou must go with me." She drew
back frightened, saying, "No, I cannot go
with thee." And he, too, went away down
the valley. Many times he tried to go back,
but she had turned her face away, and he could
not return. She mourned him longer than the
others, for she had joyed more in his presence,
—and she held him in her heart.

Time passed on, and frost-gleams were ming-
led with the sunshine and the rainbow tangled
in her hair, but the violet eyes grew more ten-
der, and her voice was very, very soft and
sweet. Little children came and brought their
presents; young men and maidens gathered
about her and tender smiles; she smiled upon
them and lived her youth again in their
tender romances, and kind elder friends drew
near with loving smiles and words and deeds;
—and she held them in heart.

Then came one, young, tall, alight, with ten-
derest heart, softest loving eyes of blue, and
hair of gold. He drew near, and almost said:
"Oh! sweet, if thou wilt but go with me, I
will love thee long and tenderly," but he was
too humble, and the maiden seemed too bright
and good and sweet and fair for him; so he
shrank back and fled frightened down the
valley. She tried to call him back, but he did
not hear her; but she understood—and she held
him in her heart.

And one there was, one of whom I have not
told you, who always would be near the
maiden, to look upon her, if she would not look
at him; to hear her speak to others, if she
would not speak to him, and who was always
happy in her only near. He went away many
times; sometimes down the valley, some-
times over the mountain and over the
snow, sometimes over the hill on the farther
side; but he was always looking back and
always coming back. Though he never said:
"Sweet, wilt thou go with me?" he always
thought it; and somehow the maiden always
understood, always knew that this one would
never forget, and would always hold her in his
heart; so she held him in her heart, and
crowned him king over all. One day he too
went away and never returned. The maiden
grieved for him and could never forget.

Then the troubles of the Desert of Life came
thick upon her, for she was in the Valley of
the Shadow of Death; and she had to linger
many months with the mother, caring for her
and leading her gently down to the Beautiful
Shining River that lies at the end of the Desert
of Life, and give her into the hands of the beau-
tiful, loving ones waiting there to receive her;
and then it was the weary, weary father; the
maiden saw them both safely home to the
Great Father.

And while she was in all this trouble and sor-
row in the Desert of Life, the Great Father
sent to comfort and cheer her the same ones he
had sent her in the Morning of Life, for he had
gathered them all into the Great and Beautiful
Beyond. There were the laughing one with
merry blue eyes and curls of sunshine, the one
with the soft, loving, brown eyes, merry, dan-
cing, brown curls and shining, starlike, twink-
ling feet; the one with the hazel eyes and raven
hair; the stalwart one, the steadfast one, the
imperious one, the faithful one, the tender
one—they all came from the Great and Beau-
tiful Beyond to show her beautiful visions, ex-
quisite flowers, to make her hear the sweetest
music and bring her tender, loving messages to
cheer, console and strengthen her in her
long, weary trials, for they now knew how
faithfully and tenderly she had held them in
her heart.

She had rest a little space; then the time
came when she too must cross the Beautiful
River.

The Great Veil lifted, and she saw a beau-
tiful golden barge, filled with the friends the
Great Father had sent to cheer her in the
Desert of Life. Back of them stood the glori-
ous harpers with their harps, harping and sing-
ing a joyous, welcoming song to the freed soul
of the maiden. The faithful one was nearest,
and the first to give her the hand of welcome.
He placed her in the golden chair, facing the
Beautiful Beyond and all the loving, joyous
throne. He drew his arm about her lovingly,
and bent caressingly above her as he said:
"Sweet, you will go with me." She answered,
"Faithful and true, I will." The father and
mother pressed close about her with fond
words of greeting, and then the laughing one,
the merry one, the stalwart one, the steadfast
one, the imperious one, the tender one, the
little children with pretty blossoms, the young
men and maidens, with their tender romances,
and the kind elder friends, all beautiful, all
glorified; and the maiden, too, was beautiful
and glorified.

In the midst of the beautiful glorified ones
stood a graceful maiden, bearing a golden sal-
ver laden with snow-white lilies, with long
stems floating free and dripping with diamond
drops.

And the words of the song I heard them sing
were these:

"Floating, floating, floating away
Into endless, beautiful, glorious day."

I watched them floating from my shores in
the clear, sweet, silvery, sparkling, rippling
waters of the Beautiful River, and I watched
them long, with wistful eyes, till the Great
Veil fell and shut them from my view.

I looked again, and behold! the lily, fair,
fresh, glossy, fragrant, with the three spark-
ling diamond drops, faith, hope, love, in her
snowy heart, and the tiny blue forget me not,
the rich purple heartsease with the golden
heart, the sweet, wild rose, the golden butter-
cup, so full of sunshine, the tiny, tender blades
of green, so green, and the soft, rich velvet of
the moss reflected therein, and the little sil-
very, sparkling, murmuring rill that flowed
down the valley to seek the Beautiful River
and the great wide, wonderful, glorious sea.

A vision and a dream, and the sweetest life
was ever seen—for she held them in her heart.

How and Why Spiritualists Should Lead in Reform.

BY F. W. SMITH.

There is no question but Spiritualism, pure
and simple, is the very best religion the world
has ever seen. Hence Spiritualists should use
it to the best possible advantage, and let the
world know what it is and what power there is
in it to reform the many wrongs now existing
in society, politics and religion. We Spiritual-
ists as a rule are the most receptive people on
earth, otherwise we would still be in the old
beaten grooves of the past. Being receptive
and progressive we have received a greater
knowledge of the laws governing this life and
the life beyond; in other words, we should be
the wisest people on earth. This wisdom has
taken away the fear of death and hell and
made us the happiest people. Power comes
from wisdom and happiness, hence we are the
most powerful people in proportion to our
numbers.

Now, these facts being established as true,
we are better qualified to lead all reforms than
any other class. Shall we do it? Is not our
duty to lead in reforms, when suffering thou-
sands all around us are crying for food, shel-
ter, clothing and justice in this land of wealth
and plenty?

Certainly it is. Then how shall we lead?

First, by living right ourselves and setting the
example to others. The curse of our noble reli-
gion to-day is that there is so much deception in-
terwoven among the true and genuine. God
bless the effort that is now being made to purge
and purify our ranks of the slimy reptiles that
have crawled in under the guise of honest medi-
umship. When they are driven out and discoun-
tenanced, and the great army of the true and
good stand forth in their shining robes, with
minds filled with inspired truths from the
realms of wisdom to give to the hungry and
thirsting, with hearts full of that universal
love that permeates all nature in its impar-
tiality; in all their business transactions
of love, with souls aglow for the elevation,
welfare and happiness of all God's children,
then shall result a reformation such as the
world has never seen.

There never was a time when the masses of
humanity were so ripe and ready to receive
inspired truths and profit thereby as at the
present.

Let all true Spiritualists so live and work
that it may be said of us: "Well, whatever the
Spiritualists believe, whether right or wrong,
they are first and foremost in every good work;
they are in the front ranks of reform every-
where; they seem to be the most cheerful peo-
ple on earth; they are always lively, happy,
and ready to lend a helping hand to the needy.
No matter to what church or society they be-
long, they are always ready to engage in any
beneficent or reformatory work to help hu-
manity; in all their business transactions
they are strictly honest; they believe all men
and women are their own brothers and sisters,
and they are treated as such; certainly they
follow the example of Christ better than any
other class of people; they seem to have the
inherent capacity to take a broad and right
view of all the great questions of the day, and

upon that basis they are surely better qualified
to be leaders; let us put them ahead in reli-
gious, business and political matters; we shall
have nothing to fear from their management,
for they are honest; and there is nothing more
needed in leadership of our religious, national
and business affairs than honesty."

This is what I want to hear the public say of
Spiritualists. We can merit and deserve such
an estimate of ourselves and our works, and
the more we progress in these directions the
happier we shall be and the more efficient we
shall become in our ability to do still greater
things.

Thus we may avert the impending calamity
that hangs so gloomily over our beloved na-
tion. Thus we may be able to bring union and
harmony into the discordant elements of the
laboring and employer classes; we may be wise
enough to regulate peaceably the great in-
equalities of wealth distribution, bring order
out of chaos and joy to discordant and suffer-
ing millions.

We may learn much from the study of na-
ture. She treats all her children alike. In her
eyes there are no high, no low. She responds
equally to all under like circumstances. The
soil yields as bountifully to the peasant as to
the king. For violations of her just laws she
punishes the king as quickly and as severely as
the peasant. Considering the impartiality of
nature in all her manifestations, no one can
possibly believe in the old unreasonable theory
of the elect. Nature is the expression of God
to his children, and the book of nature written
by his own hand is the most marvellous, instruc-
tive and inexhaustible of all sources of knowl-
edge. Sublime truths are contained in every
page, and its pages are unnumbered. Nature
is never at a loss to know how to proceed with
her evolution. She is never despondent; she
looks out smilingly to us from a thousand eyes
in the leaves, flowers and fruits; she sings to
us in myriad voices of the bees, birds and
brooks. She is ever beckoning us onward to
newer and fresher scenes and activities, she is
ever pointing upward and never backward.
She is susceptible to the inherent love and
progress planted throughout all her domains,
and so her manifestations, whatever they may
be, are in harmony with Infinite Love, work-
ing out the great original plan of continued
growth and refinement to all things and all men.

Many persons in our ranks are not able to go
into society and take an active part in public
work, still the same individuals can exert a
mighty power for good in sending forth from
their loving souls, noble thoughts to float out
on inspiring winds to find lodgment in the re-
ceptive minds of many who are thirsting for
such nourishing and consoling ideas.

We are fast coming to a knowledge of the
fact that the power of thought is even greater
than that of electricity. In order to realize
the benefit of thought power, we have only to
learn how to fix steadily and concentrate with
intensity our minds upon the definite object
or wish to be attained.

Many instances are recorded where relief
has been given, cures performed, friends influ-
enced to go on errands of mercy and favorable
conditions brought out of discord. How grand
is the influence when we meet a person whose
soul is aglow with joy and gladness, whose eyes
sparkle with delight, whose face is radiant
with smiles, whose voice speaks out in tones of
cheer, whose hand-clasps are full of magnetic
strength, whose very nature and every move-
ment thrills us with a sensation of joy and
peace. How different is one exactly opposite.

Then let us all send out cheerful, hopeful,
loving thoughts to all who are in need, to all
reformatory endeavors in every department of
life. The united uplifting thoughts of an army
of true souls cannot fail to exert a mighty in-
fluence for good, and no one is so poor or weak
as not to be able to give a valuable contribu-
tion in this direction.

Rockland, Me.

The Constitution of Man.

BY E. L. DOHONEY.

The following is clipped from *The Progress-
ive Thinker* of June 3:

Julia A. Perkins: Q. Mr. Dawbarn in *The Pro-
gressive Thinker* says he states as a "fact" that
"Death changes all vibrations to such an extent that
the spirit organism becomes invisible to mortal eyes,"
and also, "Therefore death also destroys all mem-
ories of earth life." If this is so, the communications
given to Dr. Peabody by Mr. Lynn, and those con-
stantly given, must be great mistakes.

A. Mr. Dawbarn has evolved a remarkable the-
ory, and given a brilliant elucidation of it. If it is
true, everything taught by spirits in the past fifty
years, or for that matter whatever they have taught
in all the past is erroneous. The subject scarcely
admits of argument, being a matter of fact. The
spirits with whom I have communicated have invari-
ably taught that they were actually the same as
while here. The same personality continued right
on into the next life. If the change is so great that
memories are lost, why do they ever return? Would
not one place be as pleasing as another; any chance
acquaintance as dear as the dearest earthly friend?
Of this matter I can speak only as the spirits have
taught, and that has been as stated above, so strongly
opposed to the speculations of Mr. Dawbarn, that no
reconciliation can be hoped for.

Mr. Tuttle has evaded the very pertinent
question propounded; and failed to explain the
seeming conflict, between the "remarkable
theory" of Prof. Dawbarn, and the stub-
born facts of spirit-return as proven by the
experience of thousands of honest investiga-
tors—including Mr. Tuttle himself. He com-
pliments Dawbarn and his "remarkable the-
ory," but fails to make an open denial, or enter
what a lawyer would term a "Plea of Con-
fession and Avoidance."

While Prof. Dawbarn's theory may be new,
the position it forces him to occupy is old, and
has been held by the soul-sleepers for hun-
dreds of years. They quote such distinguished
authorities as Job, David and Solomon, and
have had the best of the argument in their
discussion with orthodox religionists; because
preachers generally do not understand that
soul, mind and spirit are distinct parts of man.

And with all due deference let me say, that
in my opinion, is what is the matter with
Mr. Tuttle. His iron-bested theory of the
dualism of man stops him from admitting that
Prof. Dawbarn's theory may be true as to the
mind, but has no application whatever to the
soul and spirit. The science of phrenology
has established the fact that the brain is the
instrument of the mind. When the physical
body dies, the brain, being a part of it, dies
also. This leaves the mind without a tool to
work with, and no way of manifesting itself.

This external conscious mind is the reflex of
the soul, or sub-conscious mind, and is simply
the life which pertains to the physical body.
When the body disintegrates, under the icy
touch of physical death, the mind dissolves
with it. The animal parts of the mind return
to their original elements, as do the molecules
of the body, while the spiritual parts withdraw
into the soul, or sub-conscious mind. Mental
philosophers have long since discovered that
there is a sub-conscious mind, far superior in
wisdom to the external, or conscious mind, we
use in our normal material state. This sub-
conscious mind is the soul. Thomson Jay
Hudson, while making himself ridiculous in
trying to disprove Spiritualism, has done the
world a valuable service by clearly establishing
the great fact of the sub-conscious mind; and
in showing that while the memory of the con-
scious, or external mind, is defective, that of
the sub-conscious mind is perfect, containing a
complete record of all the facts and impres-
sions of life, whether derived externally,
through the mind, or internally, from the
spirit and spirit-world.

Prof. Dawbarn is no doubt correct in assum-
ing that all the memories of life on the earth
are lost by physical death, so far as the mind
is concerned, for the conclusive reason that
these memories were stored in the organ of
memory in the physical brain, and when that
dissolved with the rest of the body the record
was lost, with all the facts and impressions it
contained.

But the soul or sub-conscious mind possesses
a body which does not dissolve; a brain that
neither sleeps nor dies; and in that brain an
organ of memory which is perfect, on whose
tablets are recorded every feeling, thought,
innate idea, word, act, plan and purpose of the
entire human life, which has ever existed the
soul. This psychic body leaves the physical
body at its dissolution, and enters the spirit-
world as the permanent habitation of the spirit.

All the spirits that have communicated with
Bro. Tuttle, or any one else, have come in their
psychic bodies, and have brought with them
perfect memories, not only of earth life but also
of psychic life.

The Apostle Paul was an inspired spiritual
philosopher, and took substantially the same
position as to the constitution of man, taken
by A. J. Davis, Emanuel Swedenborg, and
nearly all the spiritual philosophers and ideal-
ists of both ancient and modern times. In I.
Cor. xv:44, Paul says, "There is a natural body,
and there is a spiritual body." A more scien-
tific statement would be, there is a physical
body and there is a psychical body.

Again, in the first verse of the fifth chapter
of I. Corinthians, Paul, in speaking of phys-
ical death, says: "For we know that if the
earthly house of our tabernacle be dissolved,
we have a house from God not made with
hands, eternal in the heavens." Paul is here
speaking of the dissolution of the physical
body, which he terms "the natural body," and
of the permanency of the psychic body, called
by him "the spiritual body."

Who is the proprietor of these two bodies
which we occupy at the same time during our
journey on earth, and one of which we con-
tinue to occupy after physical death? Cer-
tainly it is the immortal spirit, which Mr.
Tuttle correctly maintains is the essential part
of man. But Mr. Tuttle is too great a phil-
osopher to be mixing in this important tan-
t with the house he dwells in. Revelation and
science both testify that the spirit termed man
is occupying two bodies during his earthly ex-
istence; and hundreds of clairvoyants have
seen the psychic or spiritual body pass out at
the crown of the head when the physical body
dies.

The spirit of man is a part of God's spirit, as
a drop of water is a part of the sea. Paul
taught this in his great speech at Athens, when
he said "In Him we live and move and have
our being." But the spirit of man, in order to
become individualized, has to be embodied,
not only in a material body, but also in an
etherial or psychic body.

The life which the immortal spirit imparts to
the physical body we call the mind, and the
life it imparts to the psychic or spiritual body
we term the soul, or subconscious mind; the
constitution of man as he exists on earth may
be analyzed as follows: To wit,

1. The immortal spirit.
2. The psychic body, called by Paul the spiri-
tual body.
3. The soul, which is the life imparted by the
spirit to the psychic body.
4. The physical body, the temporary earthly
habitation.

5. The mind, being the life imparted by the
spirit to the physical body.

At physical death the body, and its life the
mind, are eliminated, leaving man in his per-
manent structure threefold, spirit, soul and
psychic (or spiritual) body.

In conclusion let me say this is written in no
captious spirit. Truth is what I am seeking,
and I am subject to correction, knowing it is
human to err. Regarding Prof. Dawbarn and
Tuttle as among the greatest spiritual philoso-
phers of earth, I am not sufficiently egotistic
to controvert with either of them upon ground
he has thoroughly investigated. Having seen
no comprehensive statement from him I am
not advised as to Prof. Dawbarn's position as
to the structure of man. Understand Mr.
Tuttle's position to be that man is dual, viz.,
a spirit and a physical body. Upon further
analysis he will be compelled to recognize
man's middle nature. The product of this
union between immortal spirit and organized
matter is the human soul, which occupies its
psychic body, and is the personal and responsi-
ble part of man.

Paris, France, June 5, 1899.

The Mystery of Good and Evil.

BY SILAS BOARDMAN.

None will deny that the truth is right, and
error is wrong. Still, those who believe in di-
vine mercy can hardly think that the Author
of that mercy will destroy us, or consign us to
eternal misery for acting according to our honest
belief. Yet we are not excused from mak-
ing a continuous effort to find the truth. The
fourteenth Psalm begins with the abrupt
statement: "The fool hath said in his heart—
there is no God." Paul tells the Ephesians
(II, xii.) that at one time they were "strangers
from the covenants of promise, having no hope,
and without God in the world."

My friend, E. F. Ring, left with me two pam-
phlets containing his ablest arguments against
Christianity and God. Yet, if he was satisfied
with his own conclusions, his satisfaction was
not very cheerful. I have talked with him
often, and there was always a mournful ca-
dence in his voice that was partly explained, if
not justified, by his pessimistic assertion, that
"the universe is a failure." As at the age
of seventy-six, he had not come to a recogni-
tion of Spiritualism, his case seemed to me very
sad.

Dr. A. S. Hudson seems to admit spirit-com-
munion and the continuity of life, but their
value to him appears problematical. His *mul-
tum in parvo*, his sweeping argument against
the existence of an infinite God is condensed
to the statement that "there are seven defects
in the human eye." As I understand, what he
calls defects are simply limitations. If the
limitations could be removed our vision would
be infinite, and so far transcend our knowledge
that we would see and not understand; and the
infinite Mind would be no less amenable to
the criticism of men. Our eyes would be de-
barred from the beauties of eternal progress-
ion, as there would be nothing more to see.

As E. F. Ring and R. G. Ingersoll, who are
not Spiritualists, say, so say many of our Spir-
itualist writers and speakers, and so says Er-
nest S. Green, that "if there were an infinite
God, he would not permit the revolting crimes
and misery that prevail in the world." That is
the culmination of all the arguments by which
all the liberals of all the world are empha-
sizing their own justification. Yet this is one
of the billion questions which have never been
absent from the scope of human thought: *the
contemporaneous existence of sin and misery,
and the Infinite God.* I do not think the ques-
tion has been answered, nor the mystery ex-
plained. The reason of this may be largely in
the fact that people go to extremes. Ortho-
doxy is at the one extreme of a sacerdotal dog-
matism that forbids argument; and hetero-
doxy is at the opposite extreme, and so full of
opposition and prejudice that it has not yet
been able to take an unbiased view of the real
truth which exists between these extremes; and
neither of them will thank you for the truth.
If you show them the truth they will not look
at it; if you tell them the truth they will not
hear it; and if you were inspired with a per-
fect inspiration to proclaim a complete mes-
sage of truth, he might still be justified in say-
ing: "Oh! Modern Spiritualist, thou who
killest the prophets and stonest them that are
sent unto thee, how often I would have pre-
sented to you a clear explanation and proof of
the most vital truths of human life, and ye
would not receive it."

Let us lay aside our antipathy and prejudice
and take one more look at this difficult ques-
tion. Let us remember the law of contrasts.
The most beautiful picture is enhanced by the
homeliest background. Our short experience
in the night, and under the cloud, enables us
the better to appreciate the refulgent sunlight
and the beautiful day. With the terrible storm
fresh in memory, we can appreciate the genial
calm. With the grim lessons of error, not only
of our own but of others, constantly before us,
we are the better able to appreciate the intrin-
sic excellence of true virtue. The hasty word
of another may ruffle our nerves, but on reflection
it helps us to realize the grandeur and
beauty of patience. The errors of our ances-
try, both temporal and spiritual, as revealed
in history and heredity, constitute a possibly
needed lesson and a perpetual warning to us to
do better. These are lessons of experience in
an administration of wisdom, and who shall
say they are not needed? Many a grievous wrong
has wounded a sensitive soul almost unto
death; and in many cases it was nothing but

sheer cowardice that restrained the deadly
hand of murder. It was murder in theory.
With you and me such lessons in the long
age have made impressions that stay with us.
They are waymarks in the pathway of pro-
gression. You and I need not repeat them
now, for we know the evil of them. With ac-
cretiveness and destructiveness very large, and
benevolence and conscientiousness small, a
person will be deceitful, treacherous and mur-
derous. It is not necessary to adduce further
mental combinations in this argument. Mur-
der, treachery, deceit, cupidity, ambition, big-
otry, superstition, fear, ignorance and envy.
These are simply different expressions of un-
development that still hang like a pall of dark-
ness and mystery before the baffled intelli-
gence of men who, knowing that the evils ex-
ist, are trying to decide the fact of the exis-
tence or non-existence of an infinite God who
is wise and good and still permits these coun-
less diversities of human life and character to
continue, and furnish us with our strongest
and most conclusive argument for the doctrine
of progression, both in mortal and spiritual
life.

As the attitude which denies God would
not allow the crudities and mistakes that
must inevitably attend the stages of educa-
tion, it would ingratiatingly require that
every human being shall be brought into the
world in a state of absolute perfection as
the only possible safeguard against the sin and
misery, wretchedness and crime by which we
are surrounded to day. The emphasis is laid
on the unspeakable meanness that would pre-
vail the misery, crime and ignorance that pre-
vail at present, implying that a lesser degree of
imperfectness might be consistent with the ex-
istence of a beneficent God.

But it seems to me that such reasoning
is untenable. Every wrong deed must some-
where, some time entail a proportional degree
of suffering. There is no effect without a cause.
There is no suffering without a precedent

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The words of Mrs. Lease were highly appreciated by her audience.

Mr. F. A. Wiggins gave an excellent séance the close of the lecture. His work as a medium is equal to anything we have ever had.

On Tuesday, Aug. 14, the meeting consisted of a conference of the speakers and the members of several selections. Among those who spoke were Mr. Bates, Mr. Paleggin, Prof. Kenyon and Mr. Lyons; Mr. Sherman, of Providence, R. I., a veteran of '32, spoke with fire and vigor in his experiences.

On Tuesday, Aug. 15, Mrs. Kate R. Stiles was the speaker. On that day, and at her request questions were placed upon the table for her answer. First question: "Is cremation better than the burial of the body?" We believe is better, and will become at no very distant day the only method of dealing with our dead when we consider the matter, it is a beautiful and pure way by fire. We must put sentiment away and then the true thing really is: "We are Spiritualists, and must be

body is only a worn-out garment, why do we lay so much stress upon the disposition of that body? We should become students of this subject, then we would realize the benefit of oration. Second: "Are the churches to absorb Spiritualism, or will Spiritualism absorb the churches? We believe Spiritualism *per se* will absorb all life. This of course will not be accomplished in one day, but the great race must become spiritual. We do not say the churches will accept all phenomena, but the great central thought of Spiritualism. We are all groping after the keys of heavenly harmonies, and of course we occasionally strike a wrong note; if we did not, we would not be here to talk upon these questions. We believe the time will come when the church will absorb these vital truths, and we will have one grand church of humanity. Third: "Cannot we ourselves develop so as to see spirits? and is it not better than to consult others?" We believe every one has these possibilities; we believe multitudes could get these communications, if they would put themselves in harmony with their spirit friends. We cannot believe a soul inhabits a body that does not have spiritual perceptions; the spirit within us must be our light and our guide. Fourth: "Will Bellamy's dream ever be realized?" Yes, when spirit governs the world. Mr. Maxham sang two choice selections, after which Mr. F. A. Wiggins gave a very successful lecture.

Wednesday, the 10th, Mr. Maxham opened the meeting with singing; Miss Susie Clark read a beautiful poem and then gave a rare lecture upon "The Ministry of Beauty." "Beauty is dual, the outward and inward, philosophy has failed to portray the real essence of beauty, and even the definitions given in our leading dictionary are not adequate to the subject. A combination of graces and proportions of parts that charm the vision." It is rare to find an object that has not some signs of beauty. God inscribed his matchless autograph across the sky—the stars, and upon the earth—the flowers. How apt we are when speaking of beauty to turn our thoughts upon the flowers, how marvelously rich in color and texture, what veining and what a diversity and variety of these beauties we find upon the earth. Every separate specimen receives a breath from the infinite to help it grow and put forth its richest colors. What beauty we find in the grasses, the trees and the ferns, so exquisite that even in winter Jack Frost mourns them so that he delicately traces them upon the window panes." She spoke of the beauties of the insect and the colors it takes upon it, of the birds and floral of the sea, and of the intelligence that speaks to us through the eye of the dumb animal; of human types of beauty. "We are sure every one must reflect upon the charms of the individual, the complexion, the charm of the eye, but we demand a soul that will illumine the eye, and transform the individual. Before real beauty is seen—the craving for the real must find fulfillment, and we must search within for the beauties of the soul to satisfy this longing: Music is the only thing that has power to lift the lagging heart, lulling the storms of battle, harmonizing all worries. How useful are the cadences of nature, what a lesson for us to learn. Character-beauty surely thrives and lives on this old planet, earth, so let us devote whatever power we possess to the service of humanity, bringing out the beauty that lies dormant in every darkened heart, for beauty while itself a symbol, is what truth is to the soul. Beauty is truth in its splendor. The soul is of God. The beauty of divinity can and must express itself through our bodies." Mr. Maxham closed the meeting with singing.

Thursday the meeting opened with singing by Mr. Maxham, after which Harrison D. Barrett, speaker of the day, read a poem by James G. Clarke. Mr. Barrett was heartily received, and he extended greetings to the Camp from the other Camps, Lake Pleasant, Queen City Park, Temple Heights and Harwinton. His subject for the day was "Immortality." There is something in this thought that is of interest to every person. Mr. Barrett enlarged upon the real meaning of immortality, and referred to the poem he had read as a sermon in itself. "Modern Spiritualism will be the happy medium to do away with strife and warfare, but we must enter more into the spirit of our religion. We must do all we can to purify our religion of all that tends to hold it down. Spiritualism needs your devotion to-day more than ever, because of the dangers we have invited to cross our paths. If Spiritualism means anything, it means everything. The angels guide, they do not carry us. I plead for a religion that will not drag the angels down to us, but a religion that will lead us up to the angels. We should be willing at any rate to meet them half way. Ignorance is the greatest sin Spiritualism has to contend with. I value Spiritualism for the possibilities that can come from it. Let us then weave our love and sympathy together and march forward to make the way for those who stumble now." Mr. Maxham closed the meeting with singing.

Friday, 15th, Mr. Maxham opened the meeting with singing, as usual, after which Mr. Wiggins read a poem, "No Creed." He then, under control, gave a very fine and instructive lecture, subject, "He was a friend of man, and he lived in a house by the side of the road." "Of all the pathways open to selection for the possibilities and power of choice, the pathway the cynic walks in is the most miserable, and the most beautiful is the one that runs into the midst of humanity's needs. We observe in this day a great many who pretend to be friends of humanity, who prefer to live in some other place than by the side of the road. I am not here as an influence to find any fault with the condition obtained by the people of this world, because they are probably the result of existing conditions. We are apt to criticize the people in regard to the progress of the nation. This is really casting reflections upon the Infinite. There are a great many degrees of consciousness of the human life, and we should not cast any reflection upon the degree of spiritual unfoldment; they have not had the conditions favorable to advancement. Intellectual belief is one thing that is beautiful, but far more beautiful is the religion that a man feels and experiences." Mr. Wiggins spoke eloquently of the real meaning of Spiritualism, and said if Spiritualism was lived as it is preached, we would not need hospitals, prisons and poorhouses. He continued the services with a séance. Mr. Maxham closed the meeting with singing.

Thursday evening a grand testimonial was given to Mr. F. A. Wiggins by many of his friends to show him their love and appreciation. Among those present taking part to make the occasion a success, were Dr. W. H. Hicks, Mrs. B. J. Harnett, Dr. Geo. A. Fuller, H. D. Barrett, Miss Susie C. Clark, Music, E. W. Hatch, Mr. Maxham and Miss Robbins (duet), violin solo, Charles L. C. Hatch, Mrs. Kate R. Stiles. They all spoke in the highest terms of Mr. Wiggins, and wished him all success. He responded in a very gracious manner, and closed the meeting with ballot tests.

Miss S. C. Clark is giving some very instructive lectures in her class every morning in the Arcade. The writer has not been able to attend them all, but the popular sentiment is that they are not only instructive, but very entertaining.

Saturday was N. S. A. Day here. The meeting was called to order at 10:30 by President Barrett, with a good morning audience. Mr. Maxham opened with a vocal selection; President Barrett gave welcome to those present, and spoke of the work the N. S. A. was doing, but deferred his address until later in the day, and introduced Mr. E. W. Gould, who read a long paper setting forth his ideas of the objects of the N. S. A. He spoke of the organization of the Association and the work that had been done by its officers in the past; he spoke of education that was required, and of thought through the N. S. A. some good results could be had. He also spoke of the necessity of the Association having funds, and thought Spiritualists should recognize the value of the N. S. A. and give it their financial aid. Mrs. C. P. Pratt was the next speaker, and said: "I do wish our friends could think of the importance of coming together for one common purpose. Organization has given the people of Massachusetts a medical freedom." She urged all true Spiritualists to lay aside five cents a week and send it to the Secretary in October of each year. By so doing a large sum would be the result, and with other generous gifts the Association could do its good work for the Cause. Pres. Barrett spoke of the case that

was going to come up in Massachusetts to decide whether Spiritualism was a religion or not, and urged all to give support to Spiritualism, to help it contend for a decision. Mr. F. A. Wiggins, a warm friend of the Association, spoke on this line of organization and of the work of the N. S. A. He said that Spiritualists expected an organization only about six years old to do the work of an organization one thousand years old. "I am glad the N. S. A. is as strong as it is to-day, and I am proud of its officers. You should support it. If you don't give a little for Spiritualism you don't love your religion. I am glad to hear the World National, for when we say that we have a National Association we feel the importance of the N. S. A.—that it is going to move on forever."

After a collection was taken the meeting adjourned till 2:30 p.m., when President Barrett called the Convention to order, and Mr. Maxham favored the large audience that had gathered with one of his beautiful songs. President Barrett then introduced Dr. Dean Clarke, who said: "It seems almost a task to urge the Spiritualists to believe in the necessity of organization. Many who believe in practical work do not believe in organization. We do not all see through the same eyes. In our own conceit we are not yet in unity of spirit and in the bonds of peace and brotherhood. Organization is a necessity. It is a power, and power is a necessity which does away with the obstacles of progress. Spiritualism came as Jesus came as of old. It came to establish peace on earth. The battle against superstition must begin for a bond of unity before unity can exist. Many think organization is not needed because Spiritualism is free to all. Does Spiritualism mean anything to you? If it does, you should organize. The Church is a great power for good or evil, and the power for evil is strong. Let us all unite, and help the National Spiritualists' Association and its officers."

Mrs. N. J. Willis followed, and spoke of the good work the National Spiritualists' Association was doing. "We do not know of the mighty power of Spiritualism. No power can concentrate the forces so long as in your own camp you have more hate than love. You may talk of God, but we only know Nature. Spiritualism comes to elevate your soul."

Miss Robbins, of Toronto, favored the audience with a musical selection.

Mrs. L. K. Harnett made a telling speech. She said: "If I have any conception of anything that is good, I am a Spiritualist. The work of the National Association is not the work of Mr. Barrett alone. It is your work. If Mr. Barrett should pass out and return to earth and control you, you would say, 'What a beautiful spirit!' Why not let the spirit of the man in this life tell you what to do? Organize the truth in your own heart, and give the National Spiritualists' Association your organized support!"

Miss Susie Clark said: "You may recall that they had two jubilees in our country in 1898. Far away in the West, fifty years ago, John W. Marshall discovered the first nugget of gold. A request was sent forth to all the world that something might be sent to the spot at the anniversary. One of the telegrams he received read: 'Hearty congratulations that California is producing something better than gold—Brains!' Could there be any discovery more momentous than this? Happy is the man that getteth riches, and thrice happy is he who gets this understanding of Spiritualism."

Dr. Geo. A. Fuller, President Massachusetts State Spiritualist Association, said in part: I believe in organization because I have never heard an argument against it; therefore I believe in it with all my heart and soul. We are trying to get this part of humanity to work together. I know a State Association is a power to the National; every time our State Association meets, the working of the National Association is put before the people. I have faith in the mortal side and the immortal side of life. We know that the spirits impress us to carry on this organization. All we ask to-day is that you stay the hands of the officers, and give all that is in your power to make the N. S. A. something to be proud of. Let us make this meeting the best that has been held in this part of the country. Let us not forget the trustworthy officers of this Association who are not present. Let us think with kind thoughts of the Secretary, who is in Washington attending to the duties of the office, and who is making the Association respected all over the world. Let us send out the loving thoughts of Onset to Mrs. Longley."

J. B. Hatch, Jr., the next speaker, referred to the need of financial aid, and urged all to go on the excursion to Chicago to attend the next convention of the N. S. A. He also spoke of the work of the officers of the Association, and put the nomination as candidate for the next President, Harrison D. Barrett, for Secretary, Mrs. Mary T. Longley, and the names of both candidates were received with great applause.

Mr. Barrett arose amid great applause, and gave the working of the Association from beginning to end. He also urged all to assist the State Association in doing its work at the State House next winter. He spoke of the grand work being done by Mrs. Longley as Secretary, and Mr. Meyer as Treasurer. He made a strong plea for funds, as did also Dr. Fuller, and when the meeting closed the sum of one hundred and sixty-eight dollars was raised and sent to the Secretary.

The meeting was one of the greatest of the kind ever held, much enthusiasm being manifested toward the life of the Association. Mr. C. P. Longley of Washington, D. C., was upon the platform, representing the Secretary, Mrs. Longley.

Write J. B. Hatch, Jr., 74 Sydney street, Dorchester, Mass., for rates to the N. S. A. Convention, to be held in Chicago next October. A good time is expected.

Fourth personally conducted tour, this time to Chicago, will leave Boston Oct. 15th, stopping at New York, New Jersey, Philadelphia, Baltimore, Washington and Pittsburg. Special rates made from all points in New England, the party to travel in special car.

If you want to keep up with the times you should subscribe for the BANNER OF LIGHT.

C. P. Longley, Miss Lucette Webster, Mr. and Mrs. Chas. Crawford, Mr. and Mrs. H. MacKenzie and daughter, Harrison D. Barrett, Capt. E. W. Gould are among the arrivals at the Camp this week.

Mr. and Mrs. J. B. Hatch, Jr., entertained at their cottage, Sunday evening, Dr. and Mrs. Geo. A. Fuller, H. D. Barrett, Mr. and Mrs. F. A. Wiggins, Mrs. L. K. Harnett, Mrs. Butler of Chicago, Mrs. Carrie P. Pratt, Mrs. Grace Cobb-Crawford. A pleasant evening was spent. Mr. Barrett spoke before an audience only equalled in size by that of Mrs. Lease.

Between 4,000 and 5,000 people were at the Camp Sunday, August 20. Weather real "Hot."

Haslett Park, Mich.

This Camp opened Sunday, August 6, with Hon. O. P. Kellogg and Mrs. Julia Walton as the speakers. Mr. Kellogg acts as Chairman during the entire camp sessions, and he keeps the audiences in good humor, making good conditions for the speaker or medium. The Camp has a fair attendance of tenters, and the cottages are well filled. The grove is pleasant and clean. Mrs. Harnett and her associates are excellent managers, and conduct the meetings and grounds with careful attention. Mrs. Kates and self have served the Camp August 12 to 17 with good audiences, and on Sunday a crowded auditorium.

The campers, led by the Ladies' Aid, all turned out to a reception at the Titus House, August 14, extended to Mrs. Kates and self. The reception room was beautifully trimmed with evergreen, flowers, flags and lighted Chinese lanterns. Mrs. Harnett led us to an embowered corner, and there personally presented us to each one in attendance. They warmly shook our hands and wished us all sorts of good wishes.

Talks and recitations followed, and the talent was most excellent. Then ice cream and cake were served, and we went to our rest cheered by these evidences of good fellowship, and, indeed, it will live as a memory to urge us forward into all we can achieve for truth.

G. W. KATES.

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LEARNED SOCIETIES ACKNOWLEDGE HIS WONDERFUL SUCCESS AND PHILANTHROPIC LABORS.

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A Fellow of the Academy of Science, New Orleans, La.; A Fellow of the Anthropological Society, London, England; An Honorary Member of the Psychological Association, London, England; A Fellow of the Academy of Arts and Sciences, Naples, Italy; A Fellow of the American Academy, Jacksonville, Ill.; A Member of the International Climatological Association; a Member of the National Hygiene and Health Association; A Member of the Victoria Institute and Philosophical Society of Great Britain; A Member of the American Institute of Christian Philosophy.

Dr. Peebles' active participation in the work of this firm enriches its counsels and practice with an experience of half a century in the successful treatment of chronic diseases, and brings to bear upon its important work one of the richest personalities now living. Cases of peculiar nature, in which none of the ordinary methods of relief are efficient, are placed under Dr. Peebles' special investigation. Hence it is that Drs. Peebles & Burroughs are able to cure and do cure so many cases which other physicians have abandoned as utterly hopeless.

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Queen City Park.

Aug. 5 was the National Spiritualist Association Day, and its honored President, H. D. Barrett, spoke at length, in the afternoon, of the value of organization and the great benefits to be derived therefrom. He made an eloquent appeal for assistance to help the funds of the Association, and a generous contribution was made in response.

Saturday evening the first concert was given in the Pavilion by the children, under the direction of Miss Ethelnyd Gould, who certainly deserves great credit for the excellent program, so well rendered by the little ones under her careful training. Miss Gould has a most happy manner with children, and the entertainments given by her are always successful. Sunday forenoon and afternoon Mr. Barrett spoke at both sessions; his lectures were very fine, that of the morning being especially good—full of deep thought and an extensive knowledge of ecclesiastical history, both ancient and modern.

Mrs. Prior gave fine descriptions at the close of each lecture.

We regret Mr. Barrett's stay with us is so short this season, but we trust we shall always see him at our camp as the years go on.

Mr. and Mrs. Prior left at the same time. Mrs. Prior has done excellent work while at the Park; her tests were very satisfactory, and given in a most pleasing manner.

Monday, Aug. 7, the Universalist Society commenced meetings, which continued through the week and have been very interesting; some of the speakers were exceedingly fine in their efforts.

Dr. H. W. Thomas of Chicago is a deep thinker, broad and liberal in all his views. At his farewell address on Sunday evening he openly avowed his belief in the truths of Spiritualism and the intercourse between the two worlds, and spoke beautifully of the comfort to be derived from the knowledge of this divine philosophy.

Mr. Elbert Hubbard, editor of *The Philistine*, is a genius in his peculiar way, and his quaint originality took the audience by storm.

The meetings were well attended and the grounds crowded every day. Our visiting friends expressed themselves as delighted with the Park and its people, and appeared very grateful for the courtesies shown them.

Mrs. Nettie Holt Harding arrived on Monday, this being her first visit to the Park. Mr. Colburn lectured on Tuesday, and Mrs. Harding followed with some excellent tests, or descriptions of spirit friends. They were recognized in almost every instance. In the afternoon Dr. Smith brought a very large excursion from Miller's Falls and adjacent towns, and many familiar faces greeted us. Mrs. H. P. Russeque, with a party of friends, came on the excursion. We are always glad to welcome her. A very pleasing concert was given in the evening. The ladies of our choir rendered some choice selections, assisted by local talent, and the fine recitations of Miss Nichols were much enjoyed.

The lecture on Wednesday was given by Mrs. Morse Baker, of Granville, N. Y., assisted by Mrs. Russeque. Mrs. Baker is an old and faithful veteran in the Cause of Spiritualism, and one who lives the truths she believes and teaches; her health is not very good, but she still works on, doing good.

A very interesting conference was held Thursday morning. Spirited addresses were made by Mrs. Russeque, Mrs. Harding, Mr. Withell, and others. The conferences at Queen City Park are quite a feature in our camp, and are usually very good and well attended.

Mrs. Russeque lectured to a large and very attentive audience; her subject was, "What is the Source and Progress of Our Civilization, and Our Moral Responsibility." Like all her lectures, it was fine. The many strangers who were present seemed charmed with her address, and the tests of Mrs. Harding, following the lecture, were excellent. In the evening a good audience gathered in the Pavilion to hear Mrs. Russeque give some psychometric readings, which she does accurately and in a pleasing manner. Mrs. Holt Harding added to the evening's entertainment with good descriptions of spirit friends. It was a pleasant evening, well spent.

Our good friend, Mr. Alonzo Hubbard, lectured Friday afternoon; he is another of the earnest workers we have in Vermont, always lending a helping hand to build up this camp and promoting harmony among the people.

The weather has been exceedingly warm this week, still both lectures and conferences have been well attended, and there is much interest manifested—not only among our own people, but the many strangers who visit our camp. We trust it may continue.

Ashley, O.

The camp here is in a very flourishing condition. The attendance is fair through the week and on Sunday very large. The receipts so far have been beyond the expectation of the management. Moses Hull gave us about a dozen lectures, replete with wit, humor and unanswerable logic. Willard J. Hull, of the *Light of Truth*, also gave us several excellent discourses. Dr. Nellie Mosier's spirit messages are most convincing arguments where skepticism has to be met.

Farmers' Day, Saturday, was largely attended, the grounds being thronged with people.

Mrs. M. McCASLIN.

Clinton, Ia.

The second week of the Camp-Meeting was marked by continued increase of attendance and interest. Saturday night and Sunday, 12th and 13th, our extensive facilities were pressed almost to their limits, and the meeting but half over, with much of our best attraction still on the program.

Geo. P. Colby and his guides, Seneca and the German doctor, have made a most favorable and lasting impression with their discourses; while Mrs. Waite's séances have delighted believers and silenced the skeptics.

On Sunday morning Pres. Peck delivered an eye-opening address upon "Hinduism, Theosophy and Spiritualism," in which he traced the growth of the religious sentiment from the nature-worship of the ancient Aryans through its various phases to its blossoming and fruition in Modern Spiritualism. Especially interesting was his comparison of Theosophy and Spiritualism, and his scathing criticism of the theosophical objections to spirit communion.

Mr. Colby spoke in the P. M. under the control of the German doctor, and delivered to the largest audience of the season a very fine lecture, upon the "Influence and Tendency of Spiritualism in Moral and Material Progress."

Mrs. Georgia Cooley followed with a convincing test séance.

In the evening a public materializing séance was held in the Pavilion, and was attended by an audience of two hundred and fifty persons. Mrs. Tripp, of Chicago, acting as medium. Some thirty persons were called at various times to the cabinet, and each testified to meeting and recognizing some friend or relative, while over two hundred people gazed into the darkness, listening to the exclamations of delight and seeing nothing. In the opinion of this scribe, public materializing séances, however genuine the phenomena, are not conducive to the growth of the Cause.

Mrs. Carrie E. S. Twing and Mrs. C. Fannie Allyn are due this week, and will contribute to the interest already aroused. There are more mediums and a greater variety of phases of mediumship than were ever before represented on these grounds, and less dissatisfaction on the part of investigators. SCRIBE.

Winfield Spiritual Camp-Meeting

Commences Sept. 9 and ends Sept. 21. It will be held at Island Park, Winfield, Kas. Good sidewalk and street cars to Park. A cordial invitation is extended to all mediums to be with us. We extend the right hand of friendship to the whole human family to join us in our camp-meeting. We also extend an invitation to all who are sick and afflicted to come and be healed, as we will have on the grounds mediums who heal all manner of diseases by spirit power, without medicine and without price. Admittance to the grounds free.

DARWIN EASTMAN.

A Letter from W. A. Hale.

To my friends I wish to announce, with much pleasure, my slow, but I trust sure recovery from a recent critical illness, during which, with the exception of a few days, from March 12 to 21 inclusive, I was confined to my bed a greater portion of the time, and to my apartments all of the time from Jan. 1 to May 22.

I wish to thank the public for its kind and generous expressions of sympathy to my family and myself, and for the many delicacies and choice flowers, and especially the beautiful flowers which were given by the little children of the Progressive Lyceum No. 1, the sweet fragrance of which lingers with me still.

To the many organizations I would also return thanks, and hope to be able to fill my engagements completely from now on.

Sincerely yours, WM. A. HALE, M. D.

Are you interested in the National Spiritualists' Association twenty-five cents' worth? Then send for a copy of its annual report.

Twenty-five cents will prepare you to be an intelligent delegate at the next National Spiritualists' Association Convention, if you will secure and read the last report.

Notice.

Any materializing, physical or slate-writing mediums contemplating a trip to Europe, will find it to their interest to communicate with the Secretary of the "Liverpool Psychological Research Society." Reliable mediums will find a hearty welcome, and be assured of an engagement. Address J. Anderson, 14 North View, Edge Hill, Liverpool, Eng.

To Relieve Lassitude

Take Horsford's Acid Phosphate. A few drops added to half a glass of water relieves the feeling of lassitude so common in mid-summer. A pleasant and wholesome tonic.

GEORGE B. EMERSON will cure the sick by Magnetic Touch and Spirit of Healing. Also: Prophetic and Business Medium. Hours, 9 A.M. to 10 P.M. 312 Shawmut Avenue, Boston. Aug. 28.

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SPECIAL NOTICES.

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Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

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A NEW and wonderfully healing lotion for all skin eruptions, Cold Sores, Chapped Hands and Face, Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn.

Gentlemen will find this a superior preparation to use after shaving.

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A Letter from Abby A. Judson.

NUMBER EIGHTY-FOUR

To the Editor of the Banner of Light:

I received a very painful letter from a friend this week. He was in a state of pain and unrest, and reading it threw me into a similar state by sympathy, though that soon passed away. He wrote that, through helping friends, he had lost nearly all he had earned; that his wife and daughter, who are fitted to enjoy the beauties of nature, have to work, plan, and worry about saving their small home; that in business and government it is the willful, strong and ambitious who seem to have the favors of angels and men; that he sees no glints of light presaging a hopeful future for him and his, and that he wants for his family the comforts due this life. He goes on to say that life is dark and dreary to more than half the race; that our President is a murderer—to the demands of greed and avarice—and yet, if his soul were to leave the earth, he would probably fare much better than the poor natives his soldiers are murdering.

It seems to me that everything in life has a brighter and a darker side, and the old precept, "Look on the bright side," is a wise one. Through hereditary conditions, temperament, and early teachings, it is easy for some to do this. For others, like my Indiana friend, the tendency to mental gloom has been accepted so long that he would find it difficult to change. Approaching old age as he is, it has become habitual. There are two ways open to him. The easier way is to continue as he is, to sink into deeper gloom, making no effort to see earthly things in a brighter light. The harder way is to persistently seek to see the good side of all the features that mark his earthly path, and, by so doing, get himself into the mental state where he can see and grasp the means for improving himself. So doing, he will receive aid and encouragement from others who now pass by with indifference on the other side. A bright smile, born from a cheerful mind, attracts other persons, and many little rills of comfort flow into one's daily life that stagnate and perish on their way to those who are enveloped in gloom.

Let us look at some of his causes for discouragement, and see if we can find a brighter side to them. He lost nearly all he had earned, striving to help his friends. That he had earned enough to help them shows he was industrious, and had good health. He was not lazy, improvident, nor paralyzed. He was respected by those who knew him. He lost money by striving to help his friends. That was a beautiful thing to do, and I am proud of him. Is he not glad that he did so? Would he like to be one who refused to do so, and who like the priest and Levite "passed by on the other side?" No, a thousand times no. I am sure that in his heart he is glad that he was the man to do these kindly deeds, and not the man to refuse to do them.

When I had a flourishing seminary in Minneapolis, and money was coming in fast, a dear lady friend was deeply involved in debt. The thought came to me to pay up her debts, and set her on her feet again. I did so, till I had spent a good deal of money, and then found there were many more debts that she had not dared to confess to me. I never recovered one cent of this money. Many would say, "What a foolish thing to do!" It was indeed a foolish act, as the world in general regards money matters. That money would go far towards relieving the needs of my declining years. Still, I can truly say that loving that dear friend, and loving her dear son who idolized that mother, I would far rather be the woman whose heart was tender enough to open her purse to this extent, than the woman who could pass coldly by, put the money in the bank, and let that friend struggle along without aid.

In late BANNER OF LIGHT was the following: "Never was there more spiritual philosophy couched in two lines than these:

"'Naught can ye hold in your dead cold hand But what ye have given away.'"

How few really believe that it is "more blessed to give than to receive." These words are solid truth. They are golden, diamond truth, and our dear friend in Indiana must hug himself and rejoice that he gave away that money in striving to help his friends.

Is there a brighter side to his statement that it is the strong, the willful, the men who are regardless of the sufferings of others who seem to have all the favors? There is indeed, in the very fact that we would rather be one of the unselfish losers than one of the grasping, cold-hearted gainers. One of the friends of Socrates was mourning that he must die innocent. "Would you rather have Socrates die guilty?" inquired this great and simple man. That one can suffer for the right instead of prosper for the wrong is a cause for congratulation and triumph.

My friend wishes he could see some glints of light presaging a hopeful future for him and his. How my heart aches for him. What! know that Spiritualism is true and yet see no glints of light in the future? But, though he prays no longer to the Jehovah of the Jews, and has outgrown the beliefs of medieval churchianity, yet pure, unadulterated, unquestioned Spiritualism has not yet so swallowed up his entire being as to be a complete substitute for what he once found in the Church. But that will come in time; and though its full fruition may not bless and cheer him on the earth plane, yet it exists, and will be fully realized in the life to come.

That his family suffers for what he would so gladly give them is the hardest thing in this brother's lot. One can bear pain for one's own self, but to see the sufferings of those we love is what strikes home. Mary, who knelt at the foot of the cross, suffered more than he who hung thereon. Still, to cultivate a bright and cheerful spirit reacts on those we love, and will surely brighten their lot.

When our friend mourns over the cruelty of Christian nations toward the timid and defenseless countries, we feel that he has just grounds. But a backward look on history shows that the dear old planet is indeed evolving into more blessed conditions. Would or could there have been such a conference as that which has just ended at The Hague, five hundred years ago? A thought like that brightens the whole aspect of things, and shows the eventual triumph of optimism over pessimism.

As to Mr. McKinley, though I believe him to be personally what is called in society a nice man, yet I have never overlooked the fact that he was elected to his position by the monopolists. The Arena gave at the time the list of multi-millionaires who supported him. Oh! for the time to come

"When men shall live by reason,
And not alone for gold."

It must be almost intolerable for a right-minded man to live in the midst of a rich ring, associating only with wealthy persons, who weigh and measure everything by the standard, "Will it pay?"

I should think such a one would long inexpressibly to do as Buddha did—leave court and riches forever behind him, and sink himself in the wilderness. How ignoble to be held in a position where one feels forced to support one of his chosen aids, condemned by an indignant nation, and to prolong that support because he is linked to him by political, social, and monetary ties! What a tangle! The chief executive of a mighty nation, elected (presumably) by a free ballot, and yet chained to the earth by a million little cords, like Gulliver, prone and helpless on the shores of Lilliput! One would think he would long for

"A lodge in some vast wilderness,
Some boundless contiguity of shade,"

where he could sit, like Buddha under the banyan tree. But no: he must wait until the end of his term of office, and is probably harassed by the pro's and con's of a second nomination! No peace, no rest, for a politician!

It seems preferable in England. There, the claim of the head of the nation rests on a hereditary basis, strained though it be by the admixture of much foreign blood, while the In's and the Out's play their unending see-saw, and act as a check on each other under the eyes of the nation.

There seems to be no great objection to a monarchy, hedged in as it is by so strong and slowly-growing a thing as "The British Constitution." But we cannot have that here. We must "gang our ain gait," and rejoice that our blood-relation, our great compeer the other side of the Atlantic, and our own restive, unconservative and well-meaning land, are to-day better friends than ever before. Petty reasons, like old wars, old battles, past jealousies, are against the continuance of this amity. But large reasons, like oneness in race, in taste, in humanity, in religious tendencies, are all in favor of it, so far as the people of the two nations are concerned. The day is coming, and may be close at hand, when America must stand or fall with England. But the two nations will stand, and, under their united leadership, the "Federation of the World" will bring on the Millennial Dawn.

I wish there were to be no more wars. But wars, terrible as those between the gods and earth-giants, as sculptured on the great Pergamon Altar, are believed by many to be in the near future. If so, may the contest be short, and may the outcome be a lasting and world-wide peace!

Yours for humanity and for spirituality,
ABBY A. JUDSON
Arlington, N. J., Aug 11, 1899.

Whose Memory?

BY JULIA A. BUNKER.

In the early nineties our family built a house in the town of Lakewood, N. J., and rented it. Our first tenant not proving satisfactory, we subsequently occupied the place ourselves. On the back stairs, leading to the second story and to our sleeping-room, was an unpadding carpet, left there by our former tenant. It was in such a cleanly condition that we concluded to let it remain, for a while at least.

Now in my leisure moments I had a habit of running swiftly up these back stairs to my room, and amusing myself with a Ouija board.

One morning, having some spare moments from my household duties, I made a rattling trip over these same stairs to my room, and picked up the Ouija for a little chat, as was my usual way. Immediately it commenced conversation by spelling rapidly:

"You have no idea how much noise you make going over those stairs as you do."

"I know I am noisy, but how can I help it?" I answered.

"Easily," spelled Ouija.

"How?" I asked, curiously.

"By padding the steps," said Ouija. Well, I thought, Ouija is showing a knowledge of creature comforts, at any rate; but I knew we owned no unused stair-pads, so I said, "We have no stair-pads—extra ones." "Yes, you have," promptly came the answer from Ouija.

"Where?" I said. "In the attic there are seventeen stair-pads, and there are just seventeen steps in the back stairs—just pads enough for the steps, you see." I had no idea what the number of steps were to the back flight, but I had a curiosity to count them, which I did, and found, to my surprise, that Ouija was right—there were just seventeen steps. Well, I thought, Ouija has made a surprising hit in this instance, but as to my owning unused pads, that is fiction. However, I concluded to go into the attic and look around, which I did, and found, after rummaging through odds and ends left from building, just seventeen pads, which must have been put there by our former tenants and then forgotten by them.

What I have here related can be verified by my housemaid, who is an honest, reliable woman of the town. She and I then and there took up the carpet from the seventeen back steps and placed under it the seventeen stair-pads, as Ouija directed us to do. The stair-pads did, later, prove a blessing in muffling footsteps.

I would be glad if Mr. Dawbarn would kindly tell me whose memory was in requisition for data as to steps, stairs and pads.

Candia, N. H.

A Question.

BY W. J. BULGER.

What is Spiritualism; who are the accepted teachers of it, and on what authority do we accept the theories they advance?

I have for some time past given considerable thought and study to the phenomena of Spiritualism, in a general way. But up to the present time I am unable to answer any of the above questions to my own satisfaction; and although I have at different times talked with some of the greatest believers and best-posted Spiritualists in the country, I have never found one who could furnish sufficient proof to convince reasonable and well-balanced people. I have talked with those who say that Spiritualism is a religion to be preached and practiced much the same as any other religion. They say, however, that it differs from all other forms of religion inasmuch as it does not ask anyone to believe in anything except what can be proven by spirit power. I have talked with others equally as well posted, who claim it is a scientific practice in which both the medium and the spirits take part; and again, there are others who say that it is a scientific practice in which it is not necessary to have any spirit help. All of these theories are the

ories of men who have given the matter more or less study; nevertheless, none of them are convincing to me.

Before I go further it might be well for me to say that I am fully convinced that there is something in Spiritualism worthy of unbiased study, but what troubles me is where to find the truth and have it presented in such a way that it would be accepted by reasonable people who are ready to believe the truth when it is made reasonably clear.

It has been my esteemed privilege to be closely associated with some very good mediums, one of them (a trance medium) is an intimate friend of mine, and he has what is considered an industrious and well-working band of some twenty-five spirits. I have sat in his circle a great many times, and have seen some very remarkable things and had some very interesting conversations with different spirits while they controlled him. Here, also, I found conflict on different points. Religious and religious views, however, were the subjects most frequently discussed, and on that all-important subject the members of the band could never agree, as they all seemed to hold to their respective religious views, which in each and every case seemed to be the same as when they were here among us in the flesh. One of them (an Englishman), who claims to have departed from the body in the early part of the century, is what might be called a free thinker, the same now as when in the body; and yet, while there is no change in regard to religious belief, he claims to have greatly changed and improved in the way of education.

I have had a great many conversations with him while he was controlling the medium, and I found him to be one of the most intellectual and best posted conversationalists I have ever had the privilege of talking with. Another (a Persian) who claims to have been in spirit life for upwards of twenty-two hundred years, still continues his sun-worshipping practices, though in other respects he has greatly advanced. Still another, an Indian, continues to worship the Great Spirit, and pursues his barbarous practices of war-whoops and fire dances. And so I could go on and relate as many different opinions and beliefs as there are members of the band, for no two of them seem to have the same opinion on the subject of religion, and each one claims that his is the only right way to attain perfection, which seems to be the aim of each and all of them with one exception. This is the spirit of a girl who claims to have passed out some seven years since. She claims to have been a variety theatre actress with little or no regard for morality or veracity, and the only aim she seems to have in spirit existence is to acquire power to make mischief. She seems to have no ambition or desire to advance or grow better.

Two of the most interesting spirits to me were those of a French girl who was murdered by her lover when she was only nineteen years old; and that of a little English girl. The French girl was a Catholic, and owing to the way she died she did not have the opportunity of making a confession, which she claims is the cause of her being detained in what she is pleased to style purgatory, and she believes that before she will be permitted to progress it is necessary for her to find a priest and make a confession. Consequently (according to her story), she is searching all over spirit-land for a priest to hear her confession. As yet she has been unable to find one but she is still hopeful.

The little English girl is a staunch Presbyter, and is greatly disturbed because the French girl is doing her best to make a Catholic of the medium. The French girl thinks that Catholicism is the only door by which to enter heaven, and the English girl, in turn, thinks that it is impossible for a Catholic to ever get to heaven.

I have had some communications through different mediums from a spirit that claims to be a young lady that I once knew quite well. She was, when on earth, noted for her veracity, and yet, while this spirit has told me many truths, it has also told untruths, so I must say, all in all, I am at a loss to know what to believe or how to find out the truth.

As I said before, I am aware that Spiritualism claims to teach the truth, and prove that it is the truth by undeniable facts, and I wish to be understood—I do not say that Spiritualism is true or is not true—what I want is the truth, pure and simple, regardless of what religion or creed it is found in or by what name it is called. I can't accept all that is told me just because some one tells me he knows it. I am an investigator and am open to conviction, but the conviction must necessarily be slow, for each fact must be proven as presented. I will say in conclusion, that if you or any of your correspondents or subscribers can give me any information in regard to Spiritualism or its teachings or beliefs, all such information will be gratefully received.

Erie, Pa.

Copy of a Letter from Lucinda B. Chandler.

My Dear Friend: You ask me to write a letter in regard to spiritual truth from my standpoint. Truth must be spiritual always, and in all forms of manifestation. Truth is unchangeable and imperishable. "The eternal years of God are hers."

If you refer to the modern manifestations of Spiritualism and the teachings of the spiritual philosophy, it seems to me they belong to human evolution, the unfoldment of the powers and faculties of soul.

That quality of being which is termed mind is a combination of principles. The Ego, the essential individual, develops soul by the exercise of these principles. All forms have been brought into existence by that all-pervading mind which is called God. I like this definition of God: God is PRINCIPLE, SPIRIT, LIFE, LOVE, INTELLIGENCE, REASON. All beings are differentiated, according to the development of these qualities, from animal to the celestial. To me the most impressive fact brought to my knowledge by communion with disincarnate spirits is, that there is exhibited by them the same mental qualities and the same diversities that belong to mortals.

It is evident that the transition called death does not change the mental status, and that the spiritual state is one of increasing knowledge, information and attainment, even as the mortal state may be, and should be in order to pass beyond the earth sphere and condition when the physical form is laid off.

What we term telepathy has become a mode of communication with incarnate spirits that is satisfactory to me and very instructive. The consciousness of communication of thought to my brain is as tangible and impressive of the personality as is the expression by language from the minds of mortals. Also the separate

consciousness of my own thought at the same time I receive the thoughts of the spirit, precisely as we have, when conversing, a consciousness of our own thought, while listening to and receiving the thought of the speaker.

Through this communication, some interesting facts concerning the occupation, the tendencies of mind, the different stages of growth and knowledge are presented. Some spirits, and who are very advanced in knowledge, for instance, are surprised to learn that it is possible to communicate with mortals. Some are very eager to communicate before they have learned how to convey their thoughts. For instance, Patrick Henry was desirous to express himself through me, as a messenger from the Liberty League of Spirits. But he was not an expert in telepathy (which is mental telegraphy). So he endeavored to possess himself of my organism, and distressed me extremely. It seemed as though my body would be rent to pieces, my lungs burst. When a friend suggested, "Do n't try to control the organism, impress her brain," he ceased those efforts, saying: "This medium's soul is so much larger than her body"; and after a while succeeded very well in impressing.

The message he brought was the wish of the Liberty League that a commission of women should be established at the national capitol, having the right of a hearing before congressional committees. Also the wish that I should be in Washington as a medium through whom the Liberty League could better reach and move the members of the Administration and the members of Congress.

Another interesting acquaintance is a spirit, of whom my friend who sits with me used to hear in her early life (in Canada), who was a philanthropic and very zealous worker in the church, and much beloved. He now claims to have followed up his "missionary" work among the undeveloped, dark, and earth-bound spirits. He was surprised to find how much it helped him and them to find a center of spiritual force, here in earth atmosphere.

This confirms my conviction that in regard to communication between us, we may be as helpful and necessary to the spirit world, to those who have not attained the degree of development which we have, as those who surpass us in development can be to us. Paul said truly: "There is one family in earth and in heaven." A realization of this in both worlds—the world of shadows, in which we are incarnated are; and the world of reality, in which the decastrated are, and of which we in our real and inmost selves may be more or less conscious—would be a mutual help and benefit. It is so whenever and to the degree of such realization. Humanity is the image of divinity, the perfect, the ever living. Man is a spiritual being, capable of eternal progression.

When we are climbing toward ideals, toward our highest conceptions of truth and goodness and love, we are building our souls into the beautiful proportions that are our inheritance as the expression of that Perfection from which and of which we are in our higher being. The more completely we can realize this, and concentrate our thought and endeavor to attain the mastery of spirit, the harmony of love and peace, the more constantly shall we progress toward perfection. Love casteth out fear, love hopeth all things, endureth all things, beareth all things. Love suffereth long and is kind, is not easily provoked, thinketh no evil, envieth not, is not puffed up. Love never faileth. So love is the fulfilling of the law of being. Being is spiritual, life is spiritual, truth is spiritual; love is spiritual, beneficent, saving, perfecting. It binds the countless worlds in space into a universe, and it is the one and only satisfactory possession of the human heart and soul. The worshiper and seeker of sense gratification from Ecclesiastes down to the same to-day comes to the same conclusion, that all is vanity.

The divineness innate in human beings cannot be satisfied with the limitations and evanescence of sense, life and enjoyments. To be ever seeking and ever finding, ever knocking at some hidden truth, and ever seeing it open up to our perception and comprehension, ever expanding our heart-life till we realize a fullness of life, and that everything belongs to us and we belong to everything, this I think is the grandest result of existence, and the most important truth. This is spirituality.

LUCINDA B. CHANDLER.

Answers to Questions
GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

Ques.—[By Joseph White, Salem, O.] What is the difference between mind-healing at a distance and laying on of hands?

Ans.—The obvious difference between the two phases of healing mentioned herewith consists in the fact the former makes it possible for healer and patient to be brought together physically, regardless of physical proximity, while the latter is necessarily confined to circumstances where they are physically close together. It is by no means our intention to extol one mode of healing to the disparagement of another, but even the most enthusiastic advocates of the literal practice known as the laying on of hands, must allow that the scope of its action is arbitrarily limited, though when a spiritual, and therefore a far wider meaning is given to the New Testament saying, "they shall lay hands on the sick," the physical act of magnetizing or manipulating is not necessarily alluded to.

We are quite ready to admit that different modes or phases of healing may all proceed from a single source, also that different cases require different modes of treatment. There are, however, wide distinctions between the theory of animal magnetism as the healing agent par excellence and a spiritual theory, which attributes healing efficiency not to flesh but to spirit. Many materialists and agnostics who totally repudiate Spiritualism, are firm believers in magnetic healing, and declare that they accomplish much good by massage and other manipulative methods. Their claim may be substantiated by the testimony of their patients, still it is impossible for them on the basis of their doctrine to accomplish knowingly or intentionally any good to patients at a distance. The part of wisdom is never to deny the lesser good in any smaller system, but to seek to show how a greater good can be accomplished by a larger system than one which rests awfully on a physical foundation. Rational mental healing depends for its efficacy very largely upon the spiritual development of the practicing healer, a fact which too many practitioners have a very wide knowledge. Mediumship is a very wide term, as it covers susceptibility and sensitiveness in general; and while in a large way it may be correct to

say that all very successful mental healers, particularly those who have great success with absent patients, are highly mediumistic, the power to heal with the aid of individual spiritual assistance grows out of communion with such intelligences as have so developed in knowledge of spiritual law that they are able to furnish competent aid to a person whose own desire is to relieve human suffering and generally better the condition of humanity.

Healing at a distance is rarely possible among people who live closely confined to material things in thought and affection. Such people are often good personal magnetizers and hypnotists, but their methods are confined to touching the body, gazing into the eyes, speaking and performing other physical acts which necessitate external contact. Persons whose appearance is prepossessing, and who are very fully alive to the importance of a good address and attractive surroundings, are the best magnetic healers by actual laying on of hands. Healers who succeed best with patients at a distance are usually persons of a dreamy, visionary, contemplative and idealistic temperament, who dwell in the realm of ideals and ideas more than in the pursuit of sensuous objects.

Our use of the four terms just employed may not be strictly conventional, because we do not intend to convey in any measure that mental healers who are good distant workers are not practical. Our intention is to convey the thought that they are so much more engrossed with a mental than with a physical life that to their thought projection comes easy. Such people are in rapport with unseen spiritual beings who work with them, but they are in no proper sense under control of any influence. Clairvoyants have often seen the spirits who were working in conjunction with some mental healers who knew nothing of receiving such assistance, and it is not necessary that they should know, because spiritual cooperation is brought about through unity of intent and purpose regardless of intellectual acquaintance with all the actors in the case.

If you narrow yourselves down to treatment by laying on of physical hands, you cut yourself off by auto-suggestion from a wider sphere of influence. It always follows that when a person limits himself in his own belief concerning his own powers, he closes up his mental interiors against an influx of knowledge which, if it were not thus closed would enable him to engage in wider and consequently more beneficent enterprises.

Telepathy is none too well proven to be open to dispute among scientific students of psychic phenomena, and as messages of all kinds can be mentally telegraphed or telephoned to great distances, healing suggestions can be and often are communicated by this method. The final difference between simple magnetic treatment and distant mental healing is that the former undertakes to set you right by giving a dose of magnetism, while the latter cables to you instruction how to regulate your own thinking machine so that your outward conditions may be harmoniously regulated.

Mails.

It is a great satisfaction, mingled with a great deal of vexation and disgust, to know that there is one sacred and immaculate thing under this free government. That sacred thing is a U. S. mail bag. The man who is supposed to misuse one of these tender and spotless pouches is likely to share the fate of the man in Scripture who reached out his hand to steady the Ark and was struck dead for his temerity. The American Ark is the mail bag. To criticize the Administration for the present in power, and send it through a mail bag, is treason. To express views upon marriage, sex, or anatomy and physiology differing from those held by the strictest Pharisees among the clergy and the physicians—that is obscenity. To claim powers different from the average and undeveloped animal man—such for instance as Jesus and Paul exercised—that is fraud. And if these views and claims are printed and sent through the mails, the parties are all, with one accord, sent up together for thirteen months. The man who expresses an opinion is taken with the wretch who actually sends an obscene picture, and all are included under felony, in order that the greater glory of the mail bag may abound.

This may seem sarcastic, but it is too true. The American is becoming mail-bag mad. He has mailbagphobia. Because decent people want real obscenity excluded from the mails, therefore every bigot and fanatic wants all opinions upon religious and moral questions excluded from the mails—except his own. And therefore every mail box is becoming a steel trap set to catch free speech and strangle it.—East Side (Los Angeles, Calif.), News.

What Will Be the Title?

To the Editor of the Banner of Light:

Volume LXXXV, No. 20, just arrived, and glancing over it my eye catches friend E. L. Green's little article, "The Coming Religion." I heartily agree in all suggested by the able correspondent, but would like to submit a change in the title. Instead of "Church of the Spirit," it occurred to me that the name of "Church of Eternal Harmony" would induce Spiritualists and Theosophists alike to join hands, while, if we chose a one-sided name, such as Bro. Green suggested, our brothers of the other school might hesitate longer in coming, just for the name. However you fix that, friends, remember that in the far West there is a heart beating for you and your purposes.

Yours for Harmony,

JULIUS C. BERNKE.

In Full Sympathy.

J. R. Bailey, Woonsocket, R. I., sends another list of new subscribers, and writes: "I improve every opportunity, when I chance to see my acquaintances, to spread THE BANNER before them and to speak of its quality from my own point of view. As I have taken the paper from its very first publication it should be presumed I am in full sympathy with its teachings."

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a test should be worded in order to stand the best of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged: "I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors (here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out), strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

ON CASSADAGA'S CAMPING-GROUND.

BY STEPHEN BARNSDALE.

Dear friends, we've met in converse sweet
On Cassadaga's camping-ground,
Where many, with hurried and tired feet
Have rest for mind and body found.
We've met within this dear old wood,
Where dusky warriors of ancient days
In all their native grandeur stood.
Here they basked in freedom's happy rays,
Or hunted, with a bounding heart,
Fleet-footed deer and swift bird wild,
But now they come to do their part.
By telling us, in accents mild,
Of the camping-ground in the land they've found
Beyond the restless river's tide,
Which flows on with music grand,
Bearing us singly or side by side
To whatso'er for us awaits.
In the coming holy, thrilling time,
When we shall meet and each other greet,
And clasp glad hands in some fairer clime.
Oh, friends! we've met in converse sweet,
But now, alas! we sadly part.
May truth and love, till again we meet,
Reign supreme within each heart.

Freeville Camp, N. Y.

On Sunday, Aug. 6, the attendance at this resort was the largest on record to date. Over one thousand people were in attendance, and the collections amounted to over \$100. W. J. Colville lectured at 10:30 A.M. and 2:30 P.M. The morning discourse was on "Three Heavenly Messengers—the Hornet, the Ass and the Angel." It was enthusiastically received by the entire assembly. The afternoon lecture was listened to by an audience which greatly overpowered the tent, and as the speaker spoke with great force and singularly clear articulation, every sentence was distinctly heard by the outside as well as by the inside audience. "The Life and Work of Ingersoll" was the theme of the discourse, and as the career of the brilliant agnostic was sympathetically outlined and full tribute paid to its utility in breaking the way for new light yet to dawn, the many admirers of the celebrated orator who loved him despite his iconoclasm, heartily cheered the sentiments of the address. The ground covered in this lecture was very extensive, and almost every phase of Ingersoll's complex character was held up to light. It was not a eulogy or panegyric delivered by a partisan admirer, but a calm, kindly tribute to a warm-hearted man, who could not accept a narrow religion and had not become truly acquainted with a broad one. As to Ingersoll's hope of immortality, the lecturer said it was in his case as with the majority of people, a fitful flame, leaping high and sinking low with the ebb and flow of the tide of earthly happiness. Ingersoll will not live long in consequence of his being the author of such lectures as "Mistakes of Moses," and others of similar ilk, but his harsh criticisms are short-lived, and jokes do not touch the immortal spirit, but his tributes to Shakespeare, to Lincoln, to Thomas Paine, and his affirmative declarations in his oration on Liberty, to say nothing of his singularly beautiful and deeply pathetic funeral addresses, have earned for him a place in contemporary literature from which he will not quickly be permitted to depart. Nothing can more fully mark the real value of Ingersoll's life and teachings than his strenuous, insistent plea for the rights of children; and nowhere do we find a more righteous stickler for truth in the home than Ingersoll. Many of the hard things said by him were aimed solely at hypocrisy and injustice, and it was never his wish to rob any soul of hope or comfort. The much-discussed saying of his, that he could not respect a person who really believed in the hell of Calvinism, was evidently an outcry from a tender heart against a relentless intellect which could logically think out a plan of damnation for multitudes of the human family, and hide behind the subterfuge that our humane instincts are to have no place in determining theology. The poet Whitlitter, and many other truly religious men—Theodore Parker foremost among them—contradicted the blasphemous of so-called Orthodoxy as forcibly as did Ingersoll; and though the Outlook is rather severe on Ingersoll for being so harsh in his condemnation of those who differed from him in opinion, it cannot be denied that the present editors of the Outlook, as well as the incumbents of Plymouth Pulpit in Brooklyn, past and present, are just as inimical to Calvin's hell as was Ingersoll himself. We can never forget that Ingersoll upheld all virtues, publicly and privately; his life was a refutation of all the false charges brought against him by narrow-minded bigots that his influence had been to encourage immorality. Few men have done more than Robert G. Ingersoll to promote morality, and now that he has passed beyond earthly platforms to work in the spheres of spirit, let us remember all that was admirable in his earthly career, forget the asperities, which will not live, and cling to the nobility in his teaching which cannot die. If his motto, *the way to be happy is to make others happy*, be taken deeply to heart by every one of us, cold selfishness would soon depart and Eden bloom all around us as we rejoice more in brightening our neighbor's pathway than in adding only to our own material store.

Following W. J. Colville's discourse some beautiful remarks were made by Rev. Alexander Smyth, a liberal Scotch Congregationalist, who said that nothing assimilable in any system of theology ought to be defended because it could be found in articles, confessions or catechisms. In the most kindly manner Mr. Smyth spoke of the sweet side of Ingersoll's character, and related some charming anecdotes referring to his own experiences in Scotland.

Mrs. Lincoln of Buffalo, who is a very graceful and deeply philosophic lecturer, addressed a large audience at 7:45 P.M. on "Spiritual vs. Material Philosophy," followed by Geo. Cording of Chicago, who gave many interesting psychometric readings. Music furnished by Mr. Crittenden and Mrs. Elliott, assisted by several visiting friends, added much to the interest of the three large meetings, while the exquisite flowers which profusely adorned the rostrum, made the tent appear extremely beautiful.

All through the week between Aug. 6 and 13 there have been three daily meetings. Mrs. Lincoln and W. J. Colville have spoken every day, and the third session has been on three occasions a conference, one concert, one dance, and one business meeting. Weather has been charming on the whole. The only inclement day was Thursday, Aug. 10, when in consequence of the storm two meetings were held in the hotel parlor. A considerable amount of work was done on that occasion on behalf of the New York State Association through Mr. Richardson, who was wanted and expected, was unable to be present. Mrs. Armstrong, whose whole heart is in whatever she undertakes, aroused great interest in the work of organization, and quite a number of new members were added to the State membership roll. W. J. Colville spoke forcibly on what organization can accomplish, and strongly advocated the support of organized effort, though individual work has also an honorable place in propaganda. Mrs. Lincoln, who is a State missionary, gave some useful suggestions and related profitable experiences.

Saturday, Aug. 12, was one of the large days at the Camp. The business meeting for election of officers in the morning resulted in the election of President, B. L. Robinson of Mauch Chunk, Pa.; Vice-President, B. L. Weaver of Dryden; Treasurer, Jas. M. Carr of Freeville; Secretary, A. C. Stone of Freeville. The Board of Directors includes with the above mentioned Mr. S. A. Armstrong of Buffalo, Benjamin Rhodes of Big Flats, Otis E. Wood of Ithaca, and Mrs. S. Eccleston of Waverly. In the afternoon after one of the fiercest and grandest electric storms of this somewhat tempestuous summer, W. J. Colville spoke to a good sized audience, and Mr. Cording successfully exercised clairvoyance. In the evening there was a musical and literary entertainment in which a number of artists took part. The attendance was large and most

appreciative, and included a good sized delegation from the George Junior Republic, a fascinating institution situated a short distance from the grounds. The young people are being truly educated on a cooperative industrial basis with the aid of kindly and efficient teachers. A large delegation of campers visited the institution during the session of the camp. Mr. George cordially welcomed the visitors, and requested W. J. Colville to give a poetic address to the young people. "The Dignity of Work" and "The Ethics of Cooperation" were the themes suggested by the elder children. The citizens range from six to eighteen years of age, and are being brought up in a soundly ethical manner, attention being paid to their moral, mental and physical welfare in a most harmonious manner. The estate is beautifully situated, and the buildings are most creditable to the enterprising spirit of the united workers who earn everything they enjoy. Discipline is strict, but kind, and is enforced in the real spirit of genuine democracy.

On Sunday, Aug. 13, Freeville Camp was the scene of much pleasurable and profitable excitement. The day was a glorious one, nature smiled benignly, and many hundreds of excursionists from the adjacent country took advantage of the lovely weather to visit the camp. The first great meeting of the day was held at 10:30 A.M., when the large tent was thoroughly filled with a most respectful and interested audience. Mrs. Armstrong presided with characteristic dignity and grace. Mrs. Lincoln delivered an address of singular power and beauty, on "Life's True Purpose." Mr. Colville followed with clairvoyance. At 2:30 P.M. the attendance reached its maximum; nearly one thousand people were present. The subject of discourse was "Continuous Creation." The lecturer alluded to the number seven as universal in nature, and gave the following rather unusual summary of the seven creative epochs in their relation to the life of man: The first day's work is creative, and is accomplished by the soul entity seeking expression, breathing forth the spirit to animate the projected frame. The work of the second period is creative, during which the firmament appears, the distinction between the little that is already known and the much that yet awaits manifestation. The third day symbolizes birth; its work is bringing forth out of the matrix of the unseen into the visible region of effects. The fourth day brings with it the earliest appearances of luminaries in the sky; sun, moon and stars become visible to the growing infant in knowledge, who begins to speculate and inquire. The fifth day, with its water population, is the state of spiritual childhood, when truths of reason or intellectual concepts begin to abound. The sixth day is dawning manhood, when mammals begin to appear in human consciousness, and the full functions of life culminate with the arrival of maturity, and the discovery that humanity is in the divine image. The seventh day is when, majority having been attained, the soul is no longer provided for as formerly, but sets forth in its own kingdom. All that follows in the rest of the book concerns the efforts of humanity to build a world according to human desires, and after many failures ultimate success will be attained, for no soul can fall short of the final accomplishment of destiny.

The unanimous verdict passed upon the lecture was that it was a decidedly remarkable effort and furnished the audience much food for thought and contemplation. The music was very good. Among the audience was Rev. Herbert W. Carr, Universalist minister at Fort Plain, N. Y. This liberal-minded preacher attended nearly all of W. J. Colville's lectures at Freeville, and has extended him a cordial invitation to lecture in the Fort Plain Universalist Church whenever he is in the neighborhood.

The third meeting of the day commenced at 7:45 P.M., when there was again a large attendance. Something akin to a feeling of sadness accompanied the knowledge that many true friends were separating for an indefinite term, as that was the closing meeting of the regular Camp season. Mrs. Lincoln gave a very pleasing address on "Immortality and Soul Relationships." Mr. Cording gave several excellent psychometric readings, and W. J. Colville gave a farewell poem, which received a hearty outburst of applause. The final services of this summer will be conducted by Mrs. S. A. Armstrong, Aug. 27. She will speak at 10:30 A.M. and at 2:30 P.M.

Mr. Grumbine and other eloquent speakers are yet to be heard from. All interested in Freeville Camp are delighted with its success this season, and full of good hope for the future.

Lily Dale, N. Y.

"Time and tide wait for no one," and the days and weeks at Lily Dale go by so filled with the music and charms of Nature in the varied moods in which she presents herself to us in this vale of beauty, that we hardly realize how fast the summer is passing.

The social features of the Camp hold much that will have a lasting effect upon the memory and lives of those participating in the work that is advancing the cause of Spiritualism at Cassadaga Camp. The intellectual feasts each day given from this rostrum are well worthy of more than a passing thought, worthy of being garnered in the storehouse of memory to feed the soul for all time. The inspired utterances of such minds as J. Clegg Wright, Lyman C. Howe, Prof. Lockwood, Mrs. Watson, Mrs. Richmond, and many others who are filled with the prophetic fire of inspiration which leads men away from the narrow confines of earth's limitations and dwarfed conceptions and interpretations of life, out and up into the limitless spheres of activities and possibilities which belong to earth's children as their natural inheritance, and toward which they are growing as the immortal part reveals itself to the understanding. Combined with this is the evidence of spirit communion which the different mediums are demonstrating to the doubtful and timid, who are seeking the consolation and truth to be found only in the facts which Spiritualism presents in this way.

Every camp has its quota of speakers and mediums, every camp has its natural attractions, but Cassadaga stands preeminently at the head of the list as always presenting the highest talent on the rostrum, and so far as possible, the best phenomenal phases of mediumship, and there is nothing left undone that is possible for the management to do, to secure the comfort and happiness of the guests assembled here.

The crowds continue to come, hotels are full to overflowing, and the spirit of prosperity shadows the camp. The Little cottage, occupied by its present owners, the Barnsdalls, seems a centre of attraction. The veranda of Mrs. Read's cottage is always full, and indeed this may be said of all the cottages. The Campbell and Keeler cottages have been appropriately dedicated. Receptions given to speakers and mediums and many pleasant social events have added to the general good feeling prevailing, and strangers visiting this camp for the first time are loud in their praise of the beauty and restfulness which they have found. Especially do strangers speak of the good music furnished by the band, and this praise is well deserved. From the first, up to this date, there has been no lagging in attendance or interest, which bids fair to continue. F. J. Neelin, editor of *The Cassadagan*, is one of the late arrivals.

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(His leg was badly drawn up.)

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Banner of Light.

BOSTON, SATURDAY, AUGUST 26, 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. Nutt. Conductor. Sunday, Aug. 20, services as usual. Prayer led by Dr. Nelke. Meditations assisted during the day: Weston, Smith, Millan, Wheeler, Peak, Irwin, Hill, West. Poem, Miss Taylor. Messrs. Leavett, Amerige, Krinski, Dunbar, Nelke, Brooks, Tuttle, Turner, Walker, Hill, Ing, Sawin.

Odd Ladies' Hall, 445 Tremont street.—Sunday, Aug. 20, circle opened by Mr. Haynes, closed by Mr. Pye. Afternoon meeting opened by Mr. Thompson. Evening opened by Mr. Haynes. Those taking part through the day: Mr. and Mrs. Pye, Mr. Thompson, Mr. Dearborn, Mrs. Dade, Mr. Graham, Mr. Bates, Mr. Hersey, Mr. Cohen, Mr. LeRoy, Mrs. Smith, Mrs. Brown, Mrs. Gutierrez. Grand remarks by Mr. Latham, also by Mr. Snipes, of New York.

Massachusetts.

Dr. G. C. B. Ewell writes from Lake Pleasant, under date of August 15th: We were at Cassadaga Camp, Lily Dale, from July 21 to August 13, and enjoyed a most delightful season at that spiritual spot. Dedication of cottages was the order of the day with the Campbell Bros., P. L. O. A. Keeler and Cordell White. We have also participated in a pleasant reception to Mr. E. S. Tving and Mrs. Clara Watson. The classes in spiritual instruction of the different workers, including Clegg, Wright, Prof. Lockwood, Cora L. V. Richmond, as well as "Starlight" were well attended. Mr. Swami Abhendra was interesting in both lectures and private talks. We had a delightful evening at "Shadyside" with him.

The meetings at the Forest Temple, conducted by Mrs. Lizzie Brewer are of great interest to all. Mrs. Brewer while yet a young worker is proving herself to be the right woman in the right place. The inspirational singing of Mrs. Gage was a source of wonder and gratification to many. On the eve of our departure an afternoon tea was given by Mrs. Denmore of Shady side, for Quina and Starlight, and, was, needless to say, a happy occasion.

We are here for a short time on our homeward journey. The fair is in progress, and is of course the topic of the hour. Last evening we gave a séance for the Veteran's Home. In response to the many inquiries I would state that Camp Starlight will open Sept. 1st.

Sunday, Aug. 13, the usual Sunday meeting was held at the Vawter Home. The collection was seven dollars. All are welcome.

Saturday, Aug. 19, the picnic held under the auspices of the Veteran Spiritualists' Union was well attended, and all enjoyed the occasion. Hot coffee was served to all who wished it, also ice-water. At the circle or meeting held on the lawn, a collection of six dollars and twelve cents was taken.

A Lawn Party at the Home is now under consideration. It will probably be held some time the latter part of September. Due notice will be given. Mrs. J. S. Soper, Clerk.

The Arthur Hodges Spiritual Society held its usual services at 30 Market street Sunday evening, Aug. 20. The Hall was well filled with seekers after spiritual knowledge, some being members of churches, who manifested much interest. Mrs. M. K. Hamill led the singing and presided at the piano. Mrs. N. S. Noyes gave an invocation and made remarks on "Am I my Brother's Keeper?" Mrs. L. F. Holden made remarks on "What Spiritualism has Done," also gave many messages. Mr. Ealinggreen made well-chosen remarks on "Truth." Mrs. Lizzie I. Butler spoke well, and gave many remarkable spirit communications.

The First Spiritualists' Ladies' Aid Society of Springfield closed its Sunday meetings on June 1, the social gatherings being continued through the entire month. The Society felt very much gratified at the result of efforts made. Both materially and socially the season was highly successful, some of the best talent on the platform being presented and liberally supported. The ladies were able to meet all bills, and had surplus sufficient to warrant the continuance of meetings during the coming season. The first social and supper will be held on Thursday evening, Sept. 7. Sunday meetings will reopen Oct. 1, 1899, with Miss Lizzie Harlow as speaker. Mrs. M. ANNA M. KELSEY, Union street.

An interested audience gathered in Lowell, Sunday to listen to the flow of thought of Mr. A. A. Seavern of North Scituate. "Loyalty of Spiritualists" was the subject of his lecture, followed by Mrs. Annie L. Jones with evidences of a very convincing kind. Mrs. Demorest of Lynn next Sunday.

Malden Progressive Spiritualist Society.—The midsummer services continue very interesting and well attended. Address by the President; address and phenomena, Mr. Cowen; messages given through Mr. Cowen were recognized and highly appreciated; song, Mrs. Wade; instrumental music by a friend who kindly volunteered owing to the illness of Mrs. Barber. Our Treasurer takes orders for the BANNER OF LIGHT.

Camp Progress, Mowland Park, Upper Swampscott.—Sunday, Aug. 20, was another warm day, yet nearly two thousand people assembled at this attractive place of meeting. Three services were held. At 11 A.M., speaking by Messrs. Smith of Cliffdale, DeBos of Boston, and Taft of Salem, and good singing formed a pleasing service. In the afternoon, after singing "Some Sweet Day," by the quartet, the President, Mr. L. D. Milliken, gave an invocation and some excellent remarks. The quartet sang "Only a Thin Veil Between Us," and Mrs. Webber, of Boston, made interesting remarks. Mrs. Bertha M. H. Merrill and the quartet rendered "Beyond the Mist." Mrs. L. A. Prentiss, of Lynn, made a few remarks and gave a number of good messages. C. H. Legrand sang "Better Than Gold." Mrs. Fisher, of Boston, sang in the Indian language, "Speed Away," and also made excellent remarks. Mrs. Abbie Burham was good, as she always is. The quartet sang "Open Those Pearly Gates," and Rev. James Smith, of Cliffdale, spoke briefly and well. C. H. Legrand sang "She Was a Soldier's Sweetheart," and the services were closed.

There were nearly a hundred people grouped in the woods at 8 o'clock enjoying the beautiful air. Mrs. H. O. M.

New York.

Brooklyn has been favored this summer by the continuance of many meetings where a feast of spiritual food was enjoyed by those whose circumstances prevented a trip to the camps. The Advance Spiritual Conference has held meetings every Saturday evening at its rooms, No. 1101 Bedford Ave., presenting good speakers and mediums at each session. Special interest is taken in Mediums' night, the last Saturday in each month, when the public, outside of Spiritualism, come and listen to the communications given. This Society gives a general invitation to all mediums visiting our city to come and participate in the good work. Mrs. Lillie Evans, No. 217 South Fourth street, holds meetings every Sunday evening at 8 o'clock. Mrs. Alice Ashley holds

meetings at Single Tax Hall, 1101 Bedford Ave., every Sunday at 8 P.M. Miss Minnie Terry, assisted by Bro. Sargent, holds meetings at 1000 Bedford Ave. every Sunday evening at 8 o'clock; Mr. Barber, at Senate Hall, corner of Fulton street and Troy Ave., every Sunday evening at 8 o'clock. No door contribution is taken at Miss Terry's or Mr. Barber's meetings—seats free. All the societies are making great preparations for the fall and winter months. The best speakers and mediums obtainable have been engaged to present to Brooklynites the proof of the continuity of life and the communion with our loved ones "over there." The BANNER OF LIGHT can always be obtained at the conference meetings each Saturday evening. GEO. A. DELEREE.

Other States.

F. A. Reed writes from Troy, Vt.: Our Society is in a prosperous condition. A few earnest workers are striving hard to keep the light before our community, and are doing a great deal of good, both for the old and the young. Our services are well attended by both classes. Some very good phenomena are taking place in a worthy family not yet united with the Society. These manifestations are causing many to think deeply on the subject of Spiritualism, and we hope will prove to be a harvest of good for the Cause. For the last ten Sundays we have had Mr. Lucius Colburn for a speaker. His lectures are very interesting, and are well attended. Mr. Colburn is a good worker, and through his efforts we have had two sociables, which were largely attended with pleasure by the public and with profit to the Society. Our last sociable was on the 10th. We had fireworks in the early evening, after which ice cream and cake were served, and a social dance was enjoyed by our young people until late in the evening. So ends the summer season, as Mr. Colburn left us to attend to his many duties at Queen City Park. We all wish him God-speed in his good work, and look forward to his return another year.

Lake Pleasant.

Sunday opened bright and fair, and the audience aggregated several thousand people. The Ladies' Schubert Quartet sang in their best voice the following: "The Other World," "Heavenly Father," and "She Is Waiting." The Temple was crowded to hear the lecture of Mrs. Carrie E. S. Tving, who has made herself prominent in spiritual circles in this vicinity by her annual engagements and interesting lectures. The subject of Mrs. Tving's address was found in the Gospel of St. John: "And I, if I be lifted up from the earth, will draw all men to me." In part she said:

"When these words were uttered, over eighteen hundred years ago, previous to the greatest tragedy of those times, he who said them—knowing the shadow of the cross was over him—did not spend his time in rebuking those who would sign his doom; he did not speak scathingly of a Judas or a week-kneed Peter, but just thought of humanity. He would draw all men unto him. He did not say, 'All but my enemies,' but 'All men.' These words that have lived through the centuries of wrong-doing and suffering have still a meaning for every life. No life can be consecrated to high and holy purposes but that has lifted others to it. The good a pure life can do cannot be estranged.

"The time must come to all lives when they will discover their souls, and when humanity reaches that point and the soul knows its own needs, then will it begin to consider the needs of others. Selfishness cannot reign there, but the desire for advancement of the masses will be the keynote of life."

The speaker then referred to the "lifting up" power of a good book, or a good thought even, and cited authors who are helping to change the martyr to the victor, the sinner to the saint. C. E. Sheldon's book, "In His Steps; or, What Would Jesus Do?" was referred to as a book that is exerting an unparalleled influence for good in this country and over many seas. If all would be kindled by the thoughts of the true lifting up of humanity there would not be so many idle hands and means devised to kill time.

Mrs. Tving said that even country towns had become imbued with the thought that life is a bore, without amusement, and had, like their city sisters, organized what parties in which hours of time each week are spent in shuffling pieces of pasteboard and in winning prizes.

Mrs. Tving referred to the different ways in which lives consecrated to good could work out the problem of their lives, citing the lives of Robert G. Ingersoll and Frances E. Willard—the one battling to tear down old idols, yet ever keeping before him the needs of the great hungry-hearted world, the other working to emancipate humanity from that which chains and debases. "These two in such striking contrast, will meet in the beyond, and shake hands on the eternal heights."

The afternoon meeting was opened with singing by the Ladies' Schubert quartet, of "The Soul Victorious," "Only Listen," "Ave Maria." The address was by Prof. W. M. Lockwood of Chicago. His subject was "Influence of Psychic Life on This Life." Music was by Stratton Operatic orchestra. Tests were given later in the afternoon by Mrs. May S. Pepper.

On Monday a conference was held in the old grove, with speaking by Mrs. Lincoln and others. The afternoon service was held at the Temple. The quartet sang "Speed Away" and the "Night Song." Mrs. Carrie E. S. Tving then gave her closing lecture for the course; she spoke from the subject "Outgrown," and the necessity of a right education of the children, that they might learn from nature that which would give them an idea of the origin of plant life, and later on those other mysteries, or so-called mysteries, that tend to build up humanity by studying well the origin of the lives of human species. She declared that in the natural processes of nature as regards human life there should be a right understanding; that people should be educated to love the spirit that lived in the body, without letting all the expressions of love tend toward the physical; and that when humanity came to a true understanding of how to choose that which will be lasting in love because it is born of the soul, our divorce courts will not be filled with scandals, and our homes with broken hearts. The whole lecture was an appeal for a better understanding of the laws of heredity, and a wiser education of the children.

Friday afternoon was Lake Pleasant Day at the Temple. The hour was devoted to considering the needs of the Camp Meeting Association. Speaking by Judge Carley, Mr. Fletcher, A. P. Blinn, Mr. Churchill, and others. The sum of five hundred dollars was raised by voluntary subscription for the benefit of the Association.

Wednesday A. M. a conference was held at the Temple, with speaking by local talent. In the afternoon, Prof. W. M. Lockwood of Chicago gave an address upon "The Origin of the Human Soul." The Ladies' Schubert Quartet sang, "Tell Me Ye Winged Winds," "The Real Life," and Helen Riching's "Good Night." Platform descriptions, remarkable in character were given by Mrs. May S. Pepper.

Thursday morning conference at the Temple. H. A. Buddington read a paper on "Ether and Space," being a review of "Modes of Motion," by Prof. Dolbear. Addresses pertinent to the subject were given by J. Clegg Wright and Prof. W. M. Lockwood. The attendance was large. In the afternoon a question answering meeting was held, Miss Lizzie Harlow being the entranced medium. Several questions were propounded by the audience, and most ably handled by the controlling intelligence. The Ladies' Schubert Quartet sang "Love's Old Sweet Song," and "Blue Bells of Scotland." The sessions of today have been of unusual interest, with large audiences.

Friday morning at the Temple, opened with singing. Mr. J. Clegg Wright then gave an address upon, "The Life and Times of William E. Gladstone." The intelligences opened with saying that Nature never grows old, and that Eternity never grows old. He then gave a sketch of the history and government of the Old Country prior to the birth of Gladstone,

which was in 1800. He then referred to his boyhood and early life, to the time when he took his seat in the British Parliament, and the men with whom he then became acquainted with. The lessons of Mr. Gladstone's life were given in an eloquent manner, and the speaker closed with a brilliant peroration of Mr. Gladstone in spirit-life. The address was a masterly effort, and the best of the course thus far. The afternoon address was by Prof. W. M. Lockwood, subject, "The Relation of Spiritualists to Spiritualism." Singing by the Ladies' Schubert Quartet. Tests were given by Mrs. May S. Pepper, of which due recognition was made. The attendance at the meetings this week has averaged quite large.

NOTES.

Mrs. May S. Pepper, who is here for the balance of the season, and who, as usual, is giving remarkable descriptions of spirit presence, may well be called the Lake Pleasant medium. Her manner of speaking is plain, sometimes a little brusque, but always earnest and forceful. She has convinced many hundred people of a continuity of life and that death is but an event.

There is quite a sale of spiritualistic literature upon the grounds. It is a matter of duty for Spiritualists to subscribe for and read the BANNER OF LIGHT. There are more mediums than ever before at Lake Pleasant.

Among the old timers who are here, and one most cordially welcomed, is Mrs. James Wilson of Bridgeport, Ct. This lady was tendered a reception on Monday evening by a large party of friends.

The Ladies' Improvement Society held their annual fair during the week, netting nearly two hundred dollars. It was a success in every particular.

The band concerts on Sundays are of the highest order and well attended.

A variety entertainment was held in the Temple on Thursday evening for the benefit of the Association. A full house. The following was the program: Song, Schubert Quartet; recitation, Mabel Knight; song, Miss Edna Juston; recitation, Albert P. Blinn; violin solo, Charles W. Blockford; recitation, Mabel Knight; song, quartet; mandolin solo, John Simonds; reading, A. P. Blinn; song, Wm. F. Poole.

This is the big week of the Camp-Meeting, and every train brings lots of old timers.

People are here who have been absent for many years.

The young folks had their grand bal-masque on Friday evening, with a full attendance.

Only one week more, and then departing trains will separate us to the four corners of the earth.

It is proposed to have a series of meetings here in September of Chautauquan character. To this we say a hearty "God-speed." It is high time that we were through with the ox-cart and tallow candle.

Everybody connected with the Lake Pleasant Hotel should be happy. Patronage has been good.

J. M. Y.

Lake Pleasant, Mass., Aug. 19, 1899.

Verona Park, Maine.

On Tuesday, Aug. 15, a memorial service was held. There were many to be remembered who have been identified with Verona Camp-meeting, some of whom worked with great devotion for its interests. A large collection of beautiful flowers was tastefully arranged on the front of the rostrum, each bouquet labelled with the name of the arisen one whom it commemorated. Mrs. Mary J. Wentworth, one of Maine's own true and tried speakers, who is ever ready and willing to fill a part desired, was the principal speaker. She was assisted by the old and revered Sidney Dean; this was his first appearance upon the platform this season, and all were delighted to see that honored face again and to listen to the words of wisdom that welled up from his great heart. We are glad to announce that his physical condition is even better than for the past two years.

Interesting and instructive social meetings have been held through this week, besides lectures from Mrs. Wentworth. On Friday a Facts meeting was held, in which Isaac Wellington and wife, Dr. A. A. Kimball, Mrs. Pettigill, and Mr. Snow of Malden, took part; as well as Mr. Smith of Rockland, Mrs. Wentworth, Mrs. Dean and others. Many wonderful experiences were related, carrying great weight to those in attendance. Mrs. Elsie Handren, Miss Minerva Bearse of Harwich, Mass., and Mrs. James B. Baker of Boston, have been upon the grounds the past few days, also Mr. and Mrs. L. M. Partridge of Stockton. Miss Bearse was called upon in one of the social meetings, and responded in choice language that pleased all.

The cottage of Dr. Kimball was well filled Thursday P. M., to listen to an interesting account given by the Doctor of a most wonderful case of obsession which came under his care. The idea was advanced that a majority of cases of insanity in our insane asylums were caused by undeveloped spirits hovering about the afflicted, and if their troubles were well understood by the medical fraternity the most of them could be speedily cured.

On Saturday the business meeting and annual election of officers occurred. The new officers are: A. F. Smith, Pres.; Dr. A. A. Kimball, Vice Pres.; Mrs. Nellie A. Smith, Sec'y; John H. Eldridge, Treas. The Trustees are: F. W. Smith, Frank H. Barwise, Charles Brown, Wm. W. Fowler, Peter Abbott, Mrs. Ella Kimball and Mrs. Susan M. Stubbs.

On Sunday a very stirring and interesting meeting occurred. This day had been set apart for the discussion of temperance and other of the great needed reforms of the day, and everybody invited to come and participate irrespective of sect or party. Miss Nellie Chase of Hermon presided at the organ.

The discussion was opened by F. W. Smith, of Rockland, who gave startling statistics of the money cost of the liquor and tobacco traffic and the indescribable amount of misery resulting therefrom, and of the need of men in Congress who lived temperate lives and who would dare to stand up and pass laws that would put a stop to the unholy and ruinous business. He alluded to the necessity of giving women all the rights of men, and asking their cooperation in national affairs and in all reformatory work, and of the necessity of sending out pure thoughts and advertising the good deeds of mankind in the great daily papers, instead of giving so much space to the disgusting details of crime and all manner of iniquity.

He was followed by Charles Brown, of Orlington, a gentleman who has had a large experience in reformatory work and seen a vast amount of the terrible results of alcoholic poison. He related several startling instances in a very graphic manner that had come under his own observation, among his own kindred and friends. The audience listened with close attention to his eloquent recital of these terrible personal experiences. A profound impression was created. Mrs. Mary J. Wentworth occupied the remainder of the forenoon, closing with a beautiful inspirational poem upon the theme of the day.

In the P. M. Miss Ferrigo, a bright young lady of ten or twelve years, recited a dramatic temperance poem with great skill; she belongs to a traveling company and is talented; Mrs. Snow of Malden followed with an able paper on Alcohol, quoting from some of the ablest physicians of the day; a Mr. Mann of Bangor, an ardent temperance advocate, spoke earnestly, relating personal experiences; Mrs. Wentworth's inspirational forces took possession again, enunciating beautiful sentiments, closing with another improvised poem. Some persons upon the ground pronounced this the best temperance meeting they ever attended; a sweet spirit of harmony prevailed, and no doubt good seed was scattered upon receptive soil.

The business meetings have all been harmonious. A large front lot was sold on Saturday to Mrs. Filandon of Orlington, who will at once commence the erection of one of the largest and best cottages upon the ground.

Next Sunday will be the closing meeting of the season. The Directors voted to hold the



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next annual meeting during the four Sundays of August, 1900. Mrs. Reynolds and Mrs. Pettigill have already been engaged for next year. The future prospects of Verona are bright and cheering. F. W. SMITH.

Madison Spiritual Association.

The twentieth annual camp-meeting of the Madison Spiritual Association will be held at Lakewood Grove (Hayden Lake), Madison Centre, Me., ten days, commencing Friday, Sept. 1, 1899.

The camp is pleasantly situated in a fine grove on the shore of a beautiful lake. The Auditorium is large and airy, and has a seating capacity of five hundred people. A good hotel in the grove accommodates parties wishing to attend the camp. Ample facilities for tenting parties free of charge, good stable for the care of horses, in fact, every accommodation for the comfort of people attending this meeting.

During the meeting the Ladies' Spiritual Aid Society will hold a Fair and sale of useful and fancy articles.

The Maine Central Railroad will sell round-trip tickets to Skowhegan, commencing Aug. 30, good to return Sept. 11, at one fare. The Somerset Railroad will sell round-trip tickets to Madison, commencing Aug. 30, good to return Sept. 11, at one fare. From Madison and Skowhegan take Somerset Traction Co.'s electric cars direct to Lakewood Grove.

Admission to grounds, 10 cents for each five days. Admission to musical entertainments, 10 cents.

PROGRAM.

Friday, Sept. 1, 2 P.M., opening address by Dr. Geo. A. Fuller, President of Massachusetts State Association and Chairman of the Onset Camp of Mass. Sept. 2, 10 A.M., address, Miss Lizzie Harlow of Haydensville, Mass., 2 P.M., address, Dr. Geo. A. Fuller. Sunday, 10 A.M., address, Dr. Geo. A. Fuller; 2 P.M., Rev. F. A. Wiggins of Brooklyn, N.Y. 4th, 10 A.M., address, Miss Lizzie Harlow; 2 P.M., Dr. Geo. A. Fuller. 5th, 10 A.M., address, Dr. Geo. A. Fuller; 2 P.M., address, Rev. F. A. Wiggins; 8 P.M., musical entertainment, under the direction of Prof. A. J. Maxham. 6th, 10 A.M., address, Miss Lizzie Harlow; 2 P.M., address, Harrison D. Barrett, President of the National Association. Thursday, 7th, State Association Day. Addresses, A. J. Weaver, President, and other members of the State Association; also H. D. Barrett, Dr. Fuller, F. A. Wiggins and Miss Lizzie Harlow. Thursday evening, illumination night. The grove will be beautifully decorated and illuminated, and we want all campers and cottagers to join with us and illuminate the grounds. 8th, 10 A.M., address, Miss Lizzie Harlow; 2 P.M., address, F. A. Wiggins. 9th, 10 A.M., address, Miss Lizzie Harlow; 2 P.M., address, Dr. Geo. A. Fuller. Saturday evening, musical entertainment, under the direction of Prof. A. J. Maxham. Sunday, 10th, 10 A.M., address, Harrison D. Barrett; 2 P.M., address, F. A. Wiggins.

All addresses, except those delivered by F. A. Wiggins, will be followed with platform evidences by Mrs. Effie I. Webster, a prominent test medium of Lynn, Mass.

On Sunday, Sept. 10, we shall endeavor to have an excursion train run over the Somerset R. R. from Bingham with reduced rates for the round trip.

Blodgett's Landing, N. H.

Aug. 13.—Another fine Sunday, and one of the largest crowds of recent years, fifteen cars coming over the Claremont end of the road from Brattleboro, Bellows Falls and Windsor. On Thursday last C. Fannie Allyn gave her first address, and also spoke on Friday and Saturday. Mrs. Sarah Byrnes was the speaker this forenoon, followed by Mrs. Allyn this afternoon. We were unable to hear either lecture to-day, but we heard Mrs. Byrnes mentioned by a number in a very favorable way, while Mrs. Allyn's was called remarkably good. The audience this evening was large and attentive. Mrs. E. I. Webster held a séance in the Pavilion to day at 1 o'clock. The dance last evening was the largest of the season, ninety-four tickets being sold. On Wednesday, Aug. 10, the Ladies' Aid Fair. On Thursday, memorial services, participated in by Mrs. Byrnes and Mrs. Webster.

Sunday, Aug. 20, was one of the warmest of the season, and we had the largest number of people of any day in recent years, some of the boats making two trips to the railroad station. Mrs. Sarah Byrnes occupied the platform in the morning and Dr. J. M. Peebles in the afternoon. Dr. Peebles spoke principally of his travels in his three voyages around the world. This is Mrs. Byrnes and Dr. Peebles' first visit to Sunapee Camp, and Mrs. Byrnes has been highly spoken of. It was the writer's pleasure to listen to two of her lectures. Some of the most beautiful sentiments and exquisite expressions fell from the lips of this gifted speaker to which we ever listened. The Doctor's lecture was highly spoken of. He remains during the week, closing the meeting next Sunday.

On Wednesday last the Ladies' Aid Association held a very successful Fair, closing with an entertainment in the evening. Thursday, Friday and Saturday Mrs. Byrnes was the speaker, each lecture being followed with evidences by Mrs. E. I. Webster.

On Friday morning the annual election of officers took place, resulting as follows: Pres., Mrs. Addie M. Stevens; Vice-Pres., John Gage; Mrs. H. C. Comstock; Sec'y, W. H. Wilkins; 1st Business Committee, Thomas Burpee; 2d, C. E. Gove; 3d, C. A. Ramsdell; Auditors, J. K. Connor, Addie M. Stevens.

Mrs. S. C. Cunningham is expected to arrive soon and remain until the close.

W. H. WILKINS, Sec'y.

Chesterfield, Ind., Camp.

I ask a little space to inform the many readers of THE BANNER that the great camps are not all in the East or the West; the Hoosier State should, the present year at least, have the credit of holding one of the largest and one of the best series of meetings of any established camp. When I say the largest I do not mean to be understood that there is a great crowd at all times on the grounds, although the gain of the present over the past season is very large. The meetings the latter part of each week, and especially on Sunday, are almost phenomenal when we consider the rather poor facilities for attending the camp, especially for those who desire to attend from the West. The local trains do not run on Sunday so as to accommodate people who desire to attend for the day, but there is wonderful pouring of the people on these days in carriages and on wheels.

Aug. 13 was "Lycium Sunday." The entire day was set apart for work on behalf of the Lycium. It was estimated by some that there

were six thousand on the grounds. The Lyciums of Indianapolis, Elwood, Muncie, Anderson, Upland, Richmond and Winchester were represented.

At 10:30 A.M. the largest assembly of Lycium workers ever convened in the State of Indiana were gathered in and around the Auditorium. Per previous engagement, the writer delivered the address of the occasion, taking for the subject, "Children's Day; or, Lycium Work." Judging from the attendance and the frequent applause from the audience, the sentiments presented met with a hearty response on the part of my hearers.

In the afternoon the children gave a fine entertainment. At the conclusion of the afternoon Lycium session, a delightful phonographic entertainment was given in the interest of the Woman's Society known as "The Ladies' Bazaar."

Mr. Hull and I remain until the close of the camp session at this point. In addition to the lecture work which claims a part of my time, I meet with the Children's Lycium every morning, and am doing a little private work in the way of teaching the Emersonian Health Exercises as they are taught in the Spiritualist Training School.

There is a goodly number of children in the camp, also quite a force of young men and women, which has a tendency to keep things lively. This is a beautiful spot. The mediums are doing a good work, of which I may write later. Best of all, harmony prevails, and the entire camp seems as one great family.

I hear good reports from all the camps. Let us take courage, and, with renewed zeal, work on for Spiritualism. MATTIE E. HULL.

Lily Dale, N. Y.

There is nothing but success to record of events occurring at Camp Cassadaga. The days pass by, each one bringing something new and choice to the many investigators who continue to come to this centre of spiritual knowledge for light on the hitherto dark valleys through which man has been searching for the truth of the continued life of mortal, and proof of the immortal. The speakers this week have been Mrs. Gillespie, Mr. Grumbine, Lyman C. Howe, and Hon. E. D. Stark is expected tomorrow.

Next week there are two new stars to occupy the rostrum, Rev. Morgan Wood of Toronto, Ont., and Rev. Dr. Austin of Winnipeg, Manitoba, whose coming is awaited with lively interest. C. Fannie Allyn made the Camp a short visit this week, and by invitation gave a very interesting lecture to a large audience at the Forest Temple. They were many who listened to Mrs. Allyn for the first time, who expressed much appreciation of her effort.

The wedding anniversary of Chairman Brooks was made the occasion of a happy gathering at the Auditorium on Monday evening, and a substantial testimonial of the esteem felt for him by all who came under his genial influence was tendered him, together with good wishes to the absent wife.

There is one in our midst who needs more than a passing thought from my pen, and that is the faithful wife of our esteemed President. Mrs. Gaston, while being an invalid and moving in a silent manner among her friends, is still a centre of attraction, and draws to herself a circle of the brightest minds, both of spirit and mortal. Her influence is largely felt, though her lips may be silent, and no one comes into her presence but is made better by the magic of her pure spirit.

On Young People's Day, while the attendance was not large in the morning, there was an interesting program carried out, consisting of music and recitations. In the afternoon Mr. Grumbine gave an address on "Education and Spiritualism," which was received with appreciation.

Mr. Grumbine is a new light here, but is winning many laurels. It would be impossible to enumerate all the mediums who are here. Suffice to say, good reports are made of many, and especially of the old reliable ones who have been coming here from year to year.

People continue to come by every train, and the closing days bid fair to be as largely filled as have been those of the past weeks, and in spite of the drouth and dust, people seem happy, and the music as sweet as ever at Lily Dale. MARY WEBB BAKER.

Lake Brady, O.

F. D. Donakin of Cecil, O., lectured Saturday and Sunday. Mr. Donakin is a clear, concise speaker, and the large audiences which gathered here Sunday seemed well pleased with both discourses.

Speaking of mediumship, he said: "The law of mediumship is as natural as the law of physics. We all possess it to a certain extent, but in some it is more developed than in others. Spiritualism teaches how to unfold these faculties within. Our life now is what is known as the rudimentary plane of existence, and if we delve into these things now, we will not have time to learn on the other side. And when we have received one truth, it broadens our minds for the reception of others." C. H. Figures of Cleveland, O., followed the lecture with messages.

D. A. Herrick gave a trumpet séance Aug. 12 to a large circle of people.

MRS. M. McCASLIN.

Camp Starlight

Will open meetings at Rocky Rest, Heights, two and one-half miles below Shelton, Conn., on Thursday, Sept. 1, at 10 A.M. Dr. G. C. Beckwith with Ewell will preside, assisted by good talent.

The trolley road just opened between Shelton and Bridgeport, connecting at Stratford with line to New Haven and Milford, gives an easy access to this place never before obtained. Meetings of this kind, for expression of progressive liberal thought from a spiritual standpoint, have not been frequent in this locality, and a wide and ever increasing spirit of inquiry gladly welcomes an occurring opportunity. A cordial invitation is extended to all.

SARA L. HARD.

Passed to Spirit-Life.

From her late home, 15 Upton street, Boston, Mass., Aug. 12, Mrs. MARY H. OWEN, widow of Jefferson Owen, aged 75 years, 5 months and 15 days.

Services were held in position on Monday, Aug. 14, Mrs. Minnie M. Soule officiating, and on Tuesday the body was taken to Turner, Me., for interment. Mrs. Owen was a Spiritualist of many years standing, and the knowledge of the life to come sweetened and brightened her life here. Unselfishly devoted to her own, yet fondly remembering all, without taint of demand for anything for herself, she was indeed a true mother, a fond friend and a sympathetic adviser. She leaves two daughters with husbands, who love her as tenderly as they, a son, a brother, sister, grandchildren, and many, many friends. To know her was to love her, and to love her was to become a participant in her joys and hopes. In that near sphere of life, where so many of her own are happy in re-viewing the ties of sweet companionship, we know she will not cease to find a way to minister unto the needs of the loving hearts which still beat in unison with hers. MINNIE M. SOULE.



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